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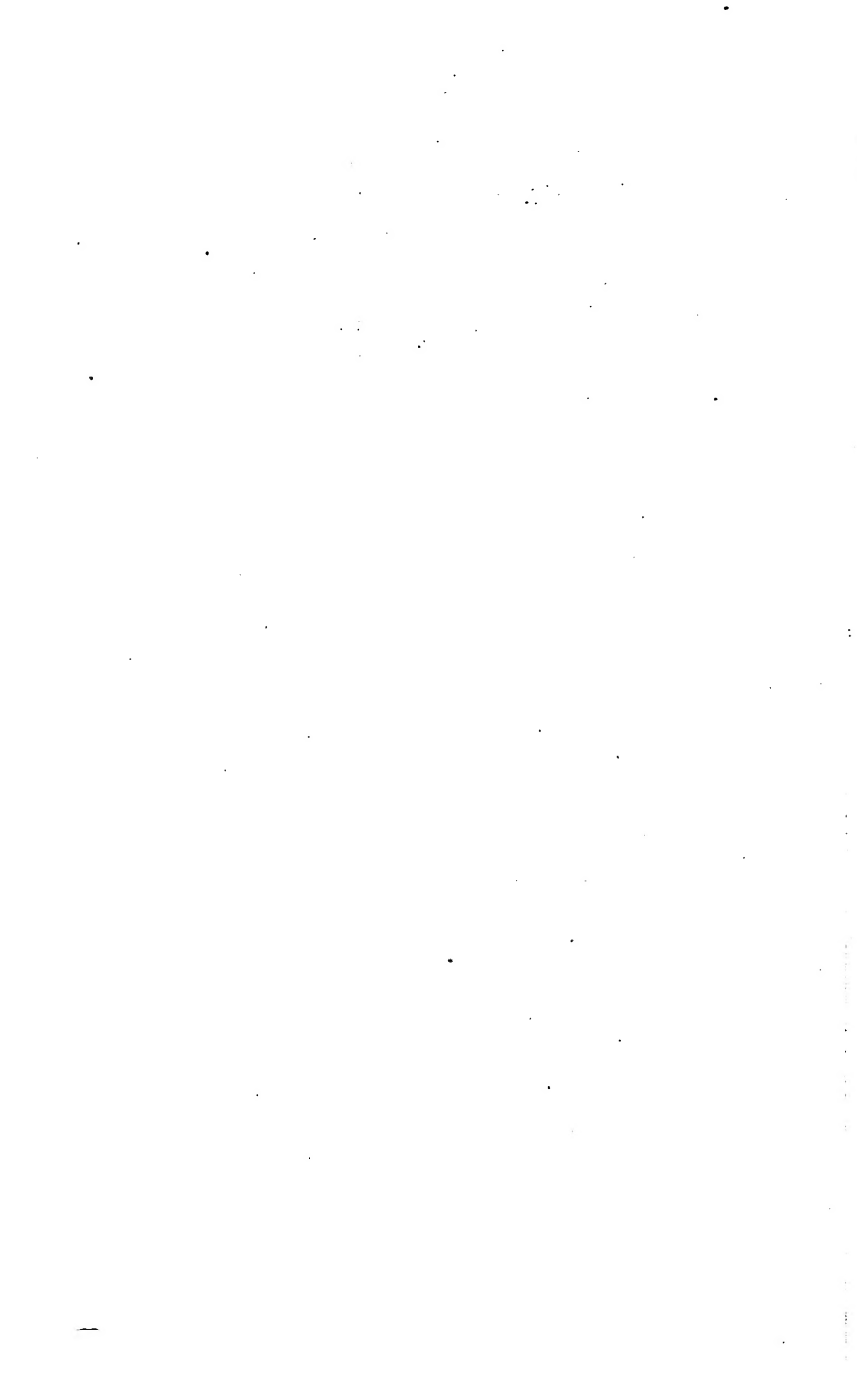
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A

# GREEK READER,

CONSISTING OF

NEW SELECTIONS AND NOTES,

WITH

REFERENCES TO THE PRINCIPAL GRAMMARS NOW IN USE.

BY J. O. COLTON, M.A.,

FORMERLY TUTOR IN YALE COLLEGE.

THIRD EDITION,

REVISED AND FURNISHED WITH NEW REFERENCES AND NOTES,  
TOGETHER WITH THE NOTES AND LEXICON  
OF HOYT'S EDITION,

BY HENRY M. COLTON.

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NEW HAVEN:

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## ADVERTISEMENT.

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The following notice of the revised edition of Colton's Greek Reader, issued from Rev. T. D. WOOLSEY, LL.D., President of Yale College, JOSIAH GIBBS, LL.D., Professor of Sacred Literature, Yale College, JAMES HADLEY, M. A., Professor of Greek Language and Literature, Yale College:

"Having examined the new edition of Mr. John O. Colton's Reader, prepared by his brother, Rev. Henry M. Colton, we are of opinion that material improvements have been made in it, that the foot-notes are calculated to direct the learner's attention in a happy method to one point of Grammar after another, and that the new notes at the end of the text contain useful matter, which will discipline and stimulate the mind of the student who gives to it his attention.

THEODORE D. WOOLSEY,  
JOSIAH W. GIBBS,  
JAMES HADLEY."

N. B.—Colton's Greek Reader is used in the examination of students for admission to Yale College.

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## P R E F A C E .

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THE work, now offered again to the public as "Colton's Greek Reader," was originally prepared and issued by Rev. John O. Colton, in 1839. Some few years after the premature death of its author, in the spring of 1839, the issue was exhausted, and a second called for by the publishers. The *Second Edition* was published in 1846, by G. H. Colton, Esq., of New York. Owing to engrossing professional toil in the conduct of the American Whig Review, the Editor was obliged to intrust the entire revisal of the work to his classmate, J. G. Hoyt, Esq., of Phillips Exeter Academy. The result showed that, by nature, education, and employment, he was eminently fitted for the task. About one third more matter was added to the text, with additional notes, and a new and ample Lexicon.

The *present* edition was undertaken some years since, upon the advice of many friends, among whom were several gentlemen connected with the Faculty of Yale College. After nine months' preliminary study and a trial of a few pages, the task was relinquished. It seemed likely to demand that accurate investigation and final knowledge which alone will satisfy the truly honest and worthy instructor. My conscience cried out against an attempt to teach, where nearly all was to be learned. Besides, so much devotion to philological scholarship seemed unsuited

to my professional studies. Accordingly the entire business was dropped, not without a sigh, for the higher and more interesting themes of Religion. From this decision I was moved, late in 1853, by urgent solicitations from several of our best instructors. The Manes also — I will confess it — of my departed brothers, though never far away from my remembering mind, stood now before me with a larger life and a more powerful presence. The more nearly I approached the point of time when their large and vigorous labors sent — alas too early! — their tireless minds into the world of spirits, the more eager was I to finish what their hands had begun.

To those of my friends, who, from my own statements, expected an earlier issue, it is only just to myself to say, that I have most earnestly struggled to make good my promises. But in vain. To stereotype was a necessary condition of publication. A process always slow, it was in this case rendered more so by the immense and pressing business of the eminent house (Metcalf & Co., Cambridge) to whom this work was intrusted, and by extraordinary domestic trials, which compelled me, meanwhile, more often than not, to do *all* my mental work while other men slept.

As for mistakes, the tastes and principles of the author are utterly against them. Everywhere, and above all in books, they are inexcusable. But I am a deliberate offender. As the Reader was some years since out of print, I judged that the schools who use it would prefer an earlier issue slightly inaccurate, to waiting at the cost of perfectness. The errata, if any, will be found chiefly in the figures used for reference. They could not be easily avoided, since the proofs were on white paper, and corrected in the country, ninety miles from press, and generally at midnight; conditions not very favorable to steady vision.

Teachers will confer a very great favor by sending me lists of errors for correction in future editions.

The excellences or defects of this book are to be found in its selections, its references, its notes, and its Lexicon. The selections are the same as in the last edition. They have been made, as far as was consistent with their objects, from authors who flourished when the Greek language was written in its greatest purity. No small portion of the text is from writers who lived before the Christian era. Large extracts have been made from Lucian and Xenophon, not only because these authors are uncommonly simple and refined, but also because it is highly desirable that those who are entering on the acquisition of a language should have variety without confusion.

The sentiment contained in these extracts, it is hoped, will be found unexceptionable. Some portions are imbued with high moral thought.

The arrangement is such as to preserve a proper order in relation both to the topics treated of and to the progressive difficulty of the style. The utility of the references consists in this: they are in fact so many notes in the smallest compass. They are notes also of the best possible kind, as they acquaint the student with his grammar; a species of knowledge by which alone he may hope to be introduced to a respectable familiarity with any language. Great difficulty was experienced in selecting any one Grammar for this purpose. Sophocles seemed too loose in the syntax, and Crosby not simple enough in the formative part of grammar. Accordingly a compromise was made, Sophocles being referred to chiefly in the earlier portions, and Crosby in the syntax. Both Grammars are therefore essential to the successful study of this work. The references to Sophocles always come first, and those to Crosby are introduced by a capital C.

The notes have been made with the double object of unfolding the nature of the Greek language, and of explaining the text. This has also been the sole object, and did not seem consistent with the introduction of much extraneous matter, which might have harmonized with other and more various aims. Those involving classical allusions are not extensive, the editor assuming that every student has furnished himself with a Classical Dictionary.

The notes of the last edition are chiefly retained. Others have been introduced to define certain terms and explain certain principles peculiar to this work. Where space could be gained, they have been located at the foot of the page.

The Lexicon is that of Hoyt's edition, with corrections.

I here gladly take the opportunity of expressing my thanks to those who have aided me in the design and execution of this work. To President Woolsey, and Professors Gibbs and Hadley, of Yale College, those eminently scholarly men, to whom for many other reasons I already owe so much, I am now under still greater personal obligation. Messrs. Dudley of Northampton, Hoyt of Exeter, Henry Jones of Bridgeport, and my old and much loved preceptor, Mr. Hawley Olmstead of New Haven, will please accept my cordial and grateful remembrance for the wise and varied assistance they have kindly rendered me in the progress of my task.

HENRY M. COLTON.

NEW HAVEN, October 19th, 1854.

## REMARKS.\*

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THE following hints are offered, not in a spirit of dictation, but with a desire to make this book as useful as possible.

The fatal obstacle among us to finished scholarship is, that our students, in the early stages of their education, are put upon too many studies at once, and upon too long lessons. Our countrymen not only wish to know everything, but to know it without delay. They estimate both one's talents and progress by the ground he traverses. No matter whether he ploughs deep, provided he gets over the surface. He is the brightest pupil who has gone over in a term the greatest number of pages in the greatest variety of studies. The father of such a pupil takes the *select* sample of his son's knowledge displayed at the public exhibition as a fair specimen of the whole, and having had reason to expect this prodigious progress of a son who had inherited such talents, finds himself a happy man. The teacher too finds it easier to push his pupil over a wide surface, as he thus saves himself the trouble of those perplexing questions and investigations which can arise only upon short lessons; and is full willing to purchase at so cheap a rate the reputation of having a school, which, though high in its charges, is still one of the best and most reasonable schools in the country, *because its pupils make such wonderful advances in so short a time*. Under such a system it is useless to look for ripe scholarship, except in those few instances where the system does not operate.

---

\* Introduced from the original edition.



That the student, whether with or without a teacher, may derive all possible benefit from this book at least, the following remarks are offered to his special notice.

1. Let the student, while upon the Reader, make that study his main business. Let him spend upon it at least three fourths of his study hours. If he studies another language, it must be one he has mastered. Never conquer two *difficult* studies at once. One enemy at a time, is not a better rule for the warrior than for the student. All other studies besides the main study are to be considered as recreation.

2. Let the student make frequent reviews. Never let him enter upon a new lesson in the Reader, till he has reviewed the old one. If possible, let him review on each Saturday what he has read during the week.

3. Let the student, at the beginning of the book, get short lessons. It is the only way to make a scholar. The teacher cannot hear long lessons with any accuracy. Long lessons are proper only when the pupil is so far advanced that he may be safely supposed to understand all but the more difficult points. From the very first let nothing escape the student's notice. Let him look at every mark, and get the history, force, and classification of every letter. No one can do this without soon falling in love with the study of Greek, though he may have before disliked it.

4. A student should never be permitted to recite poorly day after day. Now and then by accident he may make a poor recitation; but he should generally have his lessons well. Let the teacher be certain that the lessons are so short that the student can get them, and then let him be required to get them. If he is in a class and cannot keep up with it, let him be instantly removed; or the lessons brought down to his capacity, and the others put to extra labor on their grammars, or to extra studies.

5. Nothing is more common, or more fatal to accurate scholarship, than the habit of just glancing at a rule or note, without gaining any clear idea of it. The student should therefore be constantly required to explain the application to the case before him of the rule which he repeats. What is gained by his giving the regular

rule (S. § 104. 1) for forming *ἐκμύσα*, 1 aor. of *ἐκμύσσω*, if he does not tell what has become of *ὁ*? What use is there in giving the rule of "*cause, manner, means, and instrument*," if the student does not tell under which of the four, the *cause*, the *manner*, the *means*, or the *instrument*, the case before him comes?

6. Let the student look out all the references with rigid exactness. It is the pleasantest and best way of learning the grammar. If they are well learned, it will not take long to recite them; if not, they should be learned anew.

7. The student should be required to give an account of the notes, for every note has been made because it was thought important. Some notes are difficult to understand, because the subjects which they treat of are difficult to explain. Such notes should receive special attention.

8. No recitation should pass without the student's being required to give the themes of many words. The student himself should never look out a word without noticing whether it has a theme, and if it has, what it is. With a special regard to this object, the *Lexicon* has been so made that the theme may always be found. An accurate knowledge of the Greek language, and a nice perception of its beauties, depend perhaps as much on this as on any one thing.

9. Other suggestions might be offered, but this is not the place for them. What has been said may be summed up in the following general rule: *let the student have such lessons as he can certainly get well, and then let him be required to get them well.* A pupil that *will* not learn well such lessons as he *can* learn, if small, should be induced to it by the application of some persuasive more or less pungent. If he is so large as to be beyond the reach of any persuasive, he should be sent home. No conscientious teacher will permit his school to be injured by so bad an example, nor take money of a parent for the education of his son, when the son is receiving no education whatever. The boy should be put to other business. He had better be doing something behind the plough or the counter, than nothing at his books. The student who looks upon the hunting out of references, themes, and knotty points of

syntax, as a drudgery to which his genius can never submit, should consider such a feeling on his part an indication of Providence that he has mistaken his calling, and was intended for some more active and manual occupation.

J. O. C.

NEW HAVEN, Aug. 10th, 1839.

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#### PRONUNCIATION OF GREEK.

THE Continental or Erasmian method of pronouncing Greek, which will be found described by Crosby, is recommended to the students of this work.

H. M. C.

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## SCHEME OF NOTATION.

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- Acc. = accent.  
B. or Butt. = Buttmann's Greek Grammar (Robinson's Edition).  
C. = Crosby's Greek Grammar.  
Cf. = *confer*, compare.  
Diff. = difference.  
Exc. = Exception.  
Fr. = from.  
K. = Kühner's Greek Grammar (Edwards and Taylor's Edition).  
κ. τ. λ. = *καὶ τὰ λοιπά* = et cetera.  
l. = line.  
Mt. = Matthiæ's Greek Grammar.  
N. = Note,  
Ns. = Notes.  
p. = page.  
R. = Remark.  
S. = Sophocles's Greek Grammar, 2d Edition.  
Sc. = *scilicet*, supply.  
Th. = Theme.  
V. = *Vide*, see.

 N. B. The Student will notice that all References not prefaced by C. are to Sophocles.

## ΑΣΤΕΙΑ.

1. Σ<sup>1</sup>χ<sup>2</sup>ολ<sup>3</sup>ασ<sup>4</sup>τι<sup>5</sup>κος<sup>6</sup> κ<sup>7</sup>ολ<sup>8</sup>υ<sup>9</sup>μβ<sup>10</sup>αν<sup>11</sup> β<sup>12</sup>ου<sup>13</sup>λο<sup>14</sup>με<sup>15</sup>νος,  
 πα<sup>16</sup>ρα<sup>17</sup> μ<sup>18</sup>ικ<sup>19</sup>ρον<sup>20</sup> ἐ<sup>21</sup>π<sup>22</sup>ν<sup>23</sup>ι<sup>24</sup>γ<sup>25</sup>η. Ὀ<sup>26</sup>μ<sup>27</sup>ο<sup>28</sup>σεν<sup>29</sup> οὐ<sup>30</sup>ν<sup>31</sup> μ<sup>32</sup>η<sup>33</sup>  
 ἀ<sup>34</sup>ψ<sup>35</sup>ασ<sup>36</sup>θ<sup>37</sup>αι<sup>38</sup> ὕ<sup>39</sup>δα<sup>40</sup>τος, ἐ<sup>41</sup>αν<sup>42</sup> μ<sup>43</sup>η<sup>44</sup> π<sup>45</sup>ρ<sup>46</sup>ω<sup>47</sup>τον<sup>48</sup> μα<sup>49</sup>θ<sup>50</sup>η<sup>51</sup>  
 κ<sup>52</sup>ολ<sup>53</sup>υ<sup>54</sup>μβ<sup>55</sup>αν<sup>56</sup>.

2. Σ<sup>17</sup>χ<sup>18</sup>ολ<sup>19</sup>ασ<sup>20</sup>τι<sup>21</sup>κος<sup>22</sup> φ<sup>23</sup>ιλ<sup>24</sup>ω<sup>25</sup> σ<sup>26</sup>υν<sup>27</sup>αν<sup>28</sup>τ<sup>29</sup>η<sup>30</sup>σ<sup>31</sup>ας<sup>32</sup> εἶ<sup>33</sup>πε<sup>34</sup>.  
 Κα<sup>35</sup>θ<sup>36</sup> ὕ<sup>37</sup>π<sup>38</sup>νου<sup>39</sup>ς σε<sup>40</sup> ἰ<sup>41</sup>δ<sup>42</sup>ων<sup>43</sup> π<sup>44</sup>ρ<sup>45</sup>ο<sup>46</sup>σ<sup>47</sup>η<sup>48</sup>γο<sup>49</sup>ρε<sup>50</sup>υ<sup>51</sup>σα. Ὁ<sup>52</sup>  
 δε<sup>53</sup>, Σ<sup>54</sup>υ<sup>55</sup>γ<sup>56</sup>γ<sup>57</sup>νω<sup>58</sup>θ<sup>59</sup>ι<sup>60</sup> μο<sup>61</sup>ι, ὅ<sup>62</sup>τι οὐ<sup>63</sup> π<sup>64</sup>ρ<sup>65</sup>ο<sup>66</sup>σ<sup>67</sup>ε<sup>68</sup>σ<sup>69</sup>χ<sup>70</sup>ον.

N. B. For Abbreviations, see Scheme of Notation.

LETTERS. (Sophocles' Greek Grammar, §§ 1-15.) — VOWELS. Their nature, kinds, and use? (Vide Note.) — <sup>1</sup> 1. N. 1; 2. Ns. 1, 2. — <sup>2</sup> 2. R. — <sup>3</sup> Crosby's Greek Grammar, 24. γ. — DIPHTHONGS. Nature, kinds, and use? (v. N.) Its last vowel always what? C. 25. 2. Meaning and reason of subscript? — <sup>4</sup> 3. 1. (2d item), N. 2. — <sup>5</sup> Why more proper than α? C. 25. 2. — <sup>6</sup> Why called doubtful? — BREATHING. Nature, kinds, and use? (v. N.) — <sup>7</sup> 4. 1, N. 2. — <sup>8</sup> 2 (end), N. 1. — <sup>9</sup> 4. 4 (end). — <sup>10</sup> 118. 1, 2, 3, R.; O. (v. N.). — <sup>11</sup> 4. 4. — <sup>12</sup> 4. 5. — <sup>13</sup> 3. 1. — <sup>14</sup> Old nom.? 46. 1; 4. N. 1. — <sup>15</sup> ea why not a diphthong? — <sup>16</sup> 118. M. Why not have η subscript? — CONSONANTS. Nature, kinds, and use? (v. N.) — <sup>17</sup> 5. 4; 6. — <sup>18</sup> 5. 3; 6. — <sup>19</sup> 5. 1. — <sup>20</sup> 1. N. 4 (v. N.). — <sup>21</sup> How rough? — <sup>22</sup> 5. 4, N. 3. — <sup>23</sup> 118. E; 3. 1; 4. 4. — <sup>24</sup> 25; 14. 2; 1. N. 2. — <sup>25</sup> = demon. pron. Sc. ἔφη. But he said. — <sup>26</sup> 118. Γ; 12. 2. — <sup>27</sup> 118. E. Sc. τὸν νοῦν. — ACCENT (19-22). Nature, kinds, and use? (v. N.).

3. Σχολαστικὸς<sup>1</sup> νοσοῦντα<sup>2</sup> ἐπισκεπτόμενος<sup>3</sup> ἡρώτα<sup>4</sup> περὶ<sup>5</sup> τῆς<sup>6</sup> ὑγείας<sup>6</sup>. ὃς δὲ οὐκ<sup>8</sup> ἠδύνατο<sup>9</sup> ἀποκριθῆναι.<sup>10</sup> Ὁργισθεὶς<sup>11</sup> οὖν<sup>6</sup> ἐξήλεξεν<sup>11</sup>. Ἐλπίζω<sup>11</sup> καμὲ<sup>12</sup> νοσῆσαι,<sup>10</sup> καὶ ἐλθόντι<sup>13</sup> σοι<sup>14</sup> μὴ ἀποκριθῆναι.<sup>10</sup>

5 4. Σχολαστικὸς, ἱατρῷ<sup>15</sup> συναντήσας, Συγχώρησόν<sup>16</sup> μοι,<sup>14</sup> εἶπε,<sup>17</sup> καὶ μὴ<sup>18</sup> μοι μέμνη, ὅτι οὐκ<sup>8</sup> ἐνόσησα.

5. Σχολαστικὸς θέλων τὸν ἵππον αὐτοῦ διδάξαι<sup>9</sup> μὴ τρώγειν πολλὰ, οὐ παρέβαλεν<sup>19</sup> αὐτῷ τροφάς.<sup>18</sup> Ἀποθανόντος<sup>20</sup> δὲ τοῦ ἵππου τῷ λιμῷ, ἔλεγε· Μέγα ἐξημιώθη·  
10 ὅτε γὰρ ἔμαθε μὴ τρώγειν, τότε ἀπέθανε.<sup>21</sup>

6. Σχολαστικὸς, οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς<sup>7</sup> δείγμα περιέφερε.<sup>22</sup>

7. Σχολαστικὸς, θέλων εἰδέναι,<sup>18</sup> εἰ<sup>7</sup> πρέπει αὐτῷ κοιμᾶσθαι, καμύσας<sup>23</sup> ἐσοπτρίζετο.

15 8. Σχολαστικὸς, κατ' ὄναρ<sup>24</sup> ἰδὼν ἦλον πεπατηκέναι,<sup>15</sup> καὶ δόξας<sup>25</sup> ἀλγεῖν τὸν πόδα, περιεδῆσατο. Ἄλλος δὲ, μαθὼν τὴν αἰτίαν, ἔφη<sup>26</sup>. Διὰ τί γὰρ ἀνυπόδητος κοιμᾶσαι<sup>27</sup>;

9. Σχολαστικὸς ἱατρῷ συναντήσας ὑπὸ τοίχου ἐκρύβη.<sup>28</sup>

<sup>1</sup> Acc. of this word if *alone*? Why *grave*? 20. 4 (v. N. on Acc. R. 5. c.). Is the proper accentual name of this word *oxytone*? C. 729. β. —

<sup>2</sup> Accentual name? 19. 3. Is it circumflexed because it is long, or v. v.? — <sup>3</sup> 19. 4. Why no acc. in Greek beyond the antepenult? C. 722. R. 1. Acc. if final o were ω? 20. 1. When *only* is antepen. accented? 20. 2. — <sup>4</sup> 19. 3; 20. 3. What two reasons why it is not *properisom*? 21. 1, 2. — <sup>5</sup> 19. 3. = Eng. *his*. — <sup>6</sup> 19. 5. — <sup>7</sup> 19. N. 1; C. 731. — <sup>8</sup> 15. 4; 19. N. 1; C. 731. — <sup>9</sup> 118. Δ. — <sup>10</sup> How *properisom*. when the ult. is a diphth. and therefore long? 20. N. 1. — <sup>11</sup> 5. 2. — <sup>12</sup> 24 and N. 1. — <sup>13</sup> 118. Ε. — <sup>14</sup> 22. 1. (1). Difference between an *enclitic* and a *proclitic* or *atonic*? C. 731–733. (v. N. on Acc. R. 5. d.) — <sup>15</sup> Accentual name? —

<sup>16</sup> 12. 2; 22. 2. — <sup>17</sup> Why *barytone*? — <sup>18</sup> Why not *grave*? (v. N. on Acc. R. 5. c.) — <sup>19</sup> 118. Β; 26. 1. — <sup>20</sup> 118. Θ. — <sup>21</sup> Where are the o and acc. of *ἀπό*? — <sup>22</sup> 118. φ; 25. R. — <sup>23</sup> How *καμ*? 10. 4, N. 2. — <sup>24</sup> 47. — <sup>25</sup> 1. N. 2 (end). — <sup>26</sup> 118. φ. — <sup>27</sup> = *κοιμᾶ*. 84. N. 5 (end). — <sup>28</sup> =, in sense, an Aor. Mid.

Τινὸς<sup>1</sup> δὲ πυθομένου<sup>2</sup> τὴν αἰτίαν, ἔφη· Καιρὸν<sup>3</sup> ἔχω μὴ ὠσθενήσας, καὶ αἰσχύνομαι εἰς<sup>4</sup> ὄψιν ἐλθεῖν<sup>5</sup> τοῦ<sup>6</sup> ἱατροῦ.

10. Σχολαστικὸς ἀμυναίαν ἔχων, ἐσφράγισεν αὐτήν. Τοῦ δὲ δούλου κάτωθεν τρήσαντος,<sup>7</sup> καὶ τὸν οἶνον αἴροντος,<sup>8</sup> ἐθαύμα-  
αζεν<sup>9</sup> ὅτι, τῶν σημάτων τῶν σώων<sup>10</sup> ὄντων,<sup>5</sup> ὁ οἶνος ἐλατ- 5  
τούτο.<sup>11</sup> Ἄλλος δὲ εἶπεν· Ὅρα μὴ κάτωθεν ἀφηρεῖται.<sup>12</sup>  
Ὁ δὲ, Ἀμαθέστατε, εἶπεν, οὐ τὸ κάτωθεν<sup>13</sup> λείπει, ἀλλὰ τὸ  
ἄνωθεν<sup>14</sup> μέρος.

11. Σχολαστικὸς, ἰδὼν στρουθία ἐπὶ δένδρῳ, λάθρα ὑπ-  
εισελθὼν<sup>5</sup> ὑφαπλώσατο τὸν κόλπον, καὶ ἔσειε τὸ δένδρον, 10  
ὥς<sup>4</sup> ὑποδεξόμενος<sup>14</sup> τὰ στρουθία.

12. Σχολαστικὸς σχολαστικῶ συναντήσας εἶπεν· Ἐμαθ-  
ον ὅτι ἀπέθανες· κακέϊνος,<sup>15</sup> Ἀλλ'<sup>16</sup> ὁρᾷς με ἔτι, ἔφη, ζῶντα.<sup>17</sup>  
Καὶ ὁ σχολαστικὸς, Καὶ μὴν ὁ εἰπὼν<sup>18</sup> μοι πολλῶ σου<sup>4</sup> ἀξιο-  
πιστότερος ὑπάρχει.

15

13. Σχολαστικὸς ἐν<sup>4</sup> τῷ ἰδίῳ ἀγρῷ ἐξῶν<sup>19</sup> ἡρώτα πιεῖν  
ὕδωρ, εἰ<sup>20</sup> καλὸν<sup>21</sup> ἐν τῷ<sup>18</sup> αὐτόθι φρέατι· τῶν δὲ φησάντων  
ὅτι καλὸν,<sup>21</sup> καὶ γὰρ οἱ γονεῖς αὐτοῦ ἐξ αὐτοῦ ἔπινον, Καὶ  
πηλίκους, ἔφη, εἶχον τραχήλους, ὅτι εἰς<sup>20</sup> τοσοῦτον βάθος  
πίνειν ἠδύναντο.

20

14. Σχολαστικὸς, μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια  
ἔτη ζῇ,<sup>17</sup> ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφε.

15. Σχολαστικὸς, εἰς<sup>20</sup> χειμῶνα ναυαγῶν, καὶ τῶν συμ-  
πλεόντων<sup>22</sup> ἐκάστου περιπλεκομένου σκευὸς πρὸς τὸ σωθῆναι,  
ἐκεῖνος μίαν τῶν ἀγκυρῶν περιεπλέξατο.<sup>23</sup>

25

<sup>1</sup> Enclitic; why, then, accented! 22. N. 1. — <sup>2</sup> 118. II; 1. N. 2 (2d item).  
— <sup>3</sup> v. N. — <sup>4</sup> Acc.? — <sup>5</sup> 118. E. — <sup>6</sup> If atonic, why the acc.? 19. N. 1.  
— <sup>7</sup> 118. T. — <sup>8</sup> 118. A. — <sup>9</sup> 5. 2, N. 2. Why not subscribe the υ of αυ?  
— <sup>10</sup> 56. — <sup>11</sup> 80. N. 4. — <sup>12</sup> 118. A.; 14. 1; 82. R. — <sup>13</sup> 141. 1: C.  
475. Accentual name! — <sup>14</sup> 118. Δ. — CRASIS, &c. (24-26). — <sup>15</sup> 24  
and N. 1. — <sup>16</sup> 25. — <sup>17</sup> 118. Z.; 5. N. 2. — <sup>18</sup> = Eng. *He who told*. —  
<sup>19</sup> 118. εἰμι, go. — <sup>20</sup> 19. N. 1: C. 731. — <sup>21</sup> Sc. ἵσται. — <sup>22</sup> 12. 1. τῶν =  
Eng. *those*. — <sup>23</sup> 25. R; 82. R (2d item).

16. Διδύμων ἀδελφῶν εἰς ἐτελεύτησε. Σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι ἡρώτα· Σὺ ἀπέθανες,<sup>1</sup> ἢ ὁ ἀδελφός σου ;

17. Σχολαστικὸς, ναυαγεῖν μέλλων, πινακίδας ἤπει, ἔνα διαθήκας γράφῃ. Τοὺς δὲ οἰκέτας ὁρῶν ἀλγούντας διὰ τὸν  
5 κίνδυνον, ἔφη· Μὴ λυπεῖσθε, ἐλευθερῶ γὰρ ὑμᾶς.<sup>2</sup>

18. Σχολαστικὸς, ποταμὸν βουλόμενος περάσαι, ἀνῆλθεν<sup>3</sup> ἐς<sup>4</sup> τὸ πλοῖον ἔφιππος<sup>5</sup>· πυθομένου δέ τινος<sup>6</sup> τὴν αἰτίαν, ἔφη, σπουδάζειν.<sup>7</sup>

19. Σχολαστικὸς ἀπορῶν δαπανημάτων τὰ βιβλία αὐτοῦ  
10 ἐπίπρασκε,<sup>8</sup> καὶ γράφων πρὸς τὸν<sup>9</sup> πατέρα ἔλεγε· Σύνγαρε<sup>10</sup> ἡμῖν, πάτερ· ἤδη γὰρ ἡμᾶς τὰ<sup>11</sup> βιβλία τρέφει.<sup>12</sup>

20. Σχολαστικοῦ υἱός, ὑπὸ τοῦ<sup>9</sup> πατρὸς εἰς<sup>4</sup> πόλεμον ἐκπεμπόμενος, ὑπέσχετο<sup>13</sup> ἐνὸς τῶν ἐχθρῶν κεφαλὴν ἀγαγεῖν.<sup>14</sup> Ὁ δὲ ἔφη· Εὐχόμεαι, καὶ χωρὶς κεφαλῆς σε<sup>4</sup> ἐλθόντα,  
15 μόνον ὑγιῇ ὄντα ἰδεῖν καὶ εὐφρανθῆναι.

21. Σχολαστικῷ φίλος ἔγραψεν ἐν<sup>15</sup> Ἑλλάδι ὄντι, βιβλία αὐτῷ ἀγοράσαι· τοῦ δὲ ἀμελήσαντος, ὡς<sup>15</sup> μετὰ χρόνον τῷ<sup>9</sup> φίλῳ συνώφθη,<sup>16</sup> εἶπε· Τὴν ἐπιστολὴν, ἣν περὶ βιβλίων ἀπέστειλάς<sup>3</sup> μοι,<sup>4</sup> οὐκ<sup>17</sup> ἐκομισάμην.

22. Σχολαστικὸς καὶ φαλακρὸς καὶ κουρεὺς, συνοδεύοντες, συνέθεντο πρὸς τέσσαρας ὥρας γρηγορήσαι. Ἐλαχεν<sup>18</sup> οὖν πρῶτον τῷ κουρεῖ. Ὁ δὲ μετεωριζόμενος,<sup>19</sup> τὸν σχολαστικὸν κοιμώμενον ἐξύρησε, καὶ τῶν ὥρων πληρωθεισῶν διύπνισεν.<sup>19</sup> Ὁ δὲ, κνηθόμενος ἀφ'<sup>20</sup> ὕπνου τὴν<sup>8</sup> κεφαλὴν, καὶ  
25 εὐρὼν αὐτὴν ψιλὴν, ἔφη· Μέγα κάθαρμα ὁ κουρεὺς· πλανηθεὶς γὰρ ἀντὶ ἐμοῦ τὸν φαλακρὸν διύπνισεν.

<sup>1</sup> 26. 1 ; 82. R. — <sup>2</sup> Pith of this reply ! — <sup>3</sup> 26. 1. — <sup>4</sup> Acc. ! — <sup>5</sup> 14. 1. — <sup>6</sup> 22. 1 (2), 2. — <sup>7</sup> Sc. αὐτόν. — <sup>8</sup> 118. Π. — <sup>9</sup> = Eng. his. — <sup>10</sup> 12. 2. — <sup>11</sup> = Eng. my. — <sup>12</sup> 157. 2. — <sup>13</sup> 118. Υ. — <sup>14</sup> 118. Α. — <sup>15</sup> 19. N. 1 : C. 731. — <sup>16</sup> 118. O. — <sup>17</sup> 15. 4. — <sup>18</sup> 118. Α. — <sup>19</sup> 26. 1 ; 135. 3 ; 15. 1. — <sup>20</sup> 25 ; 14. 2.

## Μ Τ Θ Ο Ι.

## ΑΛΩΠΗΞ ΚΑΙ ΒΟΤΡΥΞ.

1. Ἀλώπηξ<sup>1</sup> λιμώττουσα, ὥς<sup>2</sup> ἐθεάσατο ἐπὶ τινα<sup>3</sup> ἀναδενδράδα βότρυας κρεμαμένους,<sup>4</sup> ἤβουλήθη αὐτῶν περιγενέσθαι,<sup>5</sup> καὶ οὐκ<sup>6</sup> ἐδύνατο· ἀπαλλαττομένη δὲ πρὸς ἑαυτὴν εἶπεν. Ὅμφακές εἰσιν.

## ΒΟΕΞ ΚΑΙ ΑΜΑΞΑ.

2. Βόες<sup>6</sup> ἄμαξαν εἰλκον. Τοῦ δὲ ἄξονος τρύζοντος, ἐπι- 5  
στραφέντες ἔφησαν<sup>7</sup> πρὸς αὐτόν. Ὡ οὗτος,<sup>8</sup> ἡμῶν τὸ ὄλον βάρος φερόντων, σὺ τί<sup>9</sup> κράζεις;

## ΠΑΙΣ ΚΑΙ ΤΥΧΗ.

3. Ἐγγὺς φρέατος παῖς τις<sup>10</sup> ἐκοιμάτο. Ἐπιστᾶσα<sup>11</sup> δὲ αὐτῷ ἡ Τύχη ἐβόα<sup>10</sup>. Ἀνάστα<sup>11</sup> καὶ ἄπελθε ἐντεῦθεν, μὴ πως<sup>10</sup> κάτωθεν τοῦ φρέατος πέσης, καὶ ἐμὲ<sup>18</sup> τὴν Τύχην κατ- 10  
αμέμψωνται πάντες.

## ΛΑΓΩΟΙ ΚΑΙ ΑΛΩΠΕΚΕΞ.

4. Λαγωοὶ ποτὲ<sup>14</sup> πολεμοῦντες ἀετοῖς, παρεκάλουν εἰς<sup>10</sup>  
συμμαχίαν ἀλώπεκας. Αἱ<sup>12</sup> δὲ ἔφασαν. Ἐβοηθήσαμεν ἂν ὑμῖν, εἰ<sup>12</sup> μὴ εἶδαιμεν,<sup>15</sup> τίνες<sup>16</sup> ἦτε καὶ τίσι<sup>16</sup> πολεμεῖτε.

<sup>1</sup> 5. N. 3. — <sup>2</sup> Acc. ! — <sup>3</sup> 118. K. — <sup>4</sup> 118. Γ. — <sup>5</sup> 15. 4. — <sup>6</sup> 43. 2. —  
<sup>7</sup> 118. Φ. — <sup>8</sup> 157. N. 11 : C. 343. 3. — <sup>9</sup> Why not grave? — <sup>10</sup> Accentual  
name? — <sup>11</sup> 118. I. — <sup>12</sup> 20. 4. — <sup>13</sup> Why accented, if pers. pron. are en-  
clitic? — <sup>14</sup> 22. 3, 1 (4). — <sup>15</sup> 118. E. — <sup>16</sup> Is not this enclitic? Why,  
then, accented?



## ΕΡΙΦΟΣ ΚΑΙ ΛΥΚΟΣ.

5. Ἐριφος ἐπὶ τινος δώματος ὑψηλοτάτου ἐστὼς, ἐπειδὴ λύκον τινὰ παριόντα εἶδεν, ἐλοιδορεῖ αὐτόν. Ὁ δὲ λύκος ἔφη· Ὡ οὔτος, οὐ σύ με λουδορεῖς, ἀλλ' ὁ τόπος ἐν ᾧ ἴστασαι.

## ΚΟΡΑΞ.

5 6. Κόραξ<sup>1</sup> νοσῶν τῇ μητρὶ<sup>2</sup> ἐπεφώνει· Εὐχου τοῖς θεοῖς,<sup>3</sup> ὦ μητέρ<sup>4</sup> μου, καὶ μὴ θρήναι. Ἡ δὲ πρὸς αὐτόν ταῦτα βοῶσα, ἔφη· Καὶ τίς σε, τέκνον,<sup>5</sup> τῶν θεῶν ἐλεήσει; τίνος γὰρ κρέα<sup>6</sup> ὑπὸ σου οὐκ<sup>7</sup> ἐκλάπη;

## ΛΥΚΟΣ ΚΑΙ ΑΡΝΙΟΝ.

7. Λύκος ἀρνίον<sup>8</sup> ἐδίωκε· τὸ<sup>9</sup> δὲ εἰς ἱερὸν<sup>10</sup> κατέφυγε.<sup>11</sup>  
10 Προσκαλουμένου δὲ αὐτὸ<sup>12</sup> τοῦ λύκου,<sup>13</sup> καὶ λέγοντος ὅτι θυσιάσει αὐτὸ<sup>14</sup> ὁ ἱερεὺς,<sup>15</sup> εἰ καταλάβῃ,<sup>16</sup> τῷ<sup>17</sup> Θεῷ<sup>18</sup> ἐκείνῳ, ἔφη· Ἀλλ'<sup>19</sup> αἰρετώτερόν<sup>20</sup> μοι<sup>21</sup> ἐστὶ<sup>22</sup> Θεοῦ<sup>23</sup> θυσία<sup>24</sup> γενέσθαι, ἢ ὑπὸ σου<sup>25</sup> διαφθαρῆναι.

## ΓΕΡΩΝ ΚΑΙ ΘΑΝΑΤΟΣ.

8. Γέρων,<sup>26</sup> ποτὲ<sup>27</sup> ξύλα<sup>28</sup> κόψας καὶ πάντα ἐπὶ τῶν ὤμων<sup>29</sup>  
15 ἄρας, πολλὴν ἐβάδισεν ὁδόν. Κεκοπιακῶς δὲ, καὶ ἀποθέ-

SUBSTANTIVES (30-47).—<sup>1</sup> Diff. between a *Noun* and a *Substantive*? 30. 1. *Gender* how determined? 30. 2: C. 74. β. Nom. how formed? 36. 1, 2; 5. α; 9. 2; 2. N. 3. (v. N.)—<sup>2</sup> 40. 1; 26. 1; 35. 1. Acc.? 35. N. 2 (1); 40. N. 3 (1). 3d item.—<sup>3</sup> 33. 1, 2, N. 3 (2): C. 74. δ.—<sup>4</sup> 38. 2; 5. N. 3. Why the acc.? 22. 2.—<sup>5</sup> 33. 2 (2d item).—<sup>6</sup> 41. 1, N. 2; 42; 23; N. 3 (2); 35. N. 2 (1). (Cf. 42. N. 3.)—<sup>7</sup> Why not οὐχ? —<sup>8</sup> 33. N. 1.—Eng. *it*.—<sup>9</sup> 118. φ.—<sup>10</sup> 33. N. 1.—<sup>11</sup> 20. 3; 33. N. 3 (1): C. 74. γ.—<sup>12</sup> 36. 2 (2).—<sup>13</sup> 118. λ.—<sup>14</sup> C. 74. δ. Whence, subs.? (v. N.)—<sup>15</sup> 22. 1; 33. N. 3 (2).—<sup>16</sup> 25. N. 3. (1).—<sup>17</sup> 22. 2.—<sup>18</sup> 22. N. 2.—<sup>19</sup> 22. 1. (3).—<sup>20</sup> 20. 3; 31. 1, 2, N. 2; 16. 4.—<sup>21</sup> Acc.? 22. R.—<sup>22</sup> 36. 3; 5. N. 3.—<sup>23</sup> 22. 4 (1); 20. 4.—<sup>24</sup> 30. N. λ.—<sup>25</sup> 33. 2, N. 3 (1).

μενος<sup>1</sup> τὸν φόρτον,<sup>2</sup> τὸν θάνατον<sup>3</sup> ἑπεκαλείτο. Τοῦ δὲ θανάτου φανέντος, καὶ πυνθανομένου, δι' ἣν αἰτίαν<sup>4</sup> αὐτὸν ἑπεκαλείτο, ὁ γέρων ἔφη· "Ἰνα τὸν φόρτον μοι<sup>5</sup> ἄρης.

## ΜΥΙΑΙ.

9. \*Εν τινι ταμείῳ μέλιτος<sup>6</sup> ἐκχυθέντος,<sup>6</sup> μυῖαι<sup>7</sup> περιστᾶσαι<sup>7</sup> κατήσθιον.<sup>8</sup> Διὰ δὲ τὴν γλυκύτητα<sup>9</sup> τοῦ καρποῦ οὐκ ἀφίσταντο. Ἐμπαγέντων<sup>10</sup> δὲ αὐτῶν τῶν ποδῶν,<sup>11</sup> ὡς οὐκ ἠδύναντο ἀναπτῆναι,<sup>10</sup> ἀποπνιγόμεναι ἔφασαν· \*Αθλῖαι ἡμεῖς,<sup>12</sup> αἱ<sup>13</sup> διὰ βραχείαν ἡδονὴν ἀπολλύμεθα.

## ΟΝΟΣ ΚΑΙ ΤΕΤΤΙΓΕΣ.

10. \*Ονος ἀκούσας τεττίγων ἀδόντων ἥσθη ἐπὶ τῇ εὐφωνίᾳ,<sup>14</sup> καὶ ζηλώσας αὐτῶν τὴν ἡδύτητα<sup>9</sup> εἶπε· Τι<sup>15</sup> σιτούμενοι τοιαύτην<sup>10</sup> φωνὴν ἀφίετε<sup>16</sup>;· Τῶν<sup>17</sup> δὲ εἰπόντων, Δρόσον, ὁ ὄνος<sup>18</sup> προσπαραμένων τῇ δρόσῳ, λιμῶ<sup>19</sup> διεφθάρη.

## ΠΑΙΣ ΛΟΥΟΜΕΝΟΣ.

11. Παῖς<sup>20</sup> ποτὲ<sup>21</sup> λουόμενος ἔν<sup>22</sup> τινι ποταμῷ ἐκινδύνευσεν ἀποπνιγῆναι. Ἰδὼν δὲ τινα ὁδοιπόρου, τοῦτον ἐπὶ βοήθειᾳ ἐκάλει. Ὁ δὲ ἐμέμφετο τῷ παιδί<sup>23</sup> ὡς τολμηρῶ. Τὸ δὲ<sup>15</sup> μεῖράκιον εἶπε πρὸς αὐτόν· Ἀλλὰ νῦν μοι<sup>24</sup> βεῖθαι, ὅστερον δὲ σωθέντι μέμψῃ.<sup>25</sup>

<sup>1</sup> 118. T. — <sup>2</sup> Acc. of Nom. ? 33. N. 3 (1). — <sup>3</sup> Why not αἴτην ? 31. 3. — <sup>4</sup> 22. 3 (2d item). — <sup>5</sup> 36. 1, 3, N. 2. — <sup>6</sup> 11; 15. 2. — <sup>7</sup> 20. N. 1; 21. 2. Could this word be παροχ. ? C. 726. 6. (v. N. 5. f. on Acc., p. 2. l. 1.) — <sup>8</sup> 118. E. — <sup>9</sup> 36. 1, 3; 37. 1. — <sup>10</sup> 118. II. Why ἐμ ? 12. 1. — <sup>11</sup> 36. 2 (5); 35. N. 2 (2). — <sup>12</sup> 157. N. 11. — <sup>13</sup> Acc. ? 19. R. 3. — <sup>14</sup> 16. 4; 31. 3. — <sup>15</sup> What is the rough of τ ? 5. 3 (2d item). — <sup>16</sup> ἀπὸ and ἤμ. 14. 1. — <sup>17</sup> = they. — <sup>18</sup> C. 74. γ. — <sup>19</sup> Why not oxyt. like the Nom. ? 33. N. 3 (2). — <sup>20</sup> 36. 3; 10. 2. — <sup>21</sup> Why no acc., while it has one after Γέρων, Fab. 8 ? — <sup>22</sup> An atonic: why then acc. ? (v. N. 5. e. on Acc., p. 2. l. 1.) — <sup>23</sup> The acc. shows how many syll. in the nom. ? 35. N. 2 (2). — <sup>24</sup> 22. 3. — <sup>25</sup> Sc. μού.

## ΟΡΝΙΣ ΧΡΥΣΟΤΟΚΟΣ.

12. \*Ορνιθα<sup>1</sup> τις πάνυ καλλίστην εἶχεν, ἥτις ἔτικτεν ἄε<sup>2</sup> χρυσᾶ ὠά.<sup>2</sup> Ὁ δὲ νομίσας ἔνδον χρυσὸν ὑπάρχειν, σφάξας παρευθὺς, εὔρεν<sup>3</sup> αὐτὴν ὥσπερ καὶ αἱ λοιπαὶ τυγχάνουσιν<sup>4</sup> ὄρνιθες.<sup>5</sup> Καὶ πλοῦτον εὕρηκέναι νομίσας, ἀπεστερήθη καὶ  
 5 τοῦ μικροῦ τούτου κέρδους.<sup>6</sup>

## ΜΥΡΜΗΞ ΚΑΙ ΠΕΡΙΣΤΕΡΑ.

13. Μύρμηξ<sup>7</sup> διψήσας κατελθὼν εἰς πηγὴν, καὶ βουλόμενος πιεῖν<sup>8</sup> ἀπεπνίγετο. Περίστερα<sup>9</sup> δὲ καθεζομένη<sup>10</sup> ἐν τῷ περιεστηκότῳ δένδρῳ, ἐθεάσατο αὐτὸν, καὶ κόψασα φύλλον ἀπὸ τοῦ δένδρου, ἔρριψεν<sup>11</sup> εἰς τὴν πηγὴν, δι' οὗ ἐπιβάς<sup>12</sup> ὁ  
 10 μύρμηξ, ἐσώθη.<sup>13</sup> Ἰξευτὴς<sup>14</sup> δέ τις παρασταθεὶς, καὶ συνθεὶς τοὺς καλάμους, τὴν περιστερὰν<sup>15</sup> συλλαβεῖν<sup>16</sup> ἐβουλήθη. Ὁ δὲ μύρμηξ θεασάμενος, ἔδακε<sup>17</sup> τὸν πόδα τοῦ ἰξευτοῦ.<sup>18</sup> Ὁ δὲ ἀλγήσας, ρίψας<sup>19</sup> τοὺς καλάμους, ἐποίησε φυγεῖν τὴν περιστερὰν.

## ΕΡΜΗΣ ΚΑΙ ΑΓΑΛΜΑΤΟΠΟΙΟΣ.

14. Ἑρμῆς,<sup>20</sup> γινῶναι βουλόμενος ἐν τίνι τιμῇ<sup>21</sup> παρ<sup>22</sup> ἀνθρώποις<sup>23</sup> ἐστὶν, ἤκεν εἰς ἀγαλματοποιοῦ,<sup>24</sup> ἑαυτὸν εἰκάσας ἀνθρώπῳ,<sup>25</sup> καὶ θεασάμενος ἄγαλμα<sup>26</sup> τοῦ Διὸς<sup>27</sup> ἡρώτα, πόσου τις

<sup>1</sup> 37. 1 and 2 (2d item); 22. 3.—<sup>2</sup> Why not a diphth. ? (v. N. on Diphth., p. 1. l. 1.)—<sup>3</sup> 118. E.—<sup>4</sup> Sc. εἶναι.—<sup>5</sup> Root ? (v. N. on Κόραξ, p. 6. l. 5.)—<sup>6</sup> 36. 1; 42.—<sup>7</sup> 36. 2; 5. 2. Root ?—<sup>8</sup> 118. II.—<sup>9</sup> How know that the gen. will not be in -ρης ? 31. 3.—<sup>10</sup> 118. K.—<sup>11</sup> 4. 3; 12. 3.—<sup>12</sup> 118. B.—<sup>13</sup> 118. Σ.—<sup>14</sup> 31. 2 (2d item).—<sup>15</sup> From this tell the acc. of the Nom. ? 31. N. 2 (1).—<sup>16</sup> 12. 3.—<sup>17</sup> 118. Δ.—<sup>18</sup> 31. N. 2 (2).—<sup>19</sup> 4. 2, 5.—<sup>20</sup> 32 and N. 1. Acc. before contract. ? Why the change ? 23. N. 3 (1).—<sup>21</sup> Why ; subs. ?—<sup>22</sup> Acc. ? 25. N. 3.—<sup>23</sup> From this acc. show the acc. of the nom. 33. N. 3 (2).—<sup>24</sup> Sc. οἶκον (cf. Eng. the blacksmith's sc. shop).—<sup>25</sup> 30. N. 1; 36. 3. Nom. how formed ?—<sup>26</sup> 46. 1; 37. R.

ὥτ' ὁ<sup>1</sup> πρίασθαι<sup>2</sup> δύναται. Τοῦ δὲ εἰπόντος, Δραχμῆς, γελάσας, Πόσου τὸ<sup>1</sup> τῆς Ἑρας<sup>3</sup>; ἔφη. Εἰπόντος δὲ, Πλείονος, ἰδὼν καὶ τὸ ἑαυτοῦ ἄγαλμα, καὶ νομίσας, ὥς, ἐπεὶ δὴ ἄγγελός<sup>4</sup> ἐστὶ Θεῶν καὶ κερδῶος, πολὺν αὐτοῦ παρὰ τοῖς ἀνθρώποις εἶναι τὸν λόγον, ἤρετό<sup>5</sup> περὶ<sup>6</sup> αὐτοῦ. Ὁ δ' ἀγαλματοποιὸς ἔφη·<sup>5</sup>  
Ἐὰν τούτους ὠνήσῃ,<sup>7</sup> καὶ τοῦτον προσθήκην σοι δίδωμι.<sup>8</sup>

#### ΑΕΤΟΣ ΚΑΙ ΚΟΛΟΙΟΣ.

15. Ἀετὸς<sup>9</sup> καταπτὰς ἀπὸ τινος<sup>10</sup> ὑψηλῆς πέτρας,<sup>3</sup> ἤρπασεν ἄρνα.<sup>11</sup> Κολοῖος δὲ τοῦτον θεασάμενος, διὰ ζῆλον μιμησάμενος καθεὶς<sup>12</sup> ἑαυτὸν μετὰ πολλοῦ τοῦ ροίζου,<sup>13</sup> ἐπὶ κριὸν ἠνέχθη.<sup>14</sup> Ἐμπαρέντων<sup>15</sup> δὲ αὐτοῦ τῶν ὀνύχων<sup>16</sup> ἐν τοῖς ἐκείνου<sup>10</sup> μαλλοῖς, ἐξαρθῆναι μὴ δυνάμενος ἐπτερύσσετο ἕως οὗ ὁ ποιμὴν<sup>17</sup> τὸ γεγονός αἰσθόμενος,<sup>18</sup> προσδραμὼν<sup>19</sup> ἀνελάβετο αὐτὸν, καὶ περικόψας αὐτοῦ τὰ ὀξύπτερα, ὥς ἐσπέρα<sup>20</sup> κατέλαβε, τοῖς ἑαυτοῦ παισὶν<sup>21</sup> ἐκόμισε. Τῶν δὲ πυνθανομένων, τί εἶη τὸ ὄρνεον, ἔφη· Ὡς μὲν ἐγὼ σαφῶς οἶδα, κολοῖος, ὥς<sup>15</sup> δὲ αὐτὸς βούλεται, αετός.

#### ΑΛΩΠΗΞ ΚΟΛΟΥΡΟΣ.

16. Ἀλώπηξ<sup>22</sup> ὑπὸ τινος<sup>10</sup> παγίδος τὴν οὐρὰν ἀποκοπεῖσα, ἐξ αἰσχύνης ἀβίωτον τὸν βίον ἠγείτο. Ἐγνώ δὲ καὶ τὰς ἄλλας ἀλώπεκας εἰς τὸ αὐτὸ περιαγαγεῖν, ἵνα τῷ κοινῷ πάθει<sup>23</sup> τὸ ἴδιον ἐλάττωμα συγκρύνῃ.<sup>24</sup> Καὶ δὴ ἀπάσας ἀθροί-<sup>20</sup>

<sup>1</sup> 33. N. 1. — <sup>2</sup> 118. II. — <sup>3</sup> How does this gen. show that the nom. is Ἑρα? 31. 3. — <sup>4</sup> Why 2 acc.? — <sup>5</sup> 118. E. — <sup>6</sup> 25. R. — <sup>7</sup> 118. Ω. — <sup>8</sup> Pres. for fut. — <sup>9</sup> Dis-, or tri-, syllable? — <sup>10</sup> 22. 3. — <sup>11</sup> 40. 3. Full accus.? — <sup>12</sup> 118. Ἰημ. — <sup>13</sup> 4. 2. — <sup>14</sup> 118. Φ. — <sup>15</sup> Why not ἐν? 12. 1. — <sup>16</sup> Stem? — <sup>17</sup> Accentual law of 3d Declens.? Acc. of the accus. of this word? — <sup>18</sup> 118. Α. — <sup>19</sup> 118. Δ. or Τ. — <sup>20</sup> Accentual law of 1st Dec.? Hence acc. of the accus. of this word? — <sup>21</sup> 39. 1; 35. N. 2. — <sup>22</sup> 36. 2 (7). — <sup>23</sup> 36. 2 (3). — <sup>24</sup> How συγ?

σασα, παρῆνει αὐταῖς τὰς οὐρὰς ἀποκόπτειν, λέγουσα ὥς·  
οὐκ ἀπρεπὲς τοῦτο μόνον, ἀλλὰ καὶ περισσὸν αὐταῖς προσήρ-  
ηται βάρος.<sup>1</sup> Τούτων δέ τις ὑπολαβοῦσα, ἔφη· ὦ φίλη,  
ἀλλ' εἴ σοι μὴ τοῦτο<sup>2</sup> συνέφερεν, οὐκ ἂν ἡμῖν αὐτὸ συνεβούλ-  
5 ευες.

#### ΑΙΛΟΥΡΟΣ ΚΑΙ ΟΡΝΙΘΕΣ.

17. Αἴλουρος ἀκούσας, ὅτι ἔν<sup>3</sup> τινι τόπῳ ἐπ' αὐλῇ ὄρνιθες<sup>4</sup>  
νοσοῦσιν, εἰς ἱατρὸν ἑαυτὸν σχηματίσας, καὶ τὰ τῆς ἐπιστή-  
μης πρόσφορα<sup>5</sup> ἀναλαβὼν<sup>6</sup> ἐργαλεῖα, παρεγένετο· καὶ στὰς<sup>7</sup>  
πρὸ τῆς ἐπαύλεως,<sup>8</sup> ἐπυνθάνετο αὐτὰς, πῶς ἔχοιεν. Αἱ δέ  
10 ἀποκριθεῖσαι,<sup>9</sup> Καλῶς, ἔφασαν, εὖν σὺ ἐντεῦθεν ἀπαλλαγῇς.

#### ΙΠΠΟΣ ΚΑΙ ΟΝΟΣ.

18. Ἄνθρωπός<sup>10</sup> τις ἵππον εἶχε καὶ ὄνον· ἐπεφόρτισε δὲ  
πλείω<sup>11</sup> τὴν ὄνον· ἥτις<sup>12</sup> δὴ καὶ ὀδεύσασα<sup>7</sup> μετὰ πολλοῦ<sup>13</sup> τοῦ  
βάρους,<sup>14</sup> πρὸς τὸν ἵππον ἐβόα· Λάβε ἀπὸ τοῦ βάρους, καὶ  
κούφισόν<sup>10</sup> με ὀλίγον<sup>15</sup>· οὐ γὰρ δύναμαι ταῦτα πάντα<sup>7</sup> βαστ-  
15 ἄζειν· καὶ εἰ μὲν βούλει, ζήσομεν<sup>16</sup> ἐν τῷ βίῳ· εἰ δὲ μὴ  
πεισθῇς<sup>17</sup> μοι,<sup>18</sup> ὄψει με τεθνηκυῖαν.<sup>19</sup> Ὁ δὲ οὐκ ἐπείσθη  
ἐλεῆσαι τὴν ὄνον· καὶ παραχρῆμα θανοῦσα<sup>6</sup> ἐπεπτώκει.<sup>20</sup>  
Τοῦ δὲ κυρίου θέντος<sup>9</sup> πάντα<sup>7</sup> τῷ παναθλίῳ<sup>21</sup>· Τί μοι  
συνέβη ἄρτι τῷ ταλαιπώρῳ<sup>5</sup>; εἶπε· μὴ θελήσας γὰρ μικρὸν

<sup>1</sup> 36. 2 (3). — <sup>2</sup> 33. N. 1. — <sup>3</sup> Why ἐν accented and τινι not? — <sup>4</sup> Stem? — ADJECTIVES (45 - 59). Define Adjective. How different from a Noun? — <sup>5</sup> 48. 2; 49. 2. Acc.? C. 739. (v. N. 5. a., acc. of adj. and part.). — <sup>6</sup> 53. 7. (end), N. 2. How formed? — <sup>7</sup> 53. 1. How formed? — <sup>8</sup> 43. 3. Acc., why not contrary to 20. 1.? 20. N. 2. — <sup>9</sup> 53. 3. Stem? — <sup>10</sup> Acc.? — <sup>11</sup> Fr. πολὺς. 59. 3; 58. 2; 23. Acc., why not changed by contraction? 23. N. 3 (2). — <sup>12</sup> 22. N. 3. — <sup>13</sup> 58. — <sup>14</sup> I. e. a part of it. — <sup>15</sup> 49. 1. — <sup>16</sup> 118. Z. Plur. for sing. — <sup>17</sup> 118. II. — <sup>18</sup> by me. — <sup>19</sup> 53. 9. (v. N.) — <sup>20</sup> Stem? — <sup>21</sup> 49. 1 (2d item). Why different in acc. from nom.?

λαβεῖν ἐκ τοῦ βάρους, ἰδοὺ ἅπαντα<sup>1</sup> βαστάζω σὺν τῷ δέρματι.

### ΑΝΘΡΩΠΟΣ ΚΑΙ ΣΑΤΥΡΟΣ.

19. Ἄνθρωπός τις καὶ σάτυρος φιλίαν πρὸς ἀλλήλους ποιησάμενοι, ἐκάθισαν ἀμφοτέροι τοῦ ἐσθίειν. Χειμῶνος δὲ καταλαβόντος, καὶ ψυχούς γενομένου, ὁ ἄνθρωπος προσφέρειν τὰς χεῖρας<sup>2</sup> τῷ στόματι αὐτοῦ ἀπέκνει. Τοῦ δὲ σατύρου ἐπερωτήσαντος, Δί' ἥν<sup>3</sup> αἰτίαν πράττεται τοῦτο, φίλε; ἔφη· Τὰς χεῖρας θερμαίνω ἐκ τοῦ κρύους.<sup>4</sup> Μετὰ μικρὸν δὲ ἐδέσματος θερμῷ προσενεχθέντος, ὁ ἄνθρωπος πάλιν ἐπιφέρειν τῷ στόματι τὸ βρῶμα ἐφύσα τοῦτο. Πυνθανομένων δὲ πάλιν τοῦ σατύρου, Δί' ἥν αἰτίαν τοῦτο πάλιν πράττεται; ἔφη· Τὸ ἐδεσμα καταψύχω. Ὑπολαβὼν δὲ ἐκείνος ἔφη· Ἄλλ' ἔγωγε ἀπὸ τοῦ<sup>5</sup> νῦν ἀποτάσσομαί σου τῇ φιλίᾳ, ὅτι ἐκ τοῦ αὐτοῦ στόματος τὸ ψυχρὸν<sup>6</sup> καὶ τὸ θερμὸν ἐξάγεις.

### ΒΑΤΡΑΧΟΙ.

20. Βάτραχοι δύο ἐνέμοντο ἐν λίμνῃ. Ἐν ἡμέραις<sup>7</sup> δὲ τοῦ θέρους ἐξηράνθη ἡ λίμνη, καὶ καταλείψαντες ἐκείνην, ἄλλην ἐπεζήτουν. Παραχρήμα οὖν ἐνέτυχον φρέατι<sup>8</sup> βαθεῖ.<sup>9</sup> Εἶπε δὲ ὁ ἕτερος τῷ ἐτέρῳ· Συγκατέλθωμεν ἐνταῦθα, ὥ<sup>10</sup> φίλε. Ὑπολαβὼν δὲ ὁ ἕτερος ἀντεῖπεν· Ἐὰν οὖν καὶ τὸ ἐνθάδε ὕδωρ ξηρανθῇ, πῶς δυνησόμεθα ἀνελθεῖν;

20

<sup>1</sup> What is omitted? — <sup>2</sup> Case how formed? — <sup>3</sup> Cf. p. 7. 1. 2. — <sup>4</sup> Lit. from coldness, i. e. from being cold. — <sup>5</sup> Lit. the now = Eng. now. 141. 2. — <sup>6</sup> 49. 1 (2d item). — <sup>7</sup> Why not perispom.? 32. N. 2 (2). Accentual name? 19. 2, 4. — <sup>8</sup> 36. 2 (4). — <sup>9</sup> Change of accent in contracting βαθεῖ, βαθεῖ? 23. N. 3 (1). — <sup>10</sup> = Eng. my friend.

## ΓΥΝΗ ΚΑΙ ΘΕΡΑΠΙΑΙΝΑΙ.

21. Γυνή<sup>1</sup> χήρα φιλεργὸς<sup>2</sup> θεραπαινίδας<sup>3</sup> ἔχουσα,<sup>4</sup> ταύτας εἰώθει<sup>5</sup> νυκτὸς<sup>6</sup> ἐπὶ τὰ ἔργα διεγείρειν πρὸς ἀλεκτοροφωνίαν. Αἱ δὲ συνεχῶς καταπονούνται,<sup>7</sup> ἔγνωσαν δεῖν<sup>8</sup> τὸν ἐπὶ τῆς οἰκίας ἀλέκτορα<sup>9</sup> ἀποπνίξαι· ἐκείνον γὰρ ᾤοντο τῶν κακῶν  
 5 αἷτιον εἶναι, νύκτωρ ἐγείροντα τὴν δέσποιναν. Τούτου γοῦν γενομένου, ἡ κυρία αὐτῶν νυκτιαίτερον<sup>10</sup> αὐτὰς ἤγειρεν, ἀγνοοῦσα τὴν τῶν ἀλεκτρούων ὥραν.

## ΠΙΘΗΚΟΣ ΚΑΙ ΚΑΜΗΛΟΣ.

22. Ἐν συνόδῳ τῶν ἀλόγων ζώων πίθηκος ἀναστὰς<sup>11</sup> ὀρχεῖτο. Σφόδρα δὲ αὐτοῦ εὐδοκιμοῦντος, καὶ ὑπὸ πάντων  
 10 σημαινομένου, κάμηλος φθονήσασα,<sup>11</sup> διόπερ ἐξαναστᾶσα, ἐπειρᾶτο καὶ αὐτὴ ὀρχεῖσθαι. Πολλὰ<sup>12</sup> δὲ αὐτῆς ἄτοπα<sup>18</sup> ποιούσης, τὰ ζῶα ἀγανακτήσαντα ροπάλοις αὐτὴν ἐξήλασαν.<sup>14</sup>

## ΔΕΛΦΑΣ ΚΑΙ ΠΡΟΒΑΤΑ.

23. Ἐν τινι ποιμνὶ προβάτων δέλφαξ<sup>15</sup> εἰσελθὼν ἐνέμετο.  
 15 Καὶ δὴ ποτε<sup>16</sup> τοῦ ποιμένου<sup>17</sup> συλλαμβάνοντος<sup>18</sup> αὐτὸ, ἐκεκράγει<sup>19</sup> τε<sup>16</sup> καὶ ἀντέτεινε.<sup>19</sup> Τῶν δὲ προβάτων αἰτιωμένων ἐπὶ τῷ βοᾷν,<sup>20</sup> καὶ λεγόντων, Ἡμᾶς γὰρ συνεχῶς συλλαμβάνει,<sup>21</sup> καὶ

<sup>1</sup> 46. 1. — <sup>2</sup> 48. 2; 49. 2. Why oxyt.? (v. N.). — <sup>3</sup> How formed fr. θεραπαινιδ? How fr. this acc. tell the acc. of the nom.? — <sup>4</sup> 53. 7. N. 2. Why proparox.? (v. N. on acc. of adj. and part. Exc. 1, p. 10. l. 8.) — <sup>5</sup> 118. E. — <sup>6</sup> Stem? — <sup>7</sup> Acc.? 20. N. 1. — <sup>8</sup> 118. Δ. — <sup>9</sup> What must be the acc. of the gen.? Of the nom.? — <sup>10</sup> 125. N. 3. — <sup>11</sup> 53. 1. Why the acc.? — <sup>12</sup> What two roots has πολὺς? 56. — <sup>13</sup> v. N. p. 11. l. 1. — <sup>14</sup> 118. E. — <sup>15</sup> How formed? 9. 2; 36. R. 1. — <sup>16</sup> Acc.? — <sup>17</sup> Fr. this word tell the nom. and its acc.? 35. N. 2 (1). — <sup>18</sup> 12. 3. — <sup>19</sup> 118. K. In sense = an imperf. — <sup>20</sup> Art. w. an inf. = a subst.: for his crying. — <sup>21</sup> ὁ ποιμήν.

οὐ<sup>1</sup> κράζομεν, ἔφη πρὸς ταῦτα· Ἄλλ' οὐχ<sup>1</sup> ὁμοία<sup>2</sup> γε τῇ ὑμέτερα<sup>3</sup> ἢ ἐμῇ σύλληψις<sup>3</sup>. ὑμᾶς γὰρ ἢ διὰ τὰ ἔρια ἀγρεύει, ἢ διὰ τοὺς ἄρνas,<sup>4</sup> ἐμὲ δὲ διὰ τὸ κρέας.

#### ΛΕΩΝ ΚΑΙ ΒΑΤΡΑΧΟΣ.

24. Δέων<sup>5</sup> ἀκούσας βατράχου μέγα κεκραγότος ἐστράφη πρὸς τὴν φωνήν, οἰόμενος μέγα τι ζῶον<sup>5</sup> εἶναι. Προσमीνας<sup>7</sup> 5 δὲ αὐτὸν μικρὸν χρόνον, ὥς ἐθεάσατο τοῦτον ἐκ τῆς λίμνης ἀπελθόντα, προσελθὼν κατεπάτησεν αὐτὸν εἰπών· Μηδένα<sup>8</sup> ἀκοὴν ταραττέτω πρὸ τῆς θεάς,<sup>9</sup> ἥγουν μηδεὶς πρὸ τοῦ ἰδεῖν ταραττέσθω ὑπό τινος.<sup>10</sup>

#### .. ΜΥΣΣ ΚΑΙ ΓΑΛΛΑΙ.

25. Μυσι<sup>11</sup> καὶ γαλαῖς πόλεμος ἦν· αἰεὶ δὲ οἱ μύσες ἡττώ- 10 μνοι, ἐπεὶδὴ συνήλθον εἰς ταῦτον,<sup>12</sup> ὑπέλαβον ὅτι διὰ ἀναρχίαν τοῦτο πάσχουσιν. Ὅθεν ἐπιλεξάμενοι ἑαυτῶν τινας, στρατηγοὺς ἐχειροτόνησαν. Οἱ δὲ βουλόμενοι ἐπισημότεροι<sup>13</sup> τῶν ἄλλων εἶναι, κέρατα<sup>14</sup> σκευάσαντες<sup>15</sup> ἑαυτοῖς συνήψαν. Ἐνστάσης<sup>16</sup> δὲ τῆς μάχης, συνέβη πάντας<sup>16</sup> τοὺς μύσας ἡττη- 15 θῆναι. Οἱ μὲν οὖν ἄλλοι πάντες ῥαδίως εἰσέδυνον,<sup>17</sup> οἱ δὲ στρατηγοὶ μὴ δυνάμενοι εἰσελθεῖν διὰ τὰ κέρατα αὐτῶν, συλλαμβανόμενοι<sup>18</sup> κατησθίοντο.

#### ΧΕΛΩΝΗ ΚΑΙ ΑΙΤΟΣ.

26. Χελώνη θεασαμένη αἶτον πετόμενον,<sup>19</sup> ἐπεθύμησε καὶ

<sup>1</sup> Why not οὐκ? 15. 4. — <sup>2</sup> Acc.? why ὁμοιος, but ὁμοία? 49, 1 (2d item). — <sup>3</sup> 43. 3. Acc.? (v. N. p. 11. l. 1.) — <sup>4</sup> 40. 3. — <sup>5</sup> How formed fr. √ λείον? (Π √ = Root, Stem, or Crude Form; v. N.). — <sup>6</sup> Predicate? — <sup>7</sup> 118. M. — <sup>8</sup> 60 and N. 1. — <sup>9</sup> How know that the accus. will be θίαν or θήν? 31. N. 3. — <sup>10</sup> Is the acc. over ὑπό its own, or did it belong to τινος? — <sup>11</sup> 39. 1; 12. 4. — <sup>12</sup> 24. — <sup>13</sup> 57. 1. — <sup>14</sup> Stem? (v. N.). — <sup>15</sup> Case how formed? — <sup>16</sup> Fem. how formed fr. the √? 53. N. 2. — <sup>17</sup> I. e. their holes. — <sup>18</sup> How comes the 1st λ? — <sup>19</sup> 118. II.



αὐτὴ<sup>1</sup> πετάσαι. Προσελθοῦσα δὲ τοῦτον παρεκάλει, ἐφ'<sup>2</sup> <sup>3</sup>βούλεται μισθῷ διδάξαι<sup>3</sup> αὐτήν. | Τοῦ δὲ λέγοντος, ἀδύνατον<sup>4</sup> εἶναι, καὶ ἔτι αὐτῆς ἐπικειμένης<sup>5</sup> καὶ ἀξιούσης,<sup>6</sup> ἄρας αὐτήν, καὶ μετέωρος ἀρθεὶς ἀφήκεν ἐπὶ τινος πέτρας, ὅθεν κατε-  
 5 νεχθεῖσα<sup>7</sup> διερράγη<sup>8</sup> καὶ ἀπέθανεν. .

#### ΜΥΡΜΗΞ ΚΑΙ ΤΕΤΤΙΞ.

27. Ψύχος<sup>9</sup> καὶ χειμῶν<sup>10</sup> κατ' Ὀλύμπου· μύρμηξ<sup>11</sup> δὲ πολλὰς συνάξας<sup>11</sup> τροφὰς ἐν ἀμητοῖς, ἐν ἰδίοις οἴκοις ἀπέθηκε· τέττιξ<sup>12</sup> δὲ ἐπὶ πρῶγλης ἐνδύνας ἐξέπνεε τῇ<sup>12</sup> πείνῃ, λιμῷ κατεχόμενος καὶ ψύχει πολλῷ.<sup>13</sup> Ἐδέετο δὲ τοῦ μύρμηκ-  
 10 ος<sup>13</sup> τροφῆς μεταδούναι, ὅπως καὶ αὐτὸς<sup>14</sup> γευσάμενός τινος<sup>15</sup> σωθείη. Ὁ<sup>12</sup> μύρμηξ δὲ πρὸς αὐτὸν,<sup>14</sup> Πού, φησὶν,<sup>16</sup> ἦς τῷ<sup>13</sup> θέρει; πῶς δ' οὐ συνῆξας τροφὰς ἐν ἀμητῷ; Ὁ δὲ τέττιξ, Ἡιδον,<sup>17</sup> καὶ ἕτερπον τοὺς ὁδοιποροῦντας. Ὁ δὲ μύρμηξ γέλῳτι πολλῷ καταχέας ἔφη· Οὐκοῦν χειμῶνος  
 15 ὄρχου.

#### ΟΝΟΣ, ΑΛΕΚΤΡΥΩΝ ΚΑΙ ΛΕΩΝ.

28. Ἐν<sup>18</sup> τινι ἐπαύλει ὄνος καὶ ἀλεκτρυὼν<sup>18</sup> ἦσαν. Λέων<sup>10</sup> δὲ λιμῳττων, ὡς ἐθεάσατο τὸν ὄνον, οἷός<sup>19</sup> τε ἦν, εἰσελθὼν ἤμελλε καταθινοῖσθαι. Περὶ δὲ τὸν ψόφον ἀλεκτρυόνος φθεγξαμένου<sup>20</sup> καταπτήξας, (φασὶ<sup>21</sup> γὰρ τοὺς λέοντας πτύρε-  
 20 σθαι πρὸς τὰς τῶν ἀλεκτρυόνων φωνάς,) εἰς φυγὴν ἐτράπη. Καὶ ὁ ὄνος ἀναπτερωθεὶς κατ' αὐτοῦ,<sup>14</sup> εἶγε ἀλεκτρυόνα ἐφοβή-

1 V. N. p. 12. l. 11. — 2 Why not ἐπί? — 3 118. Δ. — 4 49. 2. What is impossible? — 5 118. K. — 6 How fem. √ ἀξιούσα fr. √ ἀξιόντ? 53. N. 2; 12. 5. — 7 118. Φ; 53. 3. — 8 118. P; 4. 3; 13. — 9 36. 2 (3); 2. N. 3 (8). — 10 Nom. how formed? 36. R. 1. — 11 12. 5 (2d item). — 12 63. — 13 Accentual name? PRONOUN (64–73). Its nature, uses, and kinds? — 14 65. 1. — 15 69. 1. — 16 15. 1. — 17 4. 4 (end). — 18 V. N. 5. e., p. 1. l. 1. — 19 73. 1. — 20 γξ. 12. R.: C. 18. 3. — 21 22. 1 (3). N. 1.

θη, ἐξήλθεν ὡς ἀποδιώξων αὐτόν. Ὁ δὲ, ὡς μακρὰν<sup>1</sup> ἐγένετο,<sup>2</sup> κατέφαγεν<sup>3</sup> αὐτόν.

*and* ΜΥΡΜΗΞ ΚΑΙ ΚΑΝΘΑΡΟΣ.

29. Θέρους ὥρα μύρμηξ, περιπατῶν κατὰ τὴν ἄρουραν, πυροὺς καὶ κριθὰς συνέλεγεν, ἀποθησαυριζόμενος ἑαυτῷ<sup>4</sup> τροφήν· εἰς τὸν χειμῶνα. Κάνθαρος δὲ τοῦτον<sup>5</sup> θεασάμενος 5 ἐθαύμασεν ὡς ἐπιπονώτατον, εἶγε παρ' αὐτὸν τὸν καιρὸν μοχθεῖ, παρ' ὧν<sup>6</sup> τὰ ἄλλα<sup>7</sup> ζῶα πόνων ἀφέμενα<sup>8</sup> ἐν ῥαστώνῃ<sup>9</sup> διάγουσιν. Ὁ δὲ τότε μὲν ἡσύχασεν. Ὑστερον δὲ, ὡς χειμὼν ἀνέστη, καὶ ἡ κόπρος ὕετο τῇ ὄμβρῳ κλυσθεῖσα, ἦκεν ὁ κάνθαρος πρὸς αὐτὸν λιμώττων, καὶ τροφῆς μεταλαβ- 10 εῖν ἐδέετο. Ὁ δὲ πρὸς αὐτὸν ἔφη· ὦ κάνθαρε, ἀλλ'<sup>10</sup> εἰ τότε ἐπόνεις, ὅτε με<sup>11</sup> μοχθοῦντα ὠνείδιζες, οὐκ ἂν νῦν τροφῆς ἐπέδεδου.

ΛΕΩΝ ΚΑΙ ΑΛΩΠΗΞ.

30. Λέων γηράσας,<sup>12</sup> καὶ μὴ δυνάμενος δι'<sup>10</sup> ἀλκῆς ἑαυτῷ<sup>13</sup> τροφήν πορίζειν, ἔγνω δι' ἐπινοίας τοῦτο<sup>14</sup> πράξαι. Καὶ δὴ 15 παραγενόμενος εἰς τι<sup>15</sup> σπήλαιον, καὶ ἐνταῦθα κατακλεισθεὶς, προσποιεῖτο νοσεῖν χαλεπῶς. Καὶ οὕτω<sup>16</sup> τὰ παραγενόμενα ἐπισκέψεως<sup>17</sup> χάριν παντοῖα ζῶα συλλαμβάνων κατήσθιεν αὐτά. Πολλῶν δὲ θηρίων ἀναλωθέντων<sup>18</sup> ὑπ'<sup>10</sup> αὐτοῦ, ἀλώπηξ τὸ τέχνασμα<sup>19</sup> αὐτοῦ συνιῆσα<sup>8</sup> καὶ<sup>20</sup> γνούσα,<sup>21</sup> παρεγένετο 20 πρὸς αὐτὸν, καὶ στᾶσα<sup>21</sup> ἔξωθεν<sup>22</sup> καὶ ἄποθεν<sup>23</sup> τοῦ σπηλαίου,

<sup>1</sup> Sc. ὁδόν. — <sup>2</sup> Sc. ὄνος (v. N.). — <sup>3</sup> 15. 1 (v. N.). — <sup>4</sup> Diphth., why proper? — <sup>5</sup> 70. — <sup>6</sup> 71. 1. — <sup>7</sup> 73. 2; 31. N. 3. — <sup>8</sup> 118. I. — <sup>9</sup> Why is subscribed? (Ans. Because the syllable is contracted fr. √ ράιστ). — <sup>10</sup> Acc.? 25. N. 3 (1). — <sup>11</sup> 64. — <sup>12</sup> How formed fr. √ γηράσαντ? 12. 5 (2d item). — <sup>13</sup> = what two pron.? — <sup>14</sup> 70; 33 N. 1. — <sup>15</sup> 69. 1. — <sup>16</sup> 15. 3. — <sup>17</sup> 43. 3. Acc.? 20. N. 2. (Cf. 43. N. 5.) — <sup>18</sup> 118. A. — <sup>19</sup> √? — <sup>20</sup> Accentual name? — <sup>21</sup> Stem how formed? 53. N. 2. — <sup>22</sup> Acc.? (v. N. p. 11. l. 1.)

ἐπυνθάνετο αὐτοῦ πῶς ἔχοι.<sup>1</sup> Τούτου<sup>2</sup> δὲ εἰπόντος, κακῶς,<sup>3</sup> καὶ τὴν αἰτίαν ἐρωτῶντος, δι' ἣν οὐ κάτεισι, καὶ οὐκ εἰσέρχεται ὧδε, ἡ ἀλώπηξ<sup>4</sup> ἔφη· Ἀλλ' ἔγωγε<sup>5</sup> εἰσῆλθον ἂν, εἰ μὴ ἑώρων πολλῶν εἰσιόντων ἱχνη, ἐξιόντων δὲ οὐδενός.<sup>6</sup>

#### ΛΥΚΟΣ ΚΑΙ ΓΡΑΥΣ.

- 5 31. Λύκος λιμώττων, περιήει<sup>7</sup> ζητῶν ἑαυτῷ τροφήν. Γενόμενος δὲ κατὰ τινα τόπον, ἤκουσε παιδίου κλαυθμυρίζοντος, καὶ γραὸς<sup>8</sup> ἀπειλουμένης, καὶ λεγούσης αὐτῷ, Παῦσαι<sup>9</sup> τοῦ κλαίειν, μήπως τῇ ὥρᾳ ταύτῃ ἐπιδῶ<sup>10</sup> σε<sup>11</sup> τῷ λύκῳ. Οἰόμενος δὲ ὁ λύκος, ὅτι ἀληθεύει ἡ γραῦς, ἵστατο ἐπὶ πολλήν<sup>12</sup> ὥραν ἐκδεχόμενος. Ὡς δὲ ἑσπέρα κατέλαβεν, ἀκούει πάλιν τῆς γραὸς κολακευούσης τὸ παιδίον, καὶ λεγούσης αὐτῷ· Ἐὰν ἔλθῃ ἐνταῦθα ὁ λύκος, ὦ<sup>13</sup> τέκνον, φονεύσομεν αὐτόν. Τούτων ἀκούσας ὁ λύκος, ὡς οὐδεν<sup>6</sup> τοῖς λόγοις ἀκόλουθον ἦν, ἀπηλλάττετο λέγων· Ἐν ταύτῃ τῇ ἐπαύλει  
15 ἄλλα<sup>14</sup> μὲν λέγουσιν, ἄλλα δὲ ποιοῦσιν.

<sup>1</sup> Sc. *αὐτόν* (v. N. p. 3. l. 1). — <sup>2</sup> 70. — <sup>3</sup> What is supplied? — <sup>4</sup> 36. 2 (7). — <sup>5</sup> 64. N. 1. — <sup>6</sup> 60 and N. 1. — <sup>7</sup> 118. *Εἴμ, go.* — <sup>8</sup> 36. 2 (6). — <sup>9</sup> Acc. ? 20. N. 1 : C. 726. 6. (v. N. 5. f., p. 1. l. 1.) — <sup>10</sup> 118. Δ. — <sup>11</sup> 64. — <sup>12</sup> 7. and N. — <sup>13</sup> = Eng. *my*. — <sup>14</sup> 73. 2.



ΔΗΟΦΟΛΕΓΜΑΤΑ.

ΔΑΡΕΙΟΥ.

1. Δαρείος ὁ Ξέρξου πατήρ,<sup>1</sup> ἑαυτὸν<sup>2</sup> ἐγκωμιάζων,<sup>3</sup> ἔλεγεν ἐν<sup>4</sup> ταῖς μάχαις καὶ παρὰ<sup>4</sup> τὰ δεινὰ γίνεσθαι φρονιμώτερος.<sup>5</sup>
2. Τοὺς δὲ φόρους τοῖς ὑπηκόοις τάξας, μετεπέμψατο τοὺς πρώτους<sup>6</sup> τῶν ἐπαρχιῶν, καὶ περὶ τῶν φόρων ἠρώτησε, μὴ βαρεῖς<sup>7</sup> εἰσι.<sup>8</sup> Φησάντων δὲ μετρίως ἔχειν,<sup>9</sup> ἐκέλευσε τελεῖν<sup>10</sup> τοὺς ἡμίσεις<sup>10</sup> ἕκαστον.<sup>11</sup> JV/|
3. Ἐπεὶ δὲ αὐτὸς<sup>12</sup> ἑαυτὸν αἰκισάμενος ὁ Ζώπυρος, καὶ τὴν ῥῖνα<sup>13</sup> καὶ τὰ ὦτα<sup>14</sup> περικόψας, ἐξηπάτησε Βαβυλωνίους, καὶ πιστευθεὶς ὑπ' αὐτῶν παρέδωκε Δαρεῖφι τὴν πόλιν,<sup>15</sup> πολλάκις ὁ Δαρείος εἶπεν, οὐκ ἂν ἐβελήσαι λαβεῖν<sup>16</sup> ἑκατὸν<sup>16</sup> Βαβυλώνας 10 ἐπὶ τῷ μὴ Ζώπυρον ἔχειν ὁλόκληρον.

ΔΙΟΝΥΣΙΟΥ.

4. Διονύσιος ὁ πρεσβύτερος,<sup>17</sup> κληρουμένων κατὰ γράμμα<sup>1</sup> τῶν δημηγορούντων, ὡς ἔλαχε τὸ Μ,<sup>18</sup> πρὸς τὴν εἰπόντα, Μωρολογεῖς, Διονύσιε, Μοναρχήσω μὲν οὖν, εἶπε· καὶ δημηγορήσας, εὐθὺς ἤρεθθη στρατηγὸς ὑπὸ τῶν Συρακουσίων. 15
5. Πικρῶς δὲ τοὺς ἄλλους κακούργους κολάζων, ἐφείδeto

<sup>1</sup> Case how formed? — <sup>2</sup> 66. — <sup>3</sup> Why γ? — <sup>4</sup> Diff. here in meaning between ἐν and παρὰ? — <sup>5</sup> Why not φρονιμώτερος? — <sup>6</sup> 59. 3. (v. N.) — <sup>7</sup> 51; Acc. if it were fr. βαρεῖς? 23. N. 3 (1). — <sup>8</sup> 92. 1 (3). — <sup>9</sup> Sc. τοὺς φόρους = subject. (v. N. p. 8. l. 7). — <sup>10</sup> Why not perispom.? — <sup>11</sup> 73. 2. — <sup>12</sup> — Eng. he, or himself. — <sup>13</sup> Why not parox.? (v. N. on acc. 5. f., p. 1. l. 1.) — <sup>14</sup> 46. 1. — <sup>15</sup> 37. 2. — <sup>16</sup> 60. 2. — <sup>17</sup> 57. 2. 'Older than who? — <sup>18</sup> 141. 4; 45. 1.

τῶν λαποδυτῶν · ὅπως παύσονται οἱ Συρακούσιοι τοῦ δειπνεῖν  
καὶ μεθύσκεσθαι μετ' ἀλλήλων.<sup>1</sup>

6. Πρὸς δὲ τὸν πνθόμενον, εἰ σχολάζοι, Μηδέποτε,<sup>2</sup> εἶπεν,  
ἐμοὶ<sup>3</sup> τοῦτο<sup>4</sup> συμβαίη.<sup>5</sup>

5 7. Αἰτιωμένων δέ τινων, ὅτι τιμᾷ καὶ προάγεται πονηρὸν  
ἄνθρωπον καὶ δυσχεραινόμενον ὑπὸ τῶν πολιτῶν, Ἀλλὰ καὶ  
βούλομαι, εἶπεν, εἶναι τὸν ἐμοῦ μᾶλλον μισούμενον.

#### ΦΙΛΙΠΠΟΥ.

8. Φίλιππος<sup>6</sup> Ἀθηναίους<sup>7</sup> μακαρίζειν ἔλεγεν, εἰ καθ' ἕκα-  
στον<sup>8</sup> ἑνιαυτὸν αἰρεῖσθαι δέκα στρατηγούς· εὐρίσκουσιν· αὐτὸς<sup>9</sup>  
10 γὰρ ἐν πολλοῖς<sup>10</sup> ἔτεσιν<sup>11</sup> ἓνα<sup>12</sup> μόνον στρατηγὸν εὐρηκέναι,  
Παρμενίωνα.

9. Ἐπεὶ δὲ νικήσαντι τοὺς Ἕλληνας αὐτῷ συνεβούλευον  
ἔνιοι φρουραῖς τὰς πόλεις κατέχειν, ἔφη, μᾶλλον πολὺν χρόνον  
ἐθέλειν χρηστὸς, ἢ δεσπότης ὀλίγον καλεῖσθαι.

15 10. Τοῖς δὲ τῶν Ἀθηναίων δημαγωγοῖς ἔφη χάριν ἔχειν,  
ὅτι λοιδοροῦντες αὐτὸν, βελτίονα ποιοῦσι καὶ τῷ λόγῳ καὶ  
τῷ ᾗθει. Πειρῶμαι γὰρ αὐτοὺς ἅμα καὶ τοῖς λόγοις καὶ  
τοῖς ἔργοις ψευδομένους ἐλέγχειν.

11. Τῆς δὲ κλειδὸς αὐτῷ κατεαγείσης ἐν πολέμῳ, καὶ τοῦ  
20 θεραπεύοντος ἱατροῦ πάντως τι καθ' ἡμέραν αἰτοῦντος,  
Δάμβανε, ἔφη, ὅσα βούλει· τὴν γὰρ κλεῖν ἔχεις.

12. Δυεῖν δὲ ἀδελφοῖν Ἀμφοτεροῦ καὶ Ἐκατεροῦ, τὸν  
μὲν Ἐκατερόν ἔμφρονα καὶ πρακτικὸν ὁρῶν, τὸν δὲ Ἀμφο-

1 72. — 2 22. N. 3. — 3 Acc. if it were μοι? — 4 70; 73. N. 1. — 5 Why not συν? — ANALYTIC DECLENSION. (v. N.) — 6 = √ Φίλιππο+ς, C. ¶ (i. e. Table) 6. — 7 = Obj. of inf. √ = Ἀθηναίω,+ς = -ῶς = -ους. C. 82. γ; 58. (or, = -ῶ+ς = -ῶ+ς = ὅς = -ους. 12. 5.) = Ἀθηναίους. (ῶ+ς = ους. C. 34. 1.) — 8 = √ ἕκαστο+ν. 73. 2: C. ¶ 6. — 9 √ = αὐτό. — 10 = √ πολλό+ς. C. ¶ 6. (ό+ς = οἷς. 23, and N. 3 (1) [end]. — 11 = √ ἔτε+σι+ν. 35. 1; 39. 1; 15. 1. — 12 = √ ἓν+α. 35. 1; 37. 1; 60. 1: C. 100. 2. Acc.? (v. N.)

τερὸν εὐήθη<sup>1</sup> καὶ ἀβέλτερον, ἔφη, τὸν μὲν ἑκατέρων ἀμφοτέρων<sup>2</sup> εἶναι, τὸν δὲ Ἀμφοτέρων οὐδέτερον.

13. Γενόμενος δὲ κριτῆς<sup>3</sup> δυεῖν<sup>4</sup> ποιηροῖν, ἐκέλευσε τὸν μὲν φεύγειν ἐκ Μακεδονίας, τὸν δὲ ἕτερον διώκειν.

✕ 14. Φρούριον δέ τι βουλόμενος λαβεῖν ὄχυρόν, ὡς ἀπήγ- 5  
γειλαν οἷ<sup>5</sup> κατάσκοποι χαλεπὸν εἶναι παντάπασι καὶ ἀνάλω-  
τον, ἠρώτησεν, εἰ χαλεπὸν οὕτως ἐστίν,<sup>6</sup> ὥστε μὴδὲ ὄνον  
προσελθεῖν χρυσίου<sup>7</sup> κομίζοντα.

15. Ἐπεὶ δὲ ὑπό τινος<sup>8</sup> ξένου<sup>9</sup> κληθεῖς<sup>10</sup> ἐπὶ δεῖπνον ἐν ὁδῷ<sup>11</sup>  
πολλοὺς ἐπήγετο, καὶ τὸν ξένον ἐώρα<sup>12</sup> θορυβούμενον, (ἦν 10  
γὰρ οὐχ ἱκανὰ τὰ παρεσκευασμένα,) προσέμπων τῶν φίλων  
ἐκάστω, (πλακρύντι χώραν) ἐκέλευεν ἀπολιπεῖν. Οἱ δὲ πειθ-  
όμενοι καὶ προσδοκῶντες, οὐκ ἥσθιον πολλὰ, καὶ πᾶσιν  
οὕτως ἤρκεσεν.

16. Τῶν δὲ Ἀντιπάτρου φίλων τινὰ κατατάξας εἰς τοὺς 15  
δικαστὰς, εἶτα τὸν πύργον βαπτόμενον<sup>8</sup> αἰσθανόμενος καὶ τὴν  
κεφαλὴν, ἀνέστησεν, εἰπὼν, τὸν ἄπιστον ἐν θριξί<sup>14</sup> μὴ νομίζειν  
ἀξιόπιστον ἐν πράγμασι.<sup>8</sup>

ΑΛΕΞΑΝΔΡΟΥ.

17. Ἀλέξανδρος ἔτι παῖς<sup>8</sup> ὢν, πολλὰ τοῦ Φιλίππου κατ-  
ορθοῦντος, οὐκ ἔχαιρεν, ἀλλὰ πρὸς τοὺς συντρεφομένους 20  
ἔλεγε παῖδας· Ἐμοὶ δὲ ὁ πατὴρ οὐδέν<sup>15</sup> ἀπολείψει. Τῶν δὲ  
παίδων λεγόντων ὅτι, Ταῦτά σοι κτᾶται,<sup>16</sup> Τί<sup>17</sup> δὲ ὄφελος,<sup>18</sup>  
εἶπεν, εἰν ἔχω μὲν πολλὰ, πράξω δὲ οὐδέν;

18. Ἐλαφρὸς δὲ ὢν καὶ ποδιώκης, καὶ παρακαλούμενος

<sup>1</sup> = √ εὐήθε+α = εὐήθη. 52. 1; 23 and N. 3. 2.—<sup>2</sup> 73. 2.—<sup>3</sup> =  
√ κριτᾶ+ς = κριτῆ+ς. C. 93 (v. N.).—<sup>4</sup> = √ δύο (or √ δύο)+ω. 60.  
1: 29. 3 (2d item): C. ¶ 6.—<sup>5</sup> √ = τό, +ι = ὁ+ι = οἱ. 63. N. 2 (v. N.).  
—<sup>6</sup> Acc. ! —<sup>7</sup> Neut. √ = χρυσίο, +ν. C. 87.—<sup>8</sup> √ ! —<sup>9</sup> √ = ξένο, +ο =  
ξένον. C. ¶ 6 (ο+ο = ου. 23. 1, N. 3 (2)).—<sup>10</sup> √ = κληθέντ, +ς = κληθέντς  
= κληθέ'κ = κληθεῖς. 36. 2; 12. 5.—<sup>11</sup> I. e. along with him.—<sup>12</sup> 118.  
O.—<sup>13</sup> 118. II.—<sup>14</sup> √ = τριχ (v. N.).—<sup>15</sup> I. e. to do.—<sup>16</sup> 118. K.—  
17 68.—<sup>18</sup> 47.

ὑπὸ τοῦ πατρὸς Ὀλύμπια<sup>1</sup> δραμεῖν<sup>2</sup> στάδιον, Εἶγε,<sup>3</sup> ἔφη, βασιλεῖς<sup>4</sup> ἔξειν ἔμελλον ἀνταγωνιστάς.<sup>5</sup>

19. Μέλλων δὲ τὴν ἐπὶ Γρανίκῃ μάχην μάχεσθαι, παρέ-  
κάλει τοὺς Μακεδόνας ἀφθόνως δειπνεῖν, καὶ πάντα φέρειν  
5 εἰς μέσον, ὡς αὖριον δειπνήσοντας<sup>6</sup> ἐκ τῶν πολεμίων.

20. Περίλλου δὲ τινος τῶν φίλων αἰτήσαντος προῖκα τοῖς  
θυγατρίοις, ἐκέλευσε πεντήκοντα<sup>7</sup> τάλαντα λαβεῖν. Αὐτοῦ  
δὲ φήσαντος, ἱκανὰ εἶναι δέκα,<sup>8</sup> Σοῖ<sup>9</sup> γε, ἔφη, λαβεῖν, ἐμοὶ δ'  
οὐχ ἱκανὰ δοῦναι.

- 10 21. Ἀναξάρχῳ δὲ τῷ φιλοσόφῳ δοῦναι τὸν διοικητὴν  
ἐκέλευσεν, ὅσον<sup>9</sup> ἂν αἰτήσῃ· τοῦ<sup>10</sup> δὲ διοικητοῦ φήσαντος, ὡς  
ἐκατὸν<sup>7</sup> αἰτεῖται τάλαντα, Καλῶς, ἔφη, ποιεῖ, γινώσκων, ὅτι  
φίλον ἔχει καὶ δυνάμενον τηλικαῦτα<sup>9</sup> δωρεῖσθαι καὶ βουλό-  
μενον.

- 15 22. Ἐπεὶ δὲ παρεσκευασμένων πάντων πρὸς μάχην,  
ἠρώτησαν οἱ στρατηγοὶ, μή τι πρὸς τούτοις ἕτερον,<sup>11</sup> Οὐδέν,  
εἶπεν, ἡ<sup>9</sup> ξυρᾶν τὰ γένεια τῶν Μακεδόνων. Θαυμάσαντος  
δὲ τοῦ Παρμενίωνος, Οὐκ οἶδας, εἶπεν, ὅτι βελτίων οὐκ ἐν  
μάχῃ<sup>12</sup> λαβὴ πώγωνος ;

- 20 23. Ἐπιστολὴν δὲ παρὰ τῆς μητρὸς<sup>13</sup> ἀναγινώσκων ἀπορ-  
ρήτους<sup>14</sup> λόγους κατ' Ἀντιπάτρου καὶ διαβολὰς ἔχουσιν, ἅμα  
τοῦ Ἡφαιστίωνος, ὥσπερ εἰώθει, συναναγινώσκοντος, οὐκ  
ἐκώλυσεν. Ὡς δὲ ἀνέγνω, τὸν δακτύλιον ἀφελομένος<sup>15</sup> τὸν  
ἑαυτοῦ,<sup>16</sup> τῷ στόματι τῷ ἐκείνου<sup>17</sup> τὴν<sup>18</sup> σφραγίδα ἐπέθηκεν.

- 25 24. Ξενοκράτῃ δὲ τῷ φιλοσόφῳ πεντήκοντα τάλαντα  
πέμψας, ὡς οὐκ ἐδέξατο, μὴ δεῖσθαι φήσας, ἠρώτησεν, εἰ

<sup>1</sup> At (lit. as to) the Olymp. games. — <sup>2</sup> 118. Δ. — <sup>3</sup> I. e. I would if in-  
deed, etc. — <sup>4</sup> = √ βασιλέ+ās. C. 34. 1. Acc. if fr. βασιλεῖς? 23. N.  
3 (2). — <sup>5</sup> √ = ἀγωνιστά,+ās = ἀγωνιστάς. — <sup>6</sup> About to feast. — <sup>7</sup> 60. 2.  
— <sup>8</sup> 22. N. 1: C. 732. R. b. 1, 3. — <sup>9</sup> 73. 1. — <sup>10</sup> = √ τό+ο = τοῦ.  
C. ¶ 6. — <sup>11</sup> 73. 2. — <sup>12</sup> √ = μάχα,+ι = μάχη = μάχη. C. 92. —  
<sup>13</sup> 40. 1, N. 3 (2). Acc. ? — <sup>14</sup> 13. — <sup>15</sup> 118. A. — <sup>16</sup> 66. — <sup>17</sup> 70 (4th  
item). — <sup>18</sup> = √ τὰ+ν = τὰν = τὴν.

μηδὲ φίλον ἔχει<sup>1</sup> Ξενοκράτης· Ἐμοὶ μὲν γὰρ, ἔφη, μόλις ὁ Δαρείου πλούτος εἰς τοὺς φίλους ἤρκεσεν.<sup>2</sup>

25. Ἐπεὶ δὲ Πῶρος ἐρωτηθεὶς ὑπ' αὐτοῦ μετὰ τὴν μάχην, Πῶς σοι<sup>3</sup> χρήσομαι<sup>4</sup>; Βασιλικῶς, εἶπε· καὶ προσερωτηθεὶς μή τι ἄλλο,<sup>5</sup> Πάντα, εἶπεν, ἐν τῷ<sup>6</sup> Βασιλικῶς ἔνεστι· θαυμά- 5  
σας καὶ τὴν σύνεσιν<sup>7</sup> αὐτοῦ<sup>8</sup> καὶ τὴν ἀνδραγαθίαν, πλείονα<sup>9</sup> χώραν, ἥ<sup>10</sup> πρότερον<sup>11</sup> εἶχε,<sup>12</sup> προσέθηκε.<sup>13</sup>

26. Τελευτήσαντος δὲ αὐτοῦ, Δημάδης ὁ ῥήτωρ,<sup>14</sup> Ὁμοιον, ἔφη, διὰ τὴν ἀναρχίαν, ὁρᾶσθαι τὸ στρατόπεδον τῶν Μακεδό-  
νων<sup>15</sup> ἐκτετυφλωμένῳ τῷ Κύκλωπι. 10

ΘΕΜΙΣΤΟΚΛΕΟΥΣ.

27. Θεμιστοκλῆς<sup>16</sup> ἔτι μεράκιον ὦν, ἐν πότοις ἐκύλιν-  
εῖτο.<sup>17</sup> Ἐπεὶ δὲ Μιλτιάδης στρατηγῶν ἐνίκησεν<sup>18</sup> ἐν Μαρ-  
αθῶνι<sup>14</sup> τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν<sup>15</sup> ἀτακτοῦντι<sup>16</sup>  
Θεμιστοκλεῖ.<sup>16</sup> Πρὸς δὲ τοὺς θαυμάζοντας<sup>14</sup> τὴν μεταβολὴν  
ἔλεγεν ὥς, Οὐκ ἔα με καθεύδειν<sup>19</sup> οὐδὲ ῥαθυμῶν τὸ Μιλτιάδου 15  
τρόπαιον.

28. Ἐρωτηθεὶς<sup>16</sup> δὲ πότερον Ἀχιλλεὺς<sup>20</sup> ἐβούλετ'<sup>21</sup> ἂν, ἢ  
Ὁμηρος εἶναι, Σὺ δ' αὐτός, ἔφη, πότερον<sup>22</sup> ἤθελες<sup>23</sup> ὁ νικῶν  
ἐν Ὀλυμπιάσιν,<sup>24</sup> ἢ ὁ κηρύσσων τοὺς νικῶντας εἶναι;

29. Ἀδειμάντου δὲ ναυμαχεῖν μὴ τολμῶντος, εἰπόντος 20  
πρὸς τὸν Θεμιστοκλέα τοὺς Ἕλληνας παρακαλοῦντα καὶ

VERBS (74-118). Gen. View. 74.—<sup>1</sup> Name of this verb according to its form of conjugation? (i. e. Is it a "verb in -ω," or a "verb in -μι"? C. 170. β).—<sup>2</sup> AUGMENT (75-82). Its nature and kinds? 75. 1, 2. Diff. between a *past* and an *historical* tense? 74. 3 (v. N.).—<sup>3</sup> = √ σό+ι, 64 (v. N.).—<sup>4</sup> 118. X.—<sup>5</sup> 73. 2; 33. N. 1.—<sup>6</sup> Sc. *ἔπει*, word.—<sup>7</sup> 43. 1; √? 43. 1; 37. 2: C. 111. 2.—<sup>8</sup> 65. 1.—<sup>9</sup> 59. 3; 58. 2.—<sup>10</sup> = √ ἄ+ς = ἦ+ς. 71. 1 (v. N.).—<sup>11</sup> 59. 3.—<sup>12</sup> 80. N. 1.—<sup>13</sup> 78; 82. 1.—<sup>14</sup> How formed?—<sup>15</sup> Stem? 35. 1.—<sup>16</sup> 42. N. 1.—<sup>17</sup> 78.—<sup>18</sup> 118. T (v. N.). What part of this word is the augment? Temp. or syllab.? 79 and N. 2.—<sup>19</sup> 118. K. Why not *κατ*-?—<sup>20</sup> 36. 2 (2).—<sup>21</sup> 78. N. 1.—<sup>22</sup> 73. 1.—<sup>23</sup> 80. 1 (v. N. 1. 2).—<sup>24</sup> 47.



προτρέποντα, ὦ Θεμιστόκλεις,<sup>1</sup> τοὺς ἐν τοῖς ἀγῶσι<sup>2</sup> προεξ-  
ανισταμένους μαστιγοῦσιν ἀεὶ, Ναὶ, εἶπεν,<sup>3</sup> ὦ Ἀδείμαντε·  
τοὺς δὲ λειπομένους οὐ στεφανοῦσιν.

30. Ἐπαραμένον<sup>28</sup> δὲ τοῦ Εὐρυβιάδου τὴν βακτηρίαν ὡς  
5 πατάξοντος,<sup>29</sup> Πάταξον μὲν οὖν, εἶπεν, ἄκουσον δέ.

31. Μὴ πείθων δὲ τὸν Εὐρυβιάδην ἐν τοῖς<sup>6</sup> στενοῖς ναυμαχ-  
ῆσαι, κρύφα πρὸς τὸν βάρβαρον ἔπεμψε, παραινῶν, μὴ  
δεδιέναι<sup>7</sup> τοὺς Ἑλληνας<sup>8</sup> ἀποδιδράσκοντας.<sup>8</sup> (Ἐπεὶ δὲ πεισθ-  
εῖς ἐκεῖνος ἠττήθη,<sup>9</sup>) ναυμαχίῃσας ὅπου συνέφερε τοῖς Ἑλ-  
10 λησι,<sup>2</sup> πάλιν ἔπεμψε πρὸς αὐτὸν κελεύων φεύγειν ἐπὶ τὸν  
Ἑλλήσποντον τὴν ταχίστην,<sup>10</sup> ὡς τῶν Ἑλλήνων διανοουμένων  
λύειν τὴν γέφυραν<sup>6</sup>. ἵνα σώζων<sup>11</sup> τοὺς Ἑλληνας, ἐκείνον δοκῇ  
σώζειν.

32. Τοῦ<sup>12</sup> δὲ Σεριφίου πρὸς αὐτὸν εἰπόντος, ὡς οὐ δι' αὐτὸν,  
15 ἀλλὰ διὰ τὴν πόλιν,<sup>13</sup> ἔνδοξός<sup>14</sup> ἐστίν, Ἀληθῆ<sup>15</sup> λέγεις, εἶπεν·  
ἀλλ' οὐτ' ἂν ἐγὼ Σερίφιος ὢν ἐγενόμην<sup>16</sup> ἔνδοξος, οὔτε σὺ,  
Ἀθηναῖος.

33. Πρὸς δὲ Σιμωνίδην ἐξαιτούμενόν<sup>14</sup> τινα κρίσιν<sup>13</sup> οὐ  
δικαίαν, ἔφη, μήτ' ἂν ἐκείνων<sup>17</sup> γενέσθαι ποιητὴν ἀγαθόν,  
20 ἄδοντα παρὰ μέλος, μήτ' αὐτὸν<sup>18</sup> ἄρχοντα χρηστὸν, δικάζοντα  
παρὰ τὸν νόμον.

34. Τὸν δὲ υἱὸν ἐντρυφῶντα τῇ<sup>19</sup> μητρὶ,<sup>20</sup> πλείστον Ἑλλή-  
νων ἔλεγε<sup>16</sup> δύνασθαι· τῶν<sup>21</sup> γὰρ Ἑλλήνων ἄρχειν Ἀθηναίους<sup>12</sup>.  
Ἀθηναίων δὲ, ἑαυτόν· ἑαυτοῦ<sup>12</sup> δὲ, τὴν ἐκείνου μητέρα<sup>22</sup>. τῆς  
25 δὲ μητρὸς,<sup>20</sup> ἐκείνον.<sup>23</sup>

<sup>1</sup> 42. N. 1. — <sup>2</sup> 39. 1; 12. 4. — <sup>3</sup> 80. N. 4 (end). — <sup>4</sup> 135. 3 (2d item).  
— <sup>5</sup> About to strike. — <sup>6</sup> √ ? — <sup>7</sup> 118. Δ; 76. 1. — <sup>8</sup> 118. Δ. — <sup>9</sup> 80. 2. —  
10 Sc. ὁδόν. — <sup>11</sup> How fr. √ σώζοντ ? — <sup>12</sup> How formed ? — <sup>13</sup> Accus.,  
why not in a ? — <sup>14</sup> Why two accents ? — <sup>15</sup> Why final η ? — <sup>16</sup> Aug. ! —  
17 I. e. Simonides. — <sup>18</sup> I. e. Themistocles. — <sup>19</sup> = √ τα- what ? —  
20 40. 1, N. 3 (2). — <sup>21</sup> How fr. √ τὸ ? — <sup>22</sup> Acc. how irregular ! 40.  
N. 3 (1), 3d item. — <sup>23</sup> 70 (4th item). √ ?

ΑΡΙΣΤΕΙΔΟΥ.

35. Ἀριστείδης δὲ ὁ δίκαιος αἰεὶ καθ' αὐτὸν<sup>1</sup> ἐπελιτεύετο, καὶ τὰς ἐταιρείας ἔφευγεν, ὡς τῆς ἀπὸ τῶν φίλων δυνάμει<sup>2</sup> ἀδικεῖν ἐπαιρούσης.<sup>3</sup>

36. Ἐπεὶ δὲ τῶν Ἀθηναίων ὁρμωμένων ἐπὶ τὸν ἐξοστρακισμόν, ἄνθρωπος ἀγράμματος καὶ ἄγροικος ὄστρακον ἔχων<sup>4</sup> προσήλθεν<sup>5</sup> αὐτῷ κελεύων ἐγγράψαι<sup>6</sup> τὸ ὄνομα τοῦ Ἀριστείδου, Γινώσκει γάρ, ἔφη, τὸν Ἀριστείδην; τοῦ δὲ ἀνθρώπου γινώσκειν μὲν οὐ φήσαντος, ἄχθεσθαι<sup>7</sup> δὲ τῇ τοῦ δικαίου προσηγορίᾳ, σιωπήσας ἐνέγραψε<sup>8</sup> τὸ ὄνομα τῷ ὀστράκῳ, καὶ ἀπέδωκεν.<sup>9</sup>

10

37. Ἐχθρὸς δὲ ὢν τοῦ Θεμιστοκλέους, καὶ πρεσβευτῆς ἐκπεμφθεὶς σὺν αὐτῷ, Βούλει, φησὶν, ὦ Θεμιστόκλει, ἐπὶ τῶν ὄρων τὴν ἔχθραν<sup>10</sup> ἀπολίπωμεν; ἂν γὰρ δοκῇ, πάλιν αὐτὴν ἐπανιόντες ληψόμεθα.

38. Τάξας δὲ τοὺς φόρους τοῖς Ἑλλησι, τοσοῦτον<sup>11</sup> πτωχ-  
ότερος<sup>12</sup> ἐπαιήλθεν, ὅσον<sup>13</sup> εἰς τὴν ἀποδημίαν<sup>14</sup> ἀνήλωσεν.<sup>15</sup>

ΦΩΚΙΩΝΟΣ.

39. Φωκίων ὁ Ἀθηναῖος ὑπ' οὐδενὸς<sup>16</sup> οὔτε γελῶν ὤφθη,<sup>17</sup> οὔτε δακρύων.

40. Μαντείας δὲ γενομένης Ἀθηναῖος, ὡς εἰς ἔστιν ἀνὴρ<sup>18</sup> ἐν τῇ πόλει ταῖς<sup>19</sup> πάντων ἐναντιούμενος γνώμαις, καὶ τῶν<sup>20</sup> Ἀθηναίων ζητεῖν κελεύοντων ὅστις<sup>21</sup> ἔστι, καὶ βοώντων, Φωκίων ἔφησε τοῦτον<sup>22</sup> εἶναι· μόνῳ γὰρ ἑαυτῷ μηδὲν ἀρέσκειν ὧν<sup>23</sup> οἱ<sup>24</sup> πολλοὶ πράττουσι καὶ λέγουσιν.

<sup>1</sup> Diff. between αὐτὸν and αὐτόν? — <sup>2</sup> How declined? — <sup>3</sup> Where is the ι of ἐπι? — <sup>4</sup> 82. 1. — <sup>5</sup> 12. 2. — <sup>6</sup> 118. A. — <sup>7</sup> 82. 1. Rem. — <sup>8</sup> How know that this accus. will not be in -ην? 31. 3. — <sup>9</sup> 73. 1. — <sup>10</sup> 57. 1. — <sup>11</sup> 118. A. — <sup>12</sup> v. N. p. 18. l. 10. — <sup>13</sup> 118. O; 80. 1. — <sup>14</sup> √? — <sup>15</sup> 71. 2. — <sup>16</sup> Subj. or Pred.? — <sup>17</sup> √ = ὤ, +ων = ὧν. 71. 1. — <sup>18</sup> = √ τό + ι = οἱ. (v. N.)

41. Ἐπεὶ δὲ λέγων ποτὲ γνώμην πρὸς τὸν δῆμον εὐδοκίμει, καὶ πάντας ὁμαλῶς ἑώρα<sup>1</sup> τὸν λόγον ἀποδεχομένους ἐπιστραφεῖς πρὸς φίλους εἶπεν· Οὐ δὴ πού κακόν τι λέγωι ἐμαντὸν λέληθα<sup>2</sup>;

5 42. Δημοσθένους δὲ τοῦ ῥήτορος εἰπόντος, Ἀποκτενοῦσέ σε Ἀθηναῖοι, εἰ μὴ μανῶσι, Ναὶ, εἶπεν, ἐμὲ μὲν, ἂν μανῶσι· σὲ δὲ, ἂν σωφρονῶσι.

43. Ἀλεξάνδρου δὲ τοῦ βασιλέως ἑκατὸν τάλαντα δωρεᾶν<sup>3</sup> αὐτῷ πέμψαντος, ἠρώτησέ<sup>4</sup> τοὺς κομίζοντας, τί δὴ ποτε, 10 πολλῶν ὄντων Ἀθηναίων, αὐτῷ μόνῳ ταῦτα δίδωσιν Ἀλέξανδρος. Εἰπόντων δὲ ἐκείνων,<sup>5</sup> ὡς μόνον αὐτὸν ἡγεῖται καλὸν καγαθὸν<sup>6</sup> εἶναι, Οὐκοῦν, ἔφη, εἰσάτω με καὶ δοκεῖν καὶ εἶναι τοιοῦτον.<sup>7</sup>

44. Τῇ δὲ Ἀττικῇ<sup>8</sup> τῶν Μακεδόνων προσβαλλόντων, καὶ 15 πορθούντων τὴν παραλίαν,<sup>9</sup> ἐξήγαγε<sup>10</sup> τοὺς ἐν ἡλικίᾳ. Πολλῶν δὲ συντρεχόντων<sup>11</sup> πρὸς αὐτὸν, καὶ παρεγκελευομένων<sup>12</sup> ἐκείνον τὸν λόφον καταλαβεῖν, καὶ ἐνταῦθα τάξαι τὴν δύναμιν, Ὡς Ἡράκλεις,<sup>13</sup> εἶπεν, ὡς πολλοὺς ὀρῶ στρατηγούς, στρατιώτας δὲ ὀλίγους! Οὐ μὴν ἀλλὰ συμβαλὼν<sup>14</sup> ἐκράτ- 20 ησε, καὶ διέφθειρε<sup>15</sup> Νικίωνα τὸν ἄρχοντα τῶν<sup>16</sup> Μακεδόνων.

45. Μετὰ δὲ τὴν Ἀντιπάτρου<sup>16</sup> τελευτὴν, δημοκρατίας Ἀθηναίοις γενομένης, κατεγνώσθη<sup>15</sup> θάνατος τοῦ Φωκίωνος<sup>17</sup> ἐν ἐκκλησίᾳ, καὶ τῶν φίλων. Οἱ μὲν οὖν ἄλλοι κλαίοντες 25 ἤγοντο<sup>4</sup>. τῷ δὲ Φωκίῳ<sup>18</sup> σιωπῇ<sup>19</sup> βαδίζοντι<sup>20</sup> τῶν ἐχθρῶν<sup>21</sup> τις<sup>22</sup>

<sup>1</sup> 80. N. 3. — <sup>2</sup> 118. A; 76. 1. — <sup>3</sup> As a gift. — <sup>4</sup> Aug. ! — <sup>5</sup> Diff. between αὐτῶν, τοῦτων, and ἐκείνων? — <sup>6</sup> 24. — <sup>7</sup> 73. 1. — <sup>8</sup> From this acc. tell the acc. of the nom. ? 31. N. 2 (2). — <sup>9</sup> Sc. χώραν. 140. N. 5. — <sup>10</sup> 96. N. 1 (cf. 118. ἄγω. N. 1). — <sup>11</sup> 118. T. — <sup>12</sup> Why the changes in these prepositions? — <sup>13</sup> 42. N. 1 (end). — <sup>14</sup> 118. B. — <sup>15</sup> 82. 1. R. — <sup>16</sup> √ ? — <sup>17</sup> Against Phocion. — <sup>18</sup> Goes with ἀπαντήσας. Case-ending? — <sup>19</sup> Why the ι subs.? — <sup>20</sup> How formed? — <sup>21</sup> How fr. √ ἐχθρό? — <sup>22</sup> Acc. !

ἐνέπτυσεν<sup>1</sup> ἀπαντήσας εἰς τὸ πρόσωπον. Ὁ δὲ πρὸς τοὺς ἔρχοντας ἀποβλέψας, Οὐ παύσει τις, εἶπε, τοῦτον ἀσχημονοῦντα.<sup>2</sup>

46. Τῶν δὲ μελλόντων συναποθνήσκειν ἐνὸς ὀδυρομένου καὶ ἀγανακτοῦντος, Οὐκ ἀγαπᾷς εἶπεν, ὦ Θούδιππε, μετὰ 5 Φωκίωνος ἀποθανομένου<sup>3</sup>;

47. Ἦδη δὲ τῆς<sup>4</sup> κύλικος<sup>5</sup> αὐτῷ<sup>6</sup> προσφερομένης, ἐρωτηθεὶς, εἴ τι λέγει πρὸς τὸν υἱόν, Ἐγὼ σοι, εἶπεν, ἐντέλλομαι καὶ παρακαλῶ μηδὲν Ἀθηναίοις μνησικακεῖν.

ΑΓΗΣΙΛΑΟΥ.

48. Ἀγησίλαος ἔλεγε,<sup>6</sup> τοὺς τὴν Ἀσίαν κατοικοῦντας, 10 ἐλευθέρους μὲν κακρὺς εἶναι, δούλους δὲ ἀγαθοὺς.

49. Εἰθισμένων δὲ αὐτῶν τὸν Περσῶν βασιλέα<sup>7</sup> μέγαν<sup>8</sup> προσαγορεύειν, Τί δὲ ἐκεῖνος, εἶπεν, ἐμοῦ μείζων,<sup>9</sup> εἰ μὴ δικαιότερος<sup>10</sup> καὶ σωφρονέστερος<sup>10</sup>;

50. Χρήσμον δὲ λαβὼν ἐν Ὀλυμπίᾳ παρὰ τοῦ Διὸς,<sup>11</sup> ὃν 15 ἤθελεν,<sup>12</sup> εἶτα τῶν ἐφόρων κελευόντων καὶ τὸν Πύθιον ἐρωτῆσαι περὶ τῶν αὐτῶν, εἰς Δελφοὺς παραγενόμενος ἠρώτησε<sup>12</sup> τὸν θεόν, εἰ ἄπερ<sup>13</sup> τῷ πατρὶ,<sup>14</sup> δοκεῖ καὶ αὐτῷ.

51. Τοῦ δὲ μιμουμένου<sup>15</sup> τὴν τῆς ἀηδόνης φωνὴν ἀκούσαι παρακαλούμενος, Αὐτᾶς,<sup>16</sup> εἶπεν,<sup>17</sup> ἄκουα<sup>18</sup> πολλάκις. 20

52. Ἐτι δὲ παῖδα αὐτὸν ὄντα, γυμνοπαιδίας ἀγοιῆνης,<sup>19</sup> ὁ

<sup>1</sup> Why not ἥπτυσεν! — <sup>2</sup> Disgracing himself. — <sup>3</sup> = Eng. inf. to die. — VERBAL ROOTS AND TERMINATIONS. (83-92) v. N. — <sup>4</sup> How fr. √ τά! — <sup>5</sup> √! — <sup>6</sup> Verb-root! 83. 1. Tense-root! 83. 2. Personal-ending! (= termination). 84. 2, N. 3. Mode-vowel! (= connecting-vowel). 85. 1. What are the *primary* and the *secondary* tenses? What their difference? 74. 3. What three elements make up this word? (v. N.) — <sup>7</sup> 44. — <sup>8</sup> 56. — <sup>9</sup> 59. 3. How fr. √ μέγ! 58. N. 3. — <sup>10</sup> 57. 5. — <sup>11</sup> 46. 1. — <sup>12</sup> Aug.? — <sup>13</sup> 71. N. 2. — <sup>14</sup> Acc.? 40. N. 3 (2). — <sup>15</sup> What is a *deponent Middle*? 208. — <sup>16</sup> Acc. if accus.? Case? 31. N. 2 (2), and N. 3 (2). — <sup>17</sup> 80. N. 2. — <sup>18</sup> 118. A. 2. N. 3 (6). — <sup>19</sup> Oldest √ = ἀγομένα or ἀγομένη?

χοροποιὸς ἔστησεν εἰς ἄσημον τόπον. Ὁ δὲ ἐπέισθη,<sup>1</sup> καί-  
περ ἤδη βασιλεὺς<sup>2</sup> ἀποδεδειγμένος, καὶ εἶπεν<sup>3</sup>. Εὐγε-  
δείξω<sup>4</sup> γὰρ, ὅτι οὐχ οἱ τόποι τοὺς ἄνδρας<sup>5</sup> ἐντίμους, ἀλλ' οἱ  
ἄνδρες τοὺς τόπους ἐπιδεικνύουσι.

- 5 53. Διετέλει<sup>6</sup> δὲ λέγων<sup>7</sup> τὸν ἄρχοντα προσήκειν οὐ  
μαλακίᾳ καὶ τρυφῇ, καρτερίᾳ δὲ καὶ ἀνδρίᾳ, τῶν ἰδιωτῶν<sup>8</sup>  
περιεῖναι.

54. Θάσιοι δὲ τὴν χώραν αὐτῶν διαπορευομένῳ μετὰ τοῦ  
στρατεύματος, ἄλφιστα καὶ χήνας καὶ τραγήματα καὶ μελί-  
10 πηκτα, καὶ ἄλλα παντοδαπὰ βρώματά τε καὶ πόματα πολυ-  
τελῇ ἔπεμψαν. Μόνα δὲ τὰ ἄλφιστα δεξάμενος, τὰ λοιπὰ  
ἀπάγειν ἐκέλευσεν<sup>9</sup> ὀπίσω τοὺς κεκομικοτάς,<sup>10</sup> ὥς οὐδὲν<sup>11</sup>  
αὐτοῖς ὄντα<sup>12</sup> χρήσιμα. Διπαρούντων δὲ καὶ δεομένων<sup>13</sup> πάντ-  
ως λαβεῖν,<sup>14</sup> ἐκέλευσεν αὐτοῖς τοῖς Εἰλωσι διαδοῦναι. Πυθ-  
15 ομένων<sup>15</sup> δὲ τὴν αἰτίαν, ἔφη· Τοὺς ἀνδραγαθίαν ἀσκούντας  
τὰς τοιαύτας λιχνεῖας οὐχ ἀρμόζει προσίεσθαι· τὰ γὰρ δελεάζ-  
οντα<sup>15</sup> τοὺς ἀνδραποδώδεις, τῶν ἐλευθέρων ἀλλότρια.

55. Ὅποτε δὲ βούλοιο<sup>16</sup> ἔργον τι ταχέως ὑπὸ τῶν στρατ-  
ιωτῶν γενέσθαι, αὐτὸς πρῶτος<sup>17</sup> ἐφήπτετο<sup>18</sup> ἐν ὧφι ἀπάντ-  
20 ων.

<sup>1</sup> Tense-stem? (= -root). Pers. end. ! 92. 1, 2; 84. 2. — <sup>2</sup> Case how formed? — <sup>3</sup> Is ν the pers. end. ? 84. 2, N. 3; 15. 1. — <sup>4</sup> 118. Δ. — <sup>5</sup> Ac-  
count for δ. 40. 2; 26. N. — <sup>6</sup> 82. 1; 135. 3. — <sup>7</sup> 90. 1. Tense-stem ?

<sup>8</sup> = √ ἰδιωτά+ων. C. ¶ 6. — <sup>9</sup> Analyze: Thus, ε + √ κελέυ+σ+ε+ν.  
15. 1; 84. 2, N. 3; 85. 1 (1). — <sup>10</sup> 90. 1 (3d item); 75. 1; 76. 1. —

<sup>11</sup> In (lit. as to) nothing. — <sup>12</sup> = √ ε+οντ+α, = ὄντ+α. 118. Εἴμι.  
N. 1; 90. 1. — <sup>13</sup> 90. 2. — <sup>14</sup> √ = λάβ, +ε+ν = λαβεῖν. 89. 1, 2, 3. —

<sup>15</sup> = √ δελεάζ+οντ+α. 90. 1. — <sup>16</sup> = √ βούλ+οι+το. 87. 1, 2, 3. —

<sup>17</sup> 89. 3. — <sup>18</sup> = ἐφ { ε+ν+π } +ε+το. 84. 2; 85. 1; 80. 1 (v. N. p.  
or  
ηπτ }

91. 1. 2); 135. 3; 14. 1.

56. Ἐμεγαλύνετο<sup>1</sup> δὲ ἐπὶ τῷ μηδεὺς ἦττον<sup>2</sup> πονεῖν, καὶ ἐπὶ τῷ ἄρχειν<sup>3</sup> ἑαυτοῦ, μᾶλλον ἢ ἐπὶ τῷ βασιλεύειν.<sup>3</sup>

57. Θεωρήσαντος<sup>4</sup> δέ τινος Λάκωνα χωλὸν ἐπὶ πόλεμον ἐξιώντα,<sup>5</sup> καὶ ἵππον ζητούντος,<sup>5</sup> Οὐκ αἰσθάνη,<sup>6</sup> ἔφη, ὅτι οὐ φευγόντων, ἀλλὰ μενόντων ὁ πόλεμος χρεῖαν ἔχει<sup>7</sup>;

58. Ὡς δὲ διαβὰς<sup>8</sup> τὸν Ἑλλήσποντον ἐβάδιζε<sup>9</sup> διὰ τῆς Θράκης, ἐδεήθη<sup>10</sup> μὲν οὐδενὸς τῶν βαρβάρων, πέμπων<sup>5</sup> δὲ πρὸς ἐκάστους, ἐπυνθάνετο, πότερον ὡς φιλίαν ἢ ὡς πολεμίαν διαπορεύηται<sup>11</sup> τὴν χώραν.

59. Τῷ δὲ τῶν Μακεδόνων βασιλεῖ τὸ αὐτὸ ἐρώτημα<sup>10</sup> προσέπεμψε. Φήσαντος<sup>12</sup> δ' ἐκείνου βουλευέσθαι,<sup>13</sup> Βουλευέσθω<sup>14</sup> τοίνυν, εἶπεν, ἡμεῖς δὲ πορευσόμεθα.<sup>15</sup> Θαυμάσας<sup>12</sup> οὖν τὴν τόλμαν καὶ δείσας,<sup>12</sup> ἐκέλευσεν<sup>15</sup> ὡς φίλον προαίρειν.

60. Πυθόμενος<sup>16</sup> δὲ μάχην γεγενέσθαι<sup>17</sup> περὶ Κόρινθον, καὶ Σπαρτιατῶν μὲν παντάπασιν ὀλίγους τεθνάναι,<sup>18</sup> Κορινθίων<sup>18</sup> δὲ καὶ Ἀθηναίων καὶ τῶν ἄλλων συμμάχων αὐτοῖς<sup>19</sup> παμπόλους, οὐκ ὤφθη<sup>20</sup> περιχαρὴς οὐδ' ἐπηρμήνος τῇ νίκῃ, ἀλλὰ καὶ πάνυ βαρὺ<sup>21</sup> στεναῖξας, Φεῦ τῆς Ἑλλάδος, ἔφη, τοσοῦτους ὑφ' αὐτῆς ἀπολώλεκεν,<sup>22</sup> ὅσοις ἀρκεῖ τοὺς βαρβάρους νικᾶν ἅπαντας.

61. Ὅρων<sup>δ</sup> ἐνίους τῶν πολιτῶν ἀπὸ ἵπποτροφίας δοκοῦντας εἶναί τινας καὶ μεγαλοφρονούντας, ἔπεισε<sup>15</sup> τὴν ἀδελφὴν Κυνίσκαν εἰς ἄρμα καθίσασαν, Ὀλυμπιάσιν ἀγωνίσασθαι<sup>23</sup>.

<sup>1</sup> Analysis! — <sup>2</sup> 6. N. (2); 59. 3. — <sup>3</sup> Verb-stem! 83. 1. M. v. ? 89. 3. — <sup>4</sup> Tense-sign! — <sup>5</sup> Participial-stem! 90. 1. — <sup>6</sup> 85. 2, R. 2. (V. N. on Roots, R. 3. p. 19. l. 1.) — <sup>7</sup> Pers. end.? 84. N. 1; 85. 1 (3). (V. N. on Roots, R. 2. p. 19. l. 1.) — <sup>8</sup> 118. B. — <sup>9</sup> Tense-stem! — <sup>10</sup> 92. 1, 2. — <sup>11</sup> 86. 1, 2, 3. — <sup>12</sup> 90. 1 (2d item). — <sup>13</sup> 89. 1, 2, 3. Tense-sign! Tense-stem! — <sup>14</sup> 86. 1, 2, 3. — <sup>15</sup> M. v. ? Tense-sign! — <sup>16</sup> 90. 2. — <sup>17</sup> γε- is what element! — <sup>18</sup> = <sup>5</sup>τε + <sup>4</sup>√θνα + <sup>2</sup>ε + <sup>1</sup>ναι. 91. N. 7; 14. 3. — <sup>19</sup> Allies :o them = Eng. Their allies. — <sup>20</sup> Verb-, and Tense-Stem! — <sup>21</sup> 51. — <sup>22</sup> 81. 1. Tense-stem! — <sup>23</sup> M. v. ? 89. 2.

βουλόμενος ἐνδείξασθαι τοῖς Ἑλλησιν, ὥς οὐδεμιᾶς ἔστιν ἀρετῆς, πλούτου δὲ καὶ δαπάνης, τὰ τοιαῦτα.

62. Ἀποθνήσκων δὲ τοὺς φίλους ἐκέλευσε μηδεμίαν πλαστὰν μηδὲ μιμηλὰν ποιήσασθαι (τὰς εἰκόνας οὕτω<sup>1</sup> 5 προσαγορεύων). Εἰ γάρ τι καλὸν ἔργον πεποίηκα,<sup>2</sup> τοῦτό μου μνημεῖον ἔστιν· εἰ δὲ μηδέν, οὐδ' οἱ πάντες ἀνδριάντες.

#### ΑΝΤΑΛΚΙΔΟΥ.

63. Ἀνταλκίδας πρὸς τὸν Ἀθηναῖον ἀμαθεῖς ἀποκαλοῦντα τοὺς Λακεδαιμονίους, Μόνοι γοῦν, εἶπεν, ἡμεῖς οὐδὲν μεμαθήκαμεν<sup>3</sup> κακὸν παρ' ὑμῶν.

10 64. Ἐτέρου δὲ Ἀθηναίου πρὸς αὐτὸν εἰπόντος, Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισσοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, Ἡμεῖς δὲ οὐδέποτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα.<sup>4</sup>

65. Σοφιστοῦ δὲ μέλλοντος<sup>5</sup> ἀναγινώσκειν<sup>6</sup> ἐγκώμιον Ἡρακλέους, ἔφη· Τίς γὰρ αὐτὸν ψέγει<sup>7</sup>;

15 66. Ἄλλου δ' ἐρωτήσαντος,<sup>8</sup> πῶς ἂν τις μάλιστα ἀρέσκοι<sup>9</sup> τοῖς ἀνθρώποις,<sup>10</sup> Εἰ ᾗδιστα μὲν, ἔφη, αὐτοῖς διαλέγοιτο,<sup>11</sup> ὠφελιμώτατα δὲ προσφέροιτο.<sup>11</sup>

67. Πρὸς Ἀγησίλαον πληγέντα<sup>12</sup> ἐν μάχῃ ὑπὸ Θηβαίων, Ἀπέχεις,<sup>13</sup> εἶπε, τὰ διδασκάλια,<sup>14</sup> μὴ βουλομένους αὐτοὺς 20 μὴδ' ἐπισταμένους μάχεσθαι διδάξας.<sup>15</sup> Ἐδόκουν γὰρ ταῖς συνεχέσιν<sup>16</sup> ἐπ' αὐτοὺς τοῦ Ἀγησιλάου στρατείαις<sup>10</sup> μάχιμοι<sup>16</sup> γεγονέναι.<sup>17</sup>

68. Πρὸς δὲ τὸν ἐπιζητοῦντα ὅτι<sup>18</sup> ἐγχειριδίους βραχέσι<sup>16</sup>

1 15. 3. —<sup>2</sup> 85. 1 (1). —<sup>3</sup> 118. M. —<sup>4</sup> 31. 2 (2d item), N. 3 (1). Pith of this reply? —<sup>5</sup> Participial-stem? Verb-stem? —<sup>6</sup> M. v. ? —<sup>7</sup> 85. 1 (3).  
<sup>8</sup> What part of this word is *not* the verb-root? —<sup>9</sup> 118. A; 87. 1, 2, 3. Pers. end. ? —<sup>10</sup> Substantive-stem? —<sup>11</sup> What three elements in this word? Is the prep. an element? —<sup>12</sup> 92. 1 (2d item). —<sup>13</sup> 84. 1. —<sup>14</sup> How from γ διδασκαλι? —<sup>15</sup> Participial-stem? —<sup>16</sup> Case how formed? Adjective-stem? —<sup>17</sup> Stem? Aug. ? —<sup>18</sup> Sc. Τὸ αἰτιόν, *seeking after the reason that*, etc.

κατὰ πόλεμον χρώνται Λακεδαιμόνιοι, Διότι, εἶπε, πλησίον τοῖς πολεμίοις μαχόμεθα.<sup>1</sup>

ΛΕΩΝΙΔΟΥ.

69. Λεωνίδας ὁ Ἀναξανδρίδα, ἀδελφὸς δὲ Κλεομένους, πρὸς τινα εἰπόντα, Πλὴν τοῦ βασιλεύειν ἡμῶν οὐδεν διαφέρει, Ἀλλ' οὐκ ἂν, ἔφη, εἰ μὴ βελτίων<sup>2</sup> ὑμῶν ἤμην,<sup>3</sup> ἐβασί- 5 λευον.

70. Λέγοντος δέ τινος, Ἀπὸ τῶν οἰστευμάτων<sup>4</sup> τῶν βαρβάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἐστιν, Οὐκοῦν, ἔφη, χάριεν, εἰ ὑπὸ σκιάᾳ αὐτοῖς μαχεσόμεθα.<sup>5</sup>

71. Ἄλλου δὲ εἰπόντος, Πάρεισιν<sup>6</sup> ἐγγὺς ἡμῶν, Οὐκοῦν, 10 ἔφη, καὶ ἡμεῖς αὐτῶν ἐγγύς.

72. Ξέρξου δὲ γράψαντος αὐτῷ, Ἐξεστὶ σοι μὴ θεομαχοῦντι, μετ'<sup>7</sup> ἐμοῦ δὲ τασσομένῳ,<sup>8</sup> τῆς Ἑλλάδος μοναρχεῖν, ἀντέγραψεν<sup>9</sup>. Εἰ τὰ καλὰ τοῦ βίου γινώσκεις, ἀπέστης<sup>10</sup> ἂν τῆς τῶν ἀλλοτρίων ἐπιθυμίας· ἐμοὶ δὲ κρείσσων<sup>11</sup> ὁ ὑπὲρ τῆς 15 Ἑλλάδος θάνατος τοῦ μοναρχεῖν τῶν ὁμοφύλων.

73. Πάλιν δὲ τοῦ Ξέρξου γράψαντος, Πέμψον<sup>12</sup> τὰ ὄπλα, ἀντέγραψεν· Μολὼν λάβε.<sup>13</sup>

ΠΑΥΣΑΝΙΟΥ.

74. Πausanías ὁ<sup>11</sup> Πλειστάνακτος,<sup>12</sup> πρὸς τὸν ἐρωτήσαντα διὰ τί τῶν ἀρχαίων νόμων οὐδένα κινεῖν ἔξεστι παρ' αὐτοῖς, 20 Ὅτι τοὺς νόμους, ἔφη, τῶν ἀνδρῶν,<sup>13</sup> οὐ τοὺς ἀνδρας τῶν νόμων κυρίους εἶναι δεῖ.

<sup>1</sup> 118. M; M. v. ? — <sup>2</sup> Positive ? — <sup>3</sup> 118. Ἔμ, imperf., sing., 1st pers., a rare form (v. N.). — <sup>4</sup> 27. N. 1. √ ? — <sup>5</sup> Why a depon. Mid. ? — <sup>6</sup> By what fig. of speech is the vowel omitted ? — <sup>7</sup> 90. 2. — <sup>8</sup> 58. N. 2. — <sup>9</sup> 88. 2 (2d item), 3. — <sup>10</sup> 88. 1, N. 1. — <sup>11</sup> Sc. νίος. √ = το = δ (v. N.). — <sup>12</sup> How Nom. fr. √ Πλειστάνακτ ? — <sup>13</sup> 40. 2; 26. N.



75. Ἐπαινοῦντος δέ αὐτοῦ<sup>1</sup> ἐν Τεγέα μετὰ τὴν φυγὴν τοὺς Λακεδαιμονίους, εἰπέ τις· Διὰ τί οὖν οὐκ ἔμενες<sup>2</sup> ἐν Σπάρτῃ, ἀλλ' ἔφυγες<sup>3</sup>; Ὅτι οὐδ' ἰατροὶ, ἔφη, παρὰ τοῖς ὑγαιίνουσιν,<sup>4</sup> ὅπου δὲ οἱ νοσοῦντες, διατρίβειν<sup>5</sup> εἰώθασι.<sup>6</sup>

5 76. Πυθομένου<sup>7</sup> δέ τινος αὐτοῦ, πῶς ἂν δυνηθεῖεν<sup>8</sup> τοὺς Θράκας νικῆσαι,<sup>9</sup> Εἰ τὸν ἄριστον,<sup>10</sup> εἶπε, στρατηγὸν καταστήσαιμεν.<sup>11</sup>

77. Ἰατροῦ δ' ἐπισκεπτομένου<sup>12</sup> αὐτὸν καὶ εἰπόντος, Οὐδὲν κακὸν ἔχεις<sup>13</sup>. Οὐ γάρ σοι ἰατρῶ, ἔφη, χρῶμαι.

10 78. Μεμφομένου δέ τινος αὐτὸν τῶν φίλων, δῶτι ἰατρόν τινα κακῶς λέγει,<sup>14</sup> πείραν οὐκ ἔχων<sup>15</sup> αὐτοῦ, οὐδὲ ἀδικηθεῖς<sup>16</sup> τι, Ὅτι, εἶπεν, εἰ ἔλαβον<sup>17</sup> αὐτοῦ πείραν, οὐκ ἂν ἔζων.<sup>18</sup>

#### ΛΑΚΑΙΝΩΝ.

79. Ἀργιλεωνὶς ἡ Βρασίδου μήτηρ, τελευτήσαντος αὐτῇ<sup>19</sup> τοῦ υἱοῦ, ὡς παραγενόμενοί τινες τῶν Ἀμφιπολιτῶν εἰς Σπάρτην, ἦκου<sup>20</sup> πρὸς αὐτὴν, ἠρώτησεν, εἰ καλῶς καὶ ἀξίως τῆς Σπάρτης ὁ υἱὸς ἐτελεύτα. Μεγαλυνόντων δ' ἐκείνον, καὶ λεγόντων ἄριστον ἐν τοῖς τοιούτοις ἔργοις ἀπάντων Λακεδαιμονίων εἶναι, εἶπεν· ὦ ξένοι, καλὸς μὲν ἦν καὶ ἀγαθὸς ὁ παῖς μου, πολλοὺς δ' ἄνδρας Λακεδαίμων ἔχει τήνου<sup>21</sup> κάρ-  
20 ρονας.<sup>22</sup>

80. Ἄλλη χαλὸν υἱὸν ἐπὶ παρᾶταξιν προπέμπουσα,<sup>23</sup> Τέκνον, εἶπε, κατὰ βῆμα τῆς ἀρετῆς μέμνησο.<sup>24</sup>

81. Ἄλλη, τοῦ παιδὸς αὐτῇ ἀφικομένου<sup>25</sup> ἀπὸ παρα-

<sup>1</sup> How fr. √? 12. 5. — <sup>2</sup> Analyze. — <sup>3</sup> Account for ου. — <sup>4</sup> M. v. ! Is the tense-end. -βεῖν, or -εῖν? — <sup>5</sup> 80. N. 3; 85. 1 (1). — <sup>6</sup> √? — <sup>7</sup> 92, 1, 2. — <sup>8</sup> Tense-sign! — <sup>9</sup> Comp. — <sup>10</sup> 87. 2. — <sup>11</sup> What elem. is ε? — <sup>12</sup> Pers. end. ! — <sup>13</sup> Why the ω? — <sup>14</sup> How formed! — <sup>15</sup> Tense-stem! — <sup>16</sup> 118. Z. — <sup>17</sup> Lit. the son to, her, = Eng. her son. — <sup>18</sup> 80. 2. — <sup>19</sup> 70. N. 1 (3d item). — <sup>20</sup> 59. 3; 58. N. 2 (2d item); 4. 3. — <sup>21</sup> Tense √ how fr. √ πεμπόντ? — <sup>22</sup> 118. M; 91. 1. — <sup>23</sup> 118. I. Why not ἀπ?

τάξεως<sup>1</sup> τετρωμένου<sup>2</sup> τὸν πόδα, καὶ σφόδρα ἀλγούντος· Ἐὰν τῆς ἀρετῆς, εἶπε, μέμνη,<sup>3</sup> ὦ τέκνον, καὶ ἄπονος ἔσῃ καὶ θαρῖ-  
ρήσεις.

82. Ἄλλη προϊόντι<sup>4</sup> τῷ υἱῷ ἐπὶ πόλεμον ἀναδιδούσα<sup>5</sup> τὴν ἄσπίδα, Ταύτην, ἔφη, ὁ πατήρ σοι ἀεὶ ἔσωζε· καὶ σὺ οὖν ὅ  
ταύτην σῶζε, ἢ μὴ ἔσο.<sup>6</sup>

83. Ἄλλη πρὸς τὸν νῖον λέγοντα, μικρὸν ἔχειν τὸ ξίφος, εἶπε· Καὶ βῆμα πρόσθες.<sup>7</sup>

84. Ἄλλη ἀκούσασα ὅτι ὁ υἱὸς αὐτῆς ἐν παρατάξει ἀνδρα-  
γαθήσας<sup>8</sup> ἀπέθανεν,<sup>9</sup> Ἐμὸς<sup>10</sup> γὰρ ἦν, εἶπε. Περὶ δὲ τοῦ 10  
ἐτέρου πυθομένη<sup>8</sup> ὅτι ἀποδειλιάσας<sup>8</sup> σώζεται<sup>11</sup>. Οὐ γὰρ ἦν  
ἐμὸς, ἔφη.

85. Δάκαινα πιπρασκομένη, καὶ ἐρωτωμένη τί<sup>12</sup> ἐπίσταται,<sup>13</sup>  
ἔφη· Πιστὰ<sup>14</sup> ἤμεν.<sup>15</sup> Ἄλλη αἰχμαλωτισθεῖσα,<sup>16</sup> καὶ ἐρωτω-  
μένη παραπλησίως, Εὐ οἰκεῖν<sup>9</sup> οἶκον, ἔφη. 15

86. Ἐρωτηθεῖσα<sup>8</sup> τις ὑπό τινος, εἰ ἔσται<sup>17</sup> ἀγαθὴ, ἂν αὐτὴν  
ἀγοράσῃ,<sup>18</sup> εἶπεν· Κἂν<sup>19</sup> μὴ ἀγοράσῃς.<sup>20</sup>

87. Ἄλλη πιπρασκομένη, τοῦ κήρυκος πυνθανομένου τί  
ἐπίσταται, εἶπεν· Ἐλευθέρα ἤμεν.<sup>15</sup> Ὡς δὲ ὁ ὠνησάμενος<sup>21</sup>  
προσέτασσε τινα αὐτῇ οὐχ ἀρμόζοντα ἐλευθέρα, εἰποῦσα, 20  
Οἰμῶξῃ φθονήσας σεαυτῷ τοιούτου κτήματος, ἐξήγαγεν<sup>22</sup>  
ἐαυτήν.

<sup>1</sup> How proparox? — <sup>2</sup> 118. T. — <sup>3</sup> 86. 2. R; 91. 4. — <sup>4</sup> Verb-root? (= I. 118. E); 27. N. 1. — <sup>5</sup> 118. Δ. — <sup>6</sup> 118. Εἰμί. N. 2. Dialects. — <sup>7</sup> 118. τίθημι? — <sup>8</sup> Participial-stem? — <sup>9</sup> M. v.? — <sup>10</sup> 67. — <sup>11</sup> Pers.-end.? — <sup>12</sup> Def., or indef.? — <sup>13</sup> Does the first ε belong to the verb or the prep.? — <sup>14</sup> Why not πιστή? 49. 1; 2. N. 3 (6). — <sup>15</sup> 118. Εἰμί. Dialects. — <sup>16</sup> How formed? — <sup>17</sup> Tense? M. v.? — <sup>18</sup> 86. 2. — <sup>19</sup> 24. — <sup>20</sup> I. e. I will be good. — <sup>21</sup> 118. Ω. Tense-sign? Stem? — <sup>22</sup> 118. Α; 96. N. 1.

## ΦΙΛΟΣΟΦΩΝ.

88. Ζήνων δούλον ἐπὶ κλοπῇ ἑμαστίγου.<sup>1</sup> Τοῦ δὲ εἰπόντ-  
ος,<sup>2</sup> Εἴμαρτό<sup>3</sup> μοι κλέψαι,<sup>4</sup> Καὶ δαρῆναι,<sup>5</sup> ἔφη.

89. Ζήνων, Ἀντιγόνου πρέσβεις Ἀθήναζε πέμψαντος,<sup>6</sup>  
κληθεῖς<sup>7</sup> ὑπ' αὐτῶν σὺν ἄλλοις φιλοσόφοις ἐπὶ δεῖπνον,  
5 κακείνων παρὰ πότον σπενδόντων ἐπιδείκνυσθαι τὴν αὐτῶν  
πολυμαθίαν, αὐτὸς ἐσίγα. Τῶν δὲ πρέσβεων ζητούντων, τί  
ἀπαγγείλωσι<sup>8</sup> περὶ αὐτοῦ πρὸς Ἀντίγονον; Τοῦτ' αὐτὸ, ἔφη,  
ὃ βλέπετε, φιλόσοφον εἶναι ἐν Ἀθήναις σιγᾷ ἐπιστάμενον.

90. Ἀριστοτέλης ὀνειδιζόμενός ποτε, ὅτι πονηρῶ ἀνθρώπῳ  
10 ἐλεημοσύνην ἔδωκεν,<sup>9</sup> Οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἀνθρω-  
πον ἡλέσα.<sup>10</sup>

91. Ἀριστοτέλης ἐνοχλούμενος ὑπὸ ἀδολέσχου, καὶ κοπτό-  
μενος<sup>11</sup> ἀτόποις τισὶ<sup>12</sup> διηγήμασι, πολλάκις αὐτοῦ<sup>13</sup> λέγοντος,  
Οὐ θαυμαστὸν ὃ τι λέγω<sup>14</sup>; Οὐ τοῦτο, φησὶ, θαυμαστὸν,  
15 ἀλλ' εἴ τις πόδας ἔχων σὲ ὑπομένει.

92. Πλάτων ὀργιζόμενός ποτε τῷ οἰκέτῃ, ἐπιστάντος  
Ξενοκράτους, Λαβῶν, ἔφη, τοῦτον, μαστίγωσον<sup>15</sup>. ἐγὼ γὰρ  
ὀργίζομαι.

93. Διογένης πρὸς τὸν εἰπόντα, κακὸν εἶναι τὸ ζῆν,<sup>16</sup> Οὐ  
20 τὸ ζῆν, εἶπεν, ἀλλὰ τὸ κακῶς ζῆν.

94. Διογένης λύχρον μεθ' ἡμέραν ἄψας, \* Ἀνθρωπον, ἔφη,  
ζητῶ.

95. Πλάτωνος ὀρισαμένου,<sup>17</sup> \* Ἀνθρωπός ἐστι ζῶον δίπουν,

FORMATION OF TENSES. (94-115.)—<sup>1</sup> 94. 1, N. 2.—<sup>2</sup> Orig. Pres.? 96 and 18; 118. E (v. N.).—<sup>3</sup> 118. M; 76. 2, N. 2; 91. 1; 96. 18, 19; 107 and 2 (v. N.).—<sup>4</sup> 96. 2; 104. 1; 5. 2.—<sup>5</sup> 96. 19; 110; 92. 1 (2d item).—<sup>6</sup> 104. 1; 5. 2.—<sup>7</sup> 118. K; 96. 10; 26. 2; 109; 95 and R.—<sup>8</sup> 96. 6; 12. 3; 104. 2; 86. 1, 2, 3.—<sup>9</sup> 104. N. 2; 95 and N. 2.—<sup>10</sup> 104. 1; 95.—<sup>11</sup> 96. 2.—<sup>12</sup> How fr. √ τιν?—<sup>13</sup> 71. 2.—<sup>14</sup> Pure or mute verb, and why?—<sup>15</sup> 95; 88. 2 (2d item).—<sup>16</sup> Lit. *the living*; = *living*, or *life* (v. N.).—<sup>17</sup> 96. N. 5; 115. 1; 10. 2.

ἄπτερον, καὶ εὐδοκιμούντος, Διογένης τίλας<sup>1</sup> ἀλεκτρυόνα  
εἰσήνεγκεν<sup>2</sup> εἰς τὴν σχολὴν αὐτοῦ καὶ ἔφη, Οὗτός ἐστιν ὁ  
Πλάτωνος ἄνθρωπος.

96. Ἀρίστιππος, συνιστάντος τινὸς αὐτῷ υἱόν, ᾗτησε<sup>3</sup>  
πεντακοσίας δραχμάς. Τοῦ δὲ εἰπόντος, τοσούτου δύναμαι 8  
ἀνδράποδον ὠνήσασθαι,<sup>4</sup> Πρίω,<sup>5</sup> ἔφη, καὶ ἔξεις<sup>6</sup> δύο.

97. Γοργίας ὁ Λεοντίνος ἐρωτηθεὶς,<sup>7</sup> ποία διαίτη χρώμενος  
εἰς μακρὸν γῆρας ἦλθεν,<sup>8</sup> Οὐδὲν σὺδέποτε, ἔφη, πρὸς ἡδονὴν  
οὔτε φαγῶν,<sup>9</sup> οὔτε δράσας.<sup>10</sup>

98. Πιπτακὸς ἀδικηθεὶς<sup>7</sup> ὑπο τινος, καὶ ἔχων ἐξουσίαν 10  
αὐτὸν κολάσαι,<sup>11</sup> ἀφῆκεν,<sup>12</sup> εἰπὼν· Συγγνώμη τιμωρίας ἀμεί-  
νων<sup>13</sup>. τὸ μὲν γὰρ ἡμέρου φύσεώς ἐστι, τὸ δὲ θηριώδους.

<sup>1</sup> 96. 6, 18; 104. 2. — <sup>2</sup> 118. E and Φ; 96. 6; 12. 2; 104. N. 1; 89.  
1. — <sup>3</sup> 104. 1; 80. 3. — <sup>4</sup> 115. 1; 95. — <sup>5</sup> 118. Π = √ πρία+σο, =  
πρία'ο = πρίω. — <sup>6</sup> 118. E; 102; 9. 2; 14. N. 5. — <sup>7</sup> 109; 95. Nom.  
how formed? — <sup>8</sup> 118. E; 96. 18; 105; 26. 15. — <sup>9</sup> 105. — <sup>10</sup> 104; 95.  
— <sup>11</sup> 96. N. 5; 104. 1; 89. 2 (end); 10. 2. — <sup>12</sup> 104. N. 2. — <sup>13</sup> Comp.

## ΠΟΙΚΙΛΗ ΙΣΤΟΡΙΑ.

1. Μεγαβύζου ποτὲ ἐπαινοῦντος γραφὰς εὐτελείς καὶ ἀτέχνους, ἐτέρας δὲ σπουδαίως ἐκπεπονημένας<sup>1</sup> διαψέγοντος, τὰ παιδάρια τὰ τοῦ Ζεύξιδος, τὴν μηλίδα<sup>2</sup> τρίβοντα, κατεγέλα. Ὁ τοίνυν Ζεύξις ἔφατο· Ὅταν μὲν σιωπᾷς, ὦ Μεγά-  
 5 βυζε, θαυμάζει σε τὰ παιδάρια ταῦτα· ὁρᾷ γάρ σου τὴν ἐσθῆτα καὶ τὴν θεραπείαν τὴν περὶ σέ· ὅταν γε μὴν τεχνικόν τι θέλῃς εἰπεῖν, καταφρονεῖ σου. Φύλαττε<sup>3</sup> τοίνυν σεαυτὸν εἰς τοὺς ἐπαινουμένους,<sup>4</sup> κρατῶν τῆς γλώσσης, καὶ ὑπὲρ μηδεὶν τῶν μηδὲν σοι προσηκόντων φιλοτεχνῶν.
- 10 2. Ἀλέξανδρος, ὅτε ἐνίκησε Δαρεῖον καὶ τὴν Περσῶν ἀρχὴν κατεκτήσατο,<sup>5</sup> μέγα ἐφ' ἑαυτῷ φρονῶν, καὶ ὑπὸ τῆς εὐτυχίας, τῆς περιλαβούσης<sup>6</sup> αὐτὸν τότε, ἐκθεοῦμενος, ἐπέστειλε<sup>7</sup> τοῖς<sup>8</sup> Ἕλλησι,<sup>9</sup> Θεὸν αὐτὸν ψηφίσασθαι.<sup>10</sup> Γελοίως γε· οὐ γὰρ ἄπερ οὖν ἐκ τῆς φύσεως οὐκ εἶχε, ταῦτα ἐκ τῶν  
 15 ἀνθρώπων αἰτῶν ἐκείνος ἐκέρδαινε.<sup>11</sup> Ἄλλοι μὲν οὖν ἄλλα ἐψηφίσαντο, Λακεδαιμόνιοι δὲ ἐκείνα· Ἐπειδὴ Ἀλέξανδρος βούλεται θεὸς εἶναι, ἔστω<sup>12</sup> θεός· Λακωνικῶς τε ἅμα, καὶ κατὰ τὸν ἐπιχώριον σφίσι τρόπον, ἐλέγξαντες<sup>13</sup> τὴν ἔμπληξιν οἱ Λακεδαιμόνιοι τοῦ Ἀλεξάνδρου.
- 20 3. Ἀννίκερις ὁ Κυρηναῖος ἐπὶ ἵππεϊά μέγα ἐφρόνει, καὶ

<sup>1</sup> 91. 1; 95; 107. — <sup>2</sup> Why not *μηλίν*? — <sup>3</sup> 96. 3; 6. N. (2) (v. N.). — <sup>4</sup> Lit. *the praised*, = Eng. *those who are praised*. — <sup>5</sup> 95; 115. 1; 82. R. — <sup>6</sup> 96. 7; 105. How fr. *√ -λαβόντ*? — <sup>7</sup> 96. 6; 104. 2; 82. R. — <sup>8</sup> *√* = τό, + *ις* = τοῖς (ό + *ις* = οἱ. 23). — <sup>9</sup> Account for *η*? — <sup>10</sup> 96. N. 5; 115. 1; 9. 2. — <sup>11</sup> *Sought to gain*. 96. 7; 97. — <sup>12</sup> Pers. end. — <sup>13</sup> How fr. *√ ἐλέγκ*?

ἀρμάτων ἐλάσει. Καὶ οὖν ποτε καὶ ἐβουλήθη<sup>1</sup> Πλάτωνι ἐπιδείξασθαι τὴν τέχνην. Ζεύξας<sup>2</sup> οὖν τὸ ἄρμα περιήλασεν<sup>3</sup> ἐν Ἀκαδημίᾳ δρόμους παμπόλλους, οὕτως ἀκριβῶς φυλάττων<sup>4</sup> τοῦ δρόμου τὸν στοῖχον, ὥς μὴ παραβαίνειν<sup>5</sup> τὰς ἀρματοτροχίας, ἀλλ' αἰεὶ κατ' αὐτῶν ἰέναι. Οἱ μὲν οὖν ἄλλοι 5 πάντες, ὥσπερ εἰκὸς, ἐξεπλάγησαν.<sup>6</sup> Ὁ δὲ Πλάτων, τὴν ὑπερβάλλουσιν αὐτοῦ σπουδὴν διέβαλεν,<sup>7</sup> εἰπὼν· Ἀδύνατόν ἐστι, τὸν εἰς μικρὰ οὕτω, καὶ οὐδενὸς ἄξια, τοσαύτην φροντίδα κατατιθέμενον, ὑπὲρ μεγάλων τινῶν σπουδάζειν<sup>8</sup>. Πᾶσαν γὰρ αὐτῷ τὴν διάνοιαν εἰς ἐκεῖνα ἀποτεθεῖσαν<sup>9</sup> ἀνάγκη ὀλιγωρεῖν 10 τῶν ὄντως θαυμάζεσθαι δικαίων.

4. Μετὰ τὴν κατὰ τῶν Περσῶν νίκην Ἀθηναῖοι νόμον ἔθεντο<sup>10</sup> ἀλεκτρυόνας ἀγωνίζεσθαι δημοσίᾳ ἐν τῷ θεύτρῳ μᾶς<sup>11</sup> ἡμέρας τοῦ ἔτους. Πόθεν δὲ τὴν ἀρχὴν ἔλαβεν<sup>12</sup> ὅδε<sup>13</sup> ὁ νόμος, ἐρῶ.<sup>14</sup> Ὅτε Θεμιστοκλῆς ἐπὶ τοὺς βαρβάρους 15 ἐξήγε<sup>15</sup> τὴν πολιτικὴν δύναμιν, ἀλεκτρυόνας ἐθεάσατο μαχομένους. Οὐδὲ ἀργῶς αὐτοὺς εἶδεν, ἐπέστησε δὲ τὴν στρατιάν, καὶ ἔφη πρὸς αὐτούς· Ἀλλ' οὗτοι μὲν οὕτε ὑπὲρ πατρίδος, οὕτε ὑπὲρ πατρώων θεῶν, οὐδὲ μὴν ὑπὲρ προγονικῶν ἡρίων κακοπαθοῦσιν, οὐδὲ ὑπὲρ δόξης, οὐδὲ ὑπὲρ ἐλευθερίας, οὐδὲ 20 ὑπὲρ παιδῶν, ἀλλ' ὑπὲρ τοῦ μὴ ἡττηθῆναι<sup>16</sup> ἐκάτερος,<sup>17</sup> μηδὲ εἶξαι<sup>18</sup> θατέρῳ<sup>19</sup> τὸν ἕτερον. Ἀπερ οὖν εἰπὼν ἐπέρρωσε<sup>20</sup> τοὺς Ἀθηναίους. Τὸ τοίνυν γενόμενον αὐτοῖς σύνθημα τότε εἰς ἀρετὴν ἐβουλήθη<sup>21</sup> διαφυλάττειν καὶ εἰς τὰ ἔργα ὑπόμνησιν.

25

<sup>1</sup> 118. B ; 96. 18, 10 ; 110 ; 78. N. 1. — <sup>2</sup> 118. Z ; 96. 18, 9 ; 9. 2. — <sup>3</sup> 96. N. 13 ; 95. N. 1. — <sup>4</sup> 96. 3 ; 6. N. (2). — <sup>5</sup> 96. 5, 18. — <sup>6</sup> 118. Π ; 96. 3 (2d item), 18 ; 110 ? — <sup>7</sup> 118. B ; 105 ; 96. 6. — <sup>8</sup> 104. 1. Where is the ζ of the verb-root ? — <sup>9</sup> 14. 3. N. 3. — <sup>10</sup> τίθημι. — <sup>11</sup> 60. N. 2. — <sup>12</sup> 96. 6, 7 ; 12. 1 ; 105. — <sup>13</sup> 70 (2d item). — <sup>14</sup> 118. Ἐρῶ ; 103. — <sup>15</sup> 97. — <sup>16</sup> 95 ; 109 ; 80. 2. — <sup>17</sup> 73. 2. — <sup>18</sup> Where is σ ? — <sup>19</sup> 24 ; 14. N. 1. — <sup>20</sup> 118. P ; 79. — <sup>21</sup> 109. Why η in the tense-root ?

5. Ὁρῶν ὁ Σωκράτης τὸν Ἀλκιβιάδην τετυφωμένον<sup>1</sup> ἐπὶ τῷ πλούτῳ, καὶ μέγα φρονούντα ἐπὶ τοῖς ἀγροῖς, ἡγαγεν<sup>2</sup> αὐτὸν<sup>3</sup> εἰς τινα τόπον ἔνθα ἀνέκειτο<sup>4</sup> πινάκιον ἔχον γῆς περίοδον, καὶ προσέταξε<sup>5</sup> τὴν Ἀττικὴν ἐνταῦθα ἀναζητεῖν.  
 6. Ὡς δὲ εὔρε,<sup>6</sup> προσέταξε τοὺς ἀγροὺς τοὺς ἰδίους διαθρῆσαι. Τοῦ δὲ εἰπόντος, Ἀλλ' οὐδαμοῦ γεγραμμένοι<sup>7</sup> εἰσὶν,<sup>8</sup> Ἐπὶ τούτοις, εἶπε, μέγα φρονεῖς, οἷπερ<sup>9</sup> οὐδὲν μέρος τῆς γῆς εἰσιν;

6. Φίλιππος ὁ Μακεδὼν οὐ μόνον ἐλέγετο<sup>10</sup> τὰ πολέμια εἶναι ἀγαθός, καὶ εἰπεῖν δεινός, ἀλλὰ καὶ παιδείαν ἀνδριότατα ἐτίμα. Ἀριστοτέλει γοῦν χορηγήσας<sup>11</sup> πλούτον ἀνενδεῆ,<sup>12</sup> αἴτιος γέγονε<sup>13</sup> πολλῆς<sup>14</sup> καὶ ἄλλης πολυπειρίας, ἀτὰρ οὖν καὶ τῆς γνώσεως<sup>14</sup> τῆς κατὰ τὰ ζῶα. Καὶ τὴν ἱστορίαν αὐτῶν ὁ<sup>15</sup> τοῦ Νικομάχου διὰ τὴν ἐκ Φιλίππου περιουσίαν  
 15 ἐκαρπώσατο.<sup>16</sup> Καὶ Πλάτωνα δὲ ἐτίμησε,<sup>16</sup> καὶ Θεοφραστον.

7. Ὅτι<sup>17</sup> Πυθέας ἐπέσκωπτεν εἰς Δημοσθένη<sup>18</sup> τὸν Δημοσθένους, ἐπιλέγων<sup>14</sup> αὐτοῦ τὰ ἐνθυμήματα ἐλλυχνίων ἀποζειν<sup>19</sup>. ὅτι ἐκεῖνος διὰ τῆς νυκτὸς πύσης ἡγρύπνει<sup>20</sup> φροντίζων  
 20 καὶ ἐκμανθάνων,<sup>21</sup> ἃ ἔμελλεν<sup>22</sup> εἰρεῖν<sup>23</sup> ἐλθὼν εἰς τοὺς Ἀθηναίους.

8. Ἡνίκα τῆς θαλάσσης ἤρξαν<sup>24</sup> Μιτυληναῖοι, τοῖς ἀφισταμένοις τῶν συμμάχων τιμωρίαν ἐκείνην ἐπῆρτησαν,<sup>25</sup> γράμματα μὴ μανθάνειν<sup>21</sup> τοὺς παῖδας αὐτῶν, μηδὲ μουσικὴν

<sup>1</sup> 107; 90. 2 (2d item); 76. 1. — <sup>2</sup> 96. N. 1; 105. — <sup>3</sup> √? — <sup>4</sup> 118. K; 106. 2. — <sup>5</sup> 96. 3; 104. 1. — <sup>6</sup> 96. 8; 105; 80. N. 4. — <sup>7</sup> 91. 1, 2; 8. 1. — <sup>8</sup> An enclitic: why, then, the acc.? — <sup>9</sup> 71. N. 2. — <sup>10</sup> 106. 2. Accentual name? — <sup>11</sup> Why the η before σ? Nom. how formed? — <sup>12</sup> Decline. — <sup>13</sup> 118. Γ (v. N.). — <sup>14</sup> √? — <sup>15</sup> Sc. *νίδος*. — <sup>16</sup> Tense-sign? — <sup>17</sup> Sc. *φασί*, (They say) *that*, etc. (v. N.) — <sup>18</sup> 42; 46. N. 1. — <sup>19</sup> 118. O; 96. 4; 10. 2. — <sup>20</sup> 97. — <sup>21</sup> 96. 7. — <sup>22</sup> Tense how formed? — <sup>23</sup> 118. *Εἴρω*; 96. 18. = √ *ἐρ+έ+σ+ει+ν* = *ἐρέσειν* = *ἐρέειν* = *ἐρεῖν*. (v. N.) — <sup>24</sup> Where is the tense-sign σ? — <sup>25</sup> Why the two η's?

διδάσκεισθαι<sup>1</sup>· πασῶν κολάσεων ἡγησάμενοι βαρυτάτην<sup>2</sup> εἶναι ταύτην, ἐν ἀμαθίᾳ καὶ ἀμουσίᾳ καταβιώναι.

9. Ἡρίστα ποτὲ Διογένης ἐν καπηλείῳ· εἶτα παριόντα Δημοσθένη ἐκάλει. Τοῦ δὲ μὴ ὑπακούσαντος,<sup>3</sup> Αἰσχύνῃ,<sup>4</sup> ἔφη, Δημοσθένης,<sup>5</sup> παρελθεῖν εἰς καπηλεῖον; καὶ μὴν ὁ κύριός σου καθ' ἐκάστην ἡμέραν ἐνθάδε εἰσεῖσι· τοὺς δημότας λέγων· δηλῶν, ὅτι οἱ δημηγόροι καὶ οἱ ῥήτορες δοῦλοι τοῦ πλῆθους εἰσὶ.

10. Διογένης εἰς Ὀλυμπίαν ἐλθὼν καὶ θεασάμενος ἐν τῇ πανηγύρει Ῥοδιακοὺς τινὰς νεανίσκους πολυτελῶς ἡσθημένους<sup>6</sup> γελάσας<sup>7</sup> ἔφη· Τύφος τοῦτό ἐστι. Εἶτα περιτυχὼν<sup>8</sup> Δακεδαιμονίοις ἐν ἐξωμίσι φαύλαις καὶ ῥυπώσαις, Ἄλλος, εἶπεν, οὗτος τύφος.

11. Φρύγιος οὗτος λόγος, (ἔστι γὰρ Αἰσώπου<sup>9</sup> τοῦ Φρυγ-  
ος) τὴν ὕν, ἐάν τις<sup>10</sup> ἄψῃται αὐτῆς, βοᾷν, καὶ μάλα γε εἰκότ-  
ως· οὔτε γὰρ ἔρια ἔχει, οὔτε ἄλλο τι, καὶ ὄνειροπολεῖ εὐθύς  
τὸν θάνατον, εἰδυῖα<sup>11</sup> εἰς ὃ τι τοῖς χρησομένοις<sup>12</sup> λυσιτελεῖ.  
Ἐοίκασι<sup>13</sup> δὲ τῇ ὕτ τοῦ Αἰσώπου οἱ τύραννοι, ὑποπτεύοντες  
καὶ δεδοικότες<sup>14</sup> πάντα· ἴσασι<sup>15</sup> γὰρ, ὅτι, ὥσπεροῦν ἡ ὕς, ὀφεί-  
λουσι<sup>16</sup> καὶ ἐκεῖνοι τὴν ψυχὴν πᾶσιν.

20

12. Ὅτε ὑπῆρχετο<sup>17</sup> ἡ γραφικὴ τέχνη καὶ ἦν τρόπον τινα ἐν γάλαξί<sup>18</sup> καὶ σπαργάνοις, οὕτως ἄρα ἀτέχνως εἵκαζον<sup>19</sup> τὰ ζῶα, ὥστε ἐπιγράφειν<sup>20</sup> αὐτοῖς τοὺς γραφέας,<sup>21</sup> τοῦτο Βοῦς,<sup>22</sup> ἐκεῖνο Ἴππος, τοῦτο Δένδρον.

<sup>1</sup> 96. 1. N. 10 (v. N.). — <sup>2</sup> 57. 2. — <sup>3</sup> 118. A; 96. 18. — <sup>4</sup> Pers. end. ? 85. R. 2. — <sup>5</sup> 38. 4. — <sup>6</sup> 118. E; 107; 91. 1. — <sup>7</sup> 95. N. 1. — <sup>8</sup> 96. 7. Formed thus: √ = τύχ, τυχάν, τυγχάν, τυγχάν. 105. — <sup>9</sup> It is of, i. e. one of. — <sup>10</sup> = √ τῖν + s. — <sup>11</sup> 96. N. 14. Particip. stem? — <sup>12</sup> 95. N. 3. How contracted contrary to the law of contraction? 114. 1. — <sup>13</sup> 118. E; 96. N. 14; 80. N. 2; 99. — <sup>14</sup> 118. Δ; 96. 18, N. 14; 98. 1, N. 3: C. 282. — <sup>15</sup> 91. N. 6; 99. — <sup>16</sup> 118. O. — <sup>17</sup> 106. 2. Pers. end. ? — <sup>18</sup> How formed? — <sup>19</sup> 80. N. 4 (3d item). — <sup>20</sup> M. v. ? — <sup>21</sup> √ ? — <sup>22</sup> = √ ΒόϜ + s. (v. N.)



13. Ὅτι τὸν Πλάτωνα ἡ Περικτιόνη ἔφερεν ἐν ταῖς ἀγκάλαις· θύοντι δὲ τῷ Ἀρίστωνι ἐν Ὑμηττῷ ταῖς Μούσαις, ἢ ταῖς Νύμφαις, οἱ μὲν<sup>1</sup> πρὸς τὴν ἱερουργίαν ἦσαν, ἡ δὲ κατέκλινε Πλάτωνα ἐν ταῖς πλησίον μυρρίναις, δασείαις οὔσαις,<sup>2</sup> καὶ πυκναῖς. Καθεύδοντι δὲ ἐσμός μελισσῶν, Ὑμηττίου μέλιτος ἐν τοῖς χείλεσιν αὐτοῦ καθίσασαι, ὑπῆδον,<sup>3</sup> τὴν τοῦ Πλάτωνος εὐγλωττίαν μαντευόμεναι ἐντεῦθεν.

14. Κλεομένης ὁ Λάκων, τῶν ἐταίρων τῶν αὐτοῦ παραλαβὼν<sup>4</sup> Ἀρχωνίδην, κοινωνὸν ἐποιεῖτο τῶν πραγμάτων. 10 Ἐπώμνηεν<sup>5</sup> οὖν, εἰ κατάσχοι, πάντα σὺν τῇ αὐτοῦ κεφαλῇ πράττειν. Κατασχὼν<sup>6</sup> οὖν τὴν ἀρχὴν, ἀποκτείνας<sup>7</sup> τὸν ἐταῖρον αὐτοῦ καὶ ἀποκρίνας<sup>8</sup> τὴν κεφαλὴν καὶ μέλιτι ἐν σκευεῖ ἐμβάλων,<sup>9</sup> ὁπότε μέλλοι τι πράττειν, τῷ ἀγγεῖφι προσκύψας,<sup>10</sup> ἔλεγεν ὅσα ἔπραττε· λέγων, μὴ παρασπονδ- 15 εῖν, μηδὲ ἐπιωρκεῖν, βουλευέσθαι δὲ μετὰ τῆς Ἀρχωνίδου κεφαλῆς.

15. Διογένης ὁ Σινωπεὺς ἔλεγε πολλὰ, τὴν ἀμαθίαν καὶ τὴν ἀπαιδευσίαν τῶν Μεγαρέων διαβάλλων, καὶ ὅτι ἐβούλετο Μεγαρέως ἀνδρὸς κριὸς εἶναι μᾶλλον, ἢ υἱός. Ἡνίττετο<sup>11</sup> 20 δὲ, ὅτι τῶν θρεμμάτων ποιοῦνται πρόνοιαν οἱ Μεγαρεῖς, τῶν παίδων δὲ οὐχί.

16. Θουρίοις ἐπέπλει Διονύσιος, καὶ τριακοσίας ἤγεν ἐπ' αὐτοὺς ναῦς<sup>12</sup> ὀπλιτῶν πεπληρωμένας. Βορρᾶς<sup>13</sup> δὲ ἀντιπνεύσας<sup>14</sup> τὰ σκάφη συνέτριψε<sup>15</sup> καὶ τὴν δύναμιν αὐτοῦ τὴν 25 ναυτικὴν ἠφάνισεν. Ἐκ δὴ τούτων οἱ Θούριοι τῷ Βορρᾷ ἔθυσαν, καὶ ἐφηφίσαντο εἶναι<sup>16</sup> τὸν ἄνεμον πολίτην, καὶ οἰκίαν

1 The others. — 2 How fr. √ οντ? — 3 Sung under, i. e. in an under tone. — 4 New pres. how fr. √ λάβ? — 5 118. O; 96. 10; 97. — 6 118. Ἔχω. N. 2; 105. — 7 118. K; 96. 5, 18; 104. 2. — 8 95; 104. 2. — 9 Old verb-root! Why ἐμ? — 10 96. 2; 8. 2. — 11 80. 3; 113; 3. 1 (2d item). — 12 √ = ναF, +s = ναFs = νᾶς = ναῦς. C. 117 (2). — 13 32. N. 2. — 14 118. Π; 96. N. 12. — 15 Old √? 96. 2. — 16 √ = ἔς. 118. E.

αὐτῷ καὶ κλῆρον ἀπεκλήρωσαν, καὶ καθ' ἕκαστον ἔτος<sup>1</sup> ἐπετέλουν αὐτῷ.

17. Ἰσχυρῶς Ὀμήρον ἐθαύμαζεν Ἀλκιβιάδης· καὶ ποτε διδασκαλείῳ παίδων προσελθὼν,<sup>2</sup> ῥαψοδίαν Ἰλιάδος ᾗτει.<sup>3</sup> Τοῦ δὲ διδασκάλου μηδὲν ἔχειν Ὀμήρου φήσαντος,<sup>4</sup> ἐντρίψας 5 αὐτῷ κόνδυλον εὖ μάλα στερεόν, παρήλθεν, ἐνδειξάμενος, ὅτι ἐκείνος ἀπαιδευτός ἐστι, καὶ τοιούτους ἀποφαίνει<sup>5</sup> τοὺς παῖδας.

18. Οὗτος, ἐπὶ κρίσιν καλούμενος θανατικὴν ἐκ Σικελίας ὑπὸ τῶν Ἀθηναίων, οὐχ ὑπήκουσεν, εἰπὼν· Εὖηθες τὸν ἔχοντα δίκην, ζητεῖν ἀποφυγεῖν, ἐνὸν<sup>6</sup> φυγεῖν. Εἰπόντος δέ τινος, 10 Οὐ πιστεύεις τῇ πατρίδι τὴν περὶ σοῦ κρίσιν; ὁ δὲ εἶπεν· Οὐδὲ τῇ μητρίδι· δέδοικα<sup>7</sup> γὰρ μὴ ἀγνοήσασα,<sup>8</sup> καὶ σφαλεῖσα<sup>9</sup> τοῦ ἀληθοῦς, εἶτα τὴν μέλαιναν ἐμβάλη ἀντὶ τῆς λευκῆς ψῆφον. Πυθόμενος οὖν ὅτι θάνατος αὐτοῦ κατεγνώσθη<sup>10</sup> ὑπὸ τῶν πολιτῶν, Δείξομεν οὖν, εἶπεν, ὅτι ζῶμεν· καὶ ὁρμήσας<sup>11</sup> πρὸς 15 τοὺς Λακεδαιμονίους, τὸν Δεκελεικὸν ἐξῆψε πόλεμον ἐπὶ τοὺς Ἀθηναίους.

19. Ἐλεγε δὲ μηδὲν παράδοξον ποιεῖν Λακεδαιμονίους, ἀδεῶς ἐν τῷ πολέμῳ ἀποθνήσκοντας<sup>12</sup>· τὴν γὰρ ἐκ τῶν νόμων τάλαιπωρίαν ἀποδιδράσκοντας,<sup>13</sup> θάνατον ὑπὲρ τῶν πόνων, 20 ὧν ἔχουσι, προθύμως ἀλλάττεσθαι.<sup>14</sup>

20. Ἐφιάλτης, στρατηγοῦ ὀνειδίσαντος<sup>15</sup> αὐτῷ τινος πενίαν,<sup>16</sup> τὸ<sup>16</sup> δὲ ἕτερον, ἔφη, διὰ τί<sup>17</sup> οὐ λέγεις, ὅτι δίκαιός εἰμι;

<sup>1</sup> √ = ἔτε, + σ = ἔτες = ἔτος. 36. 2 (3). — <sup>2</sup> Explain fully how this tense is formed? — <sup>3</sup> 80. 3. — <sup>4</sup> Tense-sign? — <sup>5</sup> How fr. the old pres.? — <sup>6</sup> Stem? (v. N.) — <sup>7</sup> How δέδοικ fr. √ δείκ? — <sup>8</sup> How formed? (-σάντ + σα, -σᾶσα, -σασα.) — <sup>9</sup> 96. 6; 111. 2. — <sup>10</sup> 109 and N. 1. — <sup>11</sup> Why η? — <sup>12</sup> How √ θνήσκ fr. √ θάν? — <sup>13</sup> 96. 1, 8. — <sup>14</sup> 6 (2). Pers. end.? — <sup>15</sup> Where is the ζ of the verb-root? — <sup>16</sup> √? — <sup>17</sup> √ = τίν.

## ΜΥΘΟΛΟΓΙΑ.

## ΘΕΟΙ.

1. Οὐρανὸς πρῶτος τοῦ παντὸς ἐδυνάστευσε κόσμου.  
 Γήμας<sup>1</sup> δὲ Γῆν, ἐτέκνωσε πρῶτους τοὺς Ἑκατόγχειρας  
 προσαγορευθέντας,<sup>2</sup> Βριάρεων,<sup>3</sup> Γύην,<sup>4</sup> Κόττον, οἳ μεγέθει  
 τε ἀνυπέρβλητοι καὶ δυνάμει καθειστήκεισαν<sup>5</sup> χεῖρας μὲν ἀνὰ  
 5 ἑκατὸν, κεφαλὰς δὲ ἀνὰ πεντήκοντα ἔχοντες. Μετὰ τούτους  
 δὲ αὐτῷ τεκνοῖ Γῆ<sup>6</sup> Κύκλωπας, Ἄργην, Στερόπην, Βρόντην,  
 ὧν ἕκαστος εἶχεν<sup>7</sup> ἓνα ὀφθαλμὸν ἐπὶ τοῦ μετώπου· ἀλλὰ  
 τούτους μὲν Οὐρανὸς δῆσας,<sup>8</sup> εἰς Τάρταρον ἔρριψε.<sup>9</sup> Τόπος  
 δὲ οὗτος ἐρεβώδης ἐστὶν ἐν ᾧδου,<sup>10</sup> τοσοῦτον ἀπὸ γῆς ἔχων  
 10 διάστημα, ὅσον ἀπ' οὐρανοῦ γῆ.

2. Τεκνοῖ δὲ αὐθις ἐκ Γῆς παῖδας μὲν τοὺς Τιτᾶνας προ-  
 αγορευθέντας, Ὠκεανὸν, Κοῖον,<sup>11</sup> Ὑπερίωνα, Κρίον, Ἰαπετὸν,  
 καὶ νεώτατον ἀπάντων, Κρόνον· θυγατέρας δὲ τὰς κληθεί-  
 σας<sup>12</sup> Τιτανίδας, Τηθύν, Ῥέαν, Θέμιν,<sup>13</sup> Μνημοσύνην, Φοίβην,<sup>11</sup>  
 15 Διώνην, Θείαν.<sup>11</sup> Ἀγανακτοῦσα δὲ Γῆ ἐπὶ τῇ ἀπωλείᾳ τῶν  
 εἰς Τάρταρον ριφθέντων<sup>14</sup> παίδων, πείθει<sup>15</sup> τοὺς Τιτᾶνας ἐπι-  
 θέσθαι τῷ πατρὶ,<sup>16</sup> καὶ δίδωσιν ἀδαμαντίνην ἄρπην Κρόνῳ·

<sup>1</sup> 118. Γ; 96. 10; 104. 2. — <sup>2</sup> Participial-stem? Verb-root? (v. N.)  
 — <sup>3</sup> 33. 1, 2. R. 2; 20. N. 2. — <sup>4</sup> How is v represented in the Eng. of this  
 word? — <sup>5</sup> 77. 1. N. 2; 84. N. 4; 95. Tense-sign? — <sup>6</sup> √? — <sup>7</sup> 80.  
 N. 1. — <sup>8</sup> How fr. √ δέ? — <sup>9</sup> Old pres.? Why double ρ? — <sup>10</sup> I. e. δόμοις  
 ᾧδου. — <sup>11</sup> Eng. equivalent? 3. 2. — <sup>12</sup> √ = καλέ = κλέ, 26. 1; = κλή,  
 95; + θε, 92. 1; + ντ + σα, 53. N. 2. = κληθένσα, = κληθέσα =  
 κληθείσα. — <sup>13</sup> Why not θέμιδα? — <sup>14</sup> 96. 2; 109.; 8. 2. — <sup>15</sup> M. v. ! —  
<sup>16</sup> Acc. how peculiar? Why the ω, acc. and ι subs. of τῷ?

οἱ δὲ, Ὠκεανοῦ χωρὶς, ἐπιτίθενται· Τῆς δὲ ἀρχῆς ἐκβαλόντες, τοὺς τε καταταρταρωθέντας ἀνήγαγον<sup>1</sup> ἀδελφούς, καὶ τὴν ἀρχὴν Κρόνῳ παρέδωκαν.<sup>2</sup> Ὁ<sup>3</sup> δὲ τούτους μὲν τῷ Ταρτάρῳ πάλιν δῆσας<sup>4</sup> καθεῖρξε.<sup>5</sup> Τὴν δὲ ἀδελφὴν Ῥέαν γήμας,<sup>4</sup> ῥπειδὴ Γῇ τε καὶ Οὐρανὸς ἔθεςπιώδουν<sup>6</sup> αὐτῷ, λέγοντες ὑπὸ 5 παιδὸς ἰδίου τὴν ἀρχὴν ἀφαιρεθήσεσθαι,<sup>7</sup> κατέπινε<sup>8</sup> τὰ γεννώμενα. Ὀργισθεῖσα<sup>9</sup> δὲ ἐπὶ τούτοις<sup>10</sup> Ῥέα, παραγίνεται μὲν εἰς Κρήτην, γεννᾷ δὲ ἐν αὐτῇ τῆς Δίκτης Δία.

3. Ἐπειδὴ δὲ Ζεὺς ἐγενήθη τέλειος, λαμβάνει Μῆτιν, τὴν Ὠκεανοῦ, συνεργόν· ἣ δίδωσι Κρόνῳ καταπιεῖν<sup>11</sup> φάρμακ- 10 ον, ὑφ' οὗ ἐκείνος ἀναγκασθεὶς ἔξεμει τοὺς παῖδας, οὓς κατέπινε. μεθ' ὧν Ζεὺς τὸν πρὸς Κρόνον καὶ Τιτᾶνας ἐξήνεγκε πόλεμον. Μαχομένων δὲ αὐτῶν ἐνιαυτοὺς δέκα, ἡ Γῇ τῷ Διὶ ἔχρησε<sup>12</sup> τὴν νίκην, τοὺς καταταρταρωθέντας ἂν ἔχῃ συμμάχους. Ὁ δὲ, τὴν φρουροῦσαν αὐτῶν τὰ δεσμὰ Κάμπην 15 ἀποκτείνας, ἔλυσε. Καὶ Κύκλωπες τότε Διὶ μὲν διδόασι βροντὴν καὶ ἀστραπὴν καὶ κεραυνόν, Πλούτωνι δὲ κυνέην, Ποσειδῶνι δὲ τρίαιναν.

4. Οἱ δὲ τούτοις ὀπλισθέντες<sup>13</sup> κρατοῦσι Τιτάνων, καὶ καθεῖρξαντες<sup>14</sup> αὐτοὺς ἐν τῷ Ταρτάρῳ, τοὺς Ἐκατόγχειρας 20 κριθιστᾶσι φύλακας· αὐτοὶ δὲ διακληροῦνται περὶ τῆς<sup>15</sup> ἀρχῆς,<sup>3</sup> καὶ λαγχάνει Ζεὺς μὲν τὴν ἐν οὐρανῷ δυναστείαν, Ποσειδῶν δὲ τὴν ἐν θαλάσῃ, Πλούτων δὲ τὴν ἐν ᾗδῃ. Ζεὺς<sup>16</sup> δὲ γαμεί μὲν Ἥραν,<sup>3</sup> καὶ τεκνοῖ Ἥβην, Εἰλείθυιαν, Ἄρην· ἐκ δὲ Μνημοσύνης, Μούσας, πρώτην μὲν Καλλιόπην, 25 εἶτα Κλειῶν, Μελπομένην, Εὐτέρπην, Ἐρατὼν, Τερψιχόρην, Οὐρανίαν, Θάλειαν, Πολυμνίαν.

<sup>1</sup> 96. N. 1. — <sup>2</sup> 104. N. 2. — <sup>3</sup> √ ? — <sup>4</sup> Why the long penult? — <sup>5</sup> 80. N. 4 (3d item). — <sup>6</sup> Why, subs. ? — <sup>7</sup> 111. 1. Tense-stem ? — <sup>8</sup> 118. II. Old pres. ? — <sup>9</sup> 10. 3. — <sup>10</sup> At these things. — <sup>11</sup> 103. — <sup>12</sup> 95. N. 3. — ? — <sup>14</sup> Tense-sign ? — <sup>15</sup> √ = τᾶ, + σ = τῆς. — <sup>16</sup> √ = ΖΕΦ.

## ΤΟ ΧΡΥΣΟΜΑΛΛΟΝ ΔΕΡΑΣ.

5. Τῶν Αἰόλου παίδων Ἀθάμας, δυναστεύων Βοιωτίας, ἐκ Νεφέλης τεκνοῖ μὲν παῖδα Φρίξον, θυγατέρα δὲ Ἑλλην· αὐτῇ δὲ Ἰνὼ γαμεῖ, ἐξ ἧς αὐτῷ Λέαρχος καὶ Μελικέρτης ἐγένοντο. Ἐπιβουλεύουσα<sup>1</sup> δὲ Ἰνὼ τοῖς Νεφέλης τέκνοις, 5 ἔπεισε<sup>2</sup> τὰς γυναῖκας<sup>3</sup> τὸν πυρὸν φρύνγειν· λαμβάνουσαι<sup>4</sup> δὲ, κρύφα τῶν ἀνδρῶν<sup>5</sup> τοῦτο ἔπρασσον.<sup>6</sup> Γῇ δὲ πεφρυγμένους<sup>7</sup> πυροὺς δεχομένη, καρποὺς ἔτησίους οὐκ ἀνεδίδου· διὸ πέμπων ὁ Ἀθάμας εἰς Δελφούς, ἀπαλλαγὴν ἐπυνθάνετο<sup>8</sup> τῆς ἀφορίας. Ἰνὼ δὲ τοὺς πεμφθέντας<sup>9</sup> ἀνέπεισε<sup>1</sup> λέγειν, ὡς εἴη κεχρησμένον 10 παύσασθαι τὴν ἀκαρπίαν, ἂν σφαγῇ<sup>9</sup> Διὶ ὁ Φρίξος τοῦτο ἀκούσας<sup>5</sup> Ἀθάμας, συναναγκαζόμενος ὑπὸ τῶν τὴν γῆν κατοικούντων, τῷ βωμῷ παρέστηκεν Φρίξον.

6. Νεφέλη δὲ μετὰ τῆς θυγατρὸς<sup>10</sup> αὐτὸν ἀνῆρπασε,<sup>11</sup> καὶ παρὰ Ἑρμοῦ λαβοῦσα χρυσόμαλλον κριὸν ἔδωκεν<sup>12</sup>. ἐφ' οὗ 15 φερόμενοι δι' οὐρανοῦ, τὴν μεταξὺ κειμένην θάλασσαν<sup>13</sup> Σιγείου καὶ Χερρόνησου, ὤλισθεν<sup>14</sup> εἰς τὸν βυθὸν ἢ Ἑλλη· κακεῖ<sup>15</sup> θανούσης αὐτῆς, ἀπ' ἐκείνης Ἑλλήσποντος ἐκλήθη<sup>16</sup> τὸ πέλαγος. Φρίξος δὲ ἦλθεν<sup>15</sup> εἰς Κόλχους, ὧν Αἰήτης ἐβασίλευε, παῖς Ἡλίου καὶ Περσηίδος, ἀδελφὸς δὲ Κίρκης καὶ Πασιφάης, 20 ἣν Μίνως ἔγημεν· οὗτος αὐτὸν ὑποδέχεται, καὶ μίαν τῶν θυγατέρων, Χαλκιοπην, δίδωσιν. Ὁ δὲ τὸν χρυσόμαλλον κριὸν Διὶ θύει Φυξίῳ, τὸ δὲ τούτου δέρας Αἰήτῃ δίδωσιν· ἐκείνος δὲ αὐτὸ περὶ δρῦν ἐν Ἀρεὸς ἄλσει<sup>17</sup> καθήλωσεν.<sup>18</sup>

<sup>1</sup> Tense-stem? — <sup>2</sup> 118. II; 96. 18. — <sup>3</sup> I. e. of the country. — <sup>4</sup> 96. 7 (2d item). — <sup>5</sup> Stem? — <sup>6</sup> 6. N. (2). — <sup>7</sup> Why not φεφ? — <sup>8</sup> 7. — <sup>9</sup> 96. 4, N. 7; 110. — <sup>10</sup> Goes w. αὐτὸν, not Νεφέλη. — <sup>11</sup> 96. N. 6. — <sup>12</sup> Sc. αὐτοῖς. 104. N. 2. — <sup>13</sup> Over the sea. — <sup>14</sup> 118. O; 105. M. v. — <sup>15</sup> Full form? — <sup>16</sup> 96. 10; 95. N. 1; 26. 1. — <sup>17</sup> = √ ἄλσει = -σεῖ = -σει. — <sup>18</sup> Aug.?

ΑΡΤΟΝΑΥΤΑΙ.

7. Αἴσονος τοῦ<sup>1</sup> Κρηθέως καὶ Πολυμήδης τῆς Αὐτολύκου, Ἰάσων.<sup>2</sup> Οὗτος ᾤκει<sup>3</sup> ἐν Ἰωλκῷ. Τῆς δὲ Ἰωλκοῦ Πελίας ἐβασίλευσε μετὰ Κρηθέα· ᾧ<sup>4</sup> χρωμένῳ περὶ τῆς βασιλείας ἐθέσπισεν ὁ θεός, τὸν μονοσάνδαλον φυλάσσειν. Τὸ μὲν οὖν πρῶτον ἡγνῶει τὸν χρησμόν· ὕστερον<sup>5</sup> δὲ αὐτὸν ἔγνω. 8 Τελῶν γὰρ ἐπὶ τῇ θαλάσῃ Ποσειδῶνι θυσίαν, ἄλλους τε πολλοὺς ἐπὶ ταύτῃ, καὶ τὸν Ἰάσωνα μετεπέμψατο. Ὁ δὲ πόθῳ γεωργίας ἐν τοῖς χωρίοις διατελῶν,<sup>6</sup> ἔσπευσεν<sup>7</sup> ἐπὶ τὴν θυσίαν. Διαβαίνων<sup>8</sup> δὲ ποταμὸν Ἄναυρον, ἐξῆλθε<sup>9</sup> μονοσάνδαλος, τὸ ἕτερον ἀπολέσας<sup>10</sup> ἐν τῷ ρείθρῳ πέδιλον. Θεασά- 10 μενος<sup>11</sup> δὲ Πελίας αὐτόν, καὶ τὸν χρησμόν συμβαλὼν,<sup>12</sup> ἠρώτα<sup>13</sup> προσελθὼν, τί ἂν ἐποίησεν<sup>14</sup> ἐξουσίαν ἔχων, εἰ λόγιον ἦν αὐτῷ πρὸς τινος φονευθῆσθαι<sup>15</sup> τῶν πολιτῶν; Ὁ δὲ ἔφη. Τὸ χρυσόμαλλον δέρας<sup>16</sup> προσέταττον ἂν φέρειν αὐτῷ.<sup>17</sup> Τοῦτο Πελίας ἀκούσας,<sup>18</sup> εὐθύς ἐπὶ τὸ δέρας ἐλθεῖν<sup>19</sup> ἐκέλ- 15 ευσεν<sup>20</sup> αὐτόν. Τοῦτο δὲ ἐν Κόλχοις ἦν, ἐν Ἄρεος ἄλσει<sup>18</sup> κρεμᾶμενον<sup>21</sup> ἐκ δρυός, ἐφρουρεῖτο<sup>22</sup> δὲ ὑπὸ δράκοντος αὐπνου.<sup>23</sup> Ἐπὶ τοῦτο πεμπόμενος<sup>24</sup> Ἰάσων, Ἄργον παρεκάλεσε<sup>25</sup> τὸν Φρίξου· κάκεινος,<sup>26</sup> Ἀθηναῖς<sup>26</sup> ὑποθεμένης, πεντηκόντορον ναῦν<sup>27</sup> κατεσκεύασε,<sup>28</sup> τὴν προσαγορευθεῖσαν ἀπὸ τοῦ κατα- 20 σκευάσαντος Ἀργῶ<sup>29</sup>· κατὰ δὲ τὴν πρῶραν ἐνήρμοσεν Ἀθηναῖ

<sup>1</sup> Sc. υἱοῦ. — <sup>2</sup> Sc. ἦν ὁ υἱός. — <sup>3</sup> 80. 3 (2d item). — <sup>4</sup> I. e. Pelias. — <sup>5</sup> 59. 3. — CONTRACT VERBS, 116. — <sup>6</sup> 116. — <sup>7</sup> 10. 2. — <sup>8</sup> 118. B. How fr. √ βά! — <sup>9</sup> Force of ἐξ! — <sup>10</sup> How fr. √ ΟΛ! — <sup>11</sup> Tense-sign! — <sup>12</sup> New pres., how formed! — <sup>13</sup> = ἠρώτᾱ + ε. — <sup>14</sup> Tense-ending! (v. N. p. 25. l. 10.) Why η! — <sup>15</sup> 111. 1. M. v.? Tense-stem, and -sign! — <sup>16</sup> Obj. of φερεῖν. — <sup>17</sup> Obj. of προσέταττον. — <sup>18</sup> How formed! — <sup>19</sup> M. v.! — <sup>20</sup> Specify the elements! — <sup>21</sup> 118. K. — <sup>22</sup> Pers. end.! — <sup>23</sup> How pronounced! — <sup>24</sup> Is the first o a part of the verb-root or the participial-end.? — <sup>25</sup> Why not -καλήσε! 95. N. 1. — <sup>26</sup> 31. N. 3 (2). — <sup>27</sup> = √ νᾱF + ν. — <sup>28</sup> What element is the last α! — <sup>29</sup> Case!

φωνήεν φηγοῦ τῆς Δωδωνίδος ξύλον. Ὡς δὲ ἡ ναὺς κατεσκευάσθη,<sup>1</sup> χρωμένῳ<sup>2</sup> ὁ θεὸς πλείν<sup>3</sup> ἐπέτρεψε, συναθροίσαντι τοὺς ἀρίστους τῆς Ἑλλάδος.

8. Οὗτοι, ναυαρχοῦντος Ἰάσονος, ἀναχθέντες<sup>4</sup> προσ-  
 5 ἰσχοῦσι<sup>5</sup> Λήμνῳ. Ἀπὸ Λήμνου δὲ προσίσχουσι Δολίοσι,  
 ὧν ἐβασίλευε Κύζικος· οὗτος αὐτοὺς ὑπεδέξατο φιλοφρόνως.  
 Νυκτὸς ἐντεῦθεν Μυσία προσίσχουσιν. Ἐνταῦθα Ἡρακλέα  
 καὶ Πολύφημον κατέλιπον. Ἀπὸ δὲ Μυσίας ἀπῆλθον εἰς  
 τὴν Βεβρύκων γῆν, ἧς ἐβασίλευσεν Ἄμυκος, Ποσειδῶνος  
 10 παῖς καὶ Βεθυνίδος. Γενναῖος δὲ ὧν οὗτος, τοὺς προσχόν-  
 τας<sup>6</sup> ξένους ἠνάγκαζε πυκτεύειν, καὶ τοῦτον τὸν τρόπον  
 ἀνῆρει. Παραγενόμενος οὖν καὶ τότε ἐπὶ τὴν Ἀργῶν, τὸν  
 ἄριστον αὐτῶν εἰς πυγμὴν προυκαλείτο.<sup>7</sup> Πολυδεύκης δὲ  
 ὑποσχόμενος<sup>8</sup> πυκτεύσειν πρὸς αὐτὸν, πλήξας κατὰ τὸν  
 15 αὐχένα ἀπέκτεινε· τῶν δὲ Βεβρύκων ὀρμησάντων πρὸς αὐτὸν,  
 ἀρπάσαντες οἱ ἀριστεῖς<sup>9</sup> τὰ ὅπλα, πολλοὺς φεύγοντας φονεύ-  
 ουσιν<sup>11</sup> αὐτῶν.

9. Ἐντεῦθεν ἀναχθέντες καταντῶσιν εἰς τὴν τῆς Θράκης  
 Σαλμυδησσὸν, ἔνθα ᾤκει Φινεὺς μάντις, τὰς ὄψεις πεπη-  
 20 ρωμένος. Τοῦτον οἱ μὲν Ἀγήνορος εἶναι λέγουσιν,<sup>11</sup> οἱ δὲ  
 Ποσειδῶνος υἱόν. Καὶ πηρωθῆναι φασὶν αὐτὸν οἱ μὲν ὑπὸ  
 θεῶν, ὅτι προύλεγε<sup>11</sup> τοῖς<sup>12</sup> ἀνθρώποις τὰ μέλλοντα, οἱ δὲ,  
 ὑπὸ Βορέου καὶ τῶν Ἀργοναυτῶν, ὅτι, πεισθεὶς<sup>13</sup> μητρυνᾷ,<sup>14</sup>  
 τοὺς ἰδίους ἐτύφλωσε παῖδας. Ἐπεμψαν δὲ αὐτῷ καὶ τὰς  
 25 Ἀρπυίας οἱ θεοί. Πτερωταὶ δὲ ἦσαν αὗται, καὶ ἐπειδὴ τῷ  
 Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι,<sup>15</sup> τὰ μὲν

<sup>1</sup> Why σ before θ? — <sup>2</sup> I. e. Ἰάσονι. — <sup>3</sup> = √ πλῆ+ειν (ἐ+ει = εἶ. 23 and N. 1). 116. N. 1. — <sup>4</sup> 109; 7. — <sup>5</sup> 118. Ἔχω. N. 2: thus, √ ΣΕΧ, ἰ+σεχ, ἰσεχ, ἰσκ. 96. 1; 26. 1. — <sup>6</sup> προσέχω. — <sup>7</sup> 135. N. 6. — <sup>8</sup> 118. γ. — <sup>9</sup> I. e. the Argonauts. — <sup>10</sup> Verb-root before contraction? — <sup>11</sup> Why ου? — <sup>12</sup> Case-affix? — <sup>13</sup> Why σ before θ? — <sup>14</sup> I. e. to the παῖδας mentioned below? Case-end.? — <sup>15</sup> 118. I.

πλείονα ἀνὴρπαζον, ὀλίγα δὲ ὅσα ὁσμῆς ἀνέπλεα<sup>1</sup> κατέλειπον<sup>2</sup> ὥστε μὴ δύνασθαι προσενέγκασθαι.<sup>3</sup> Βουλομένοις δὲ τοῖς Ἀργοναύταις τὰ περὶ τοῦ πλου<sup>4</sup> μαθεῖν, ὑποθήσεσθαι<sup>5</sup> τὸν πλοῦν ἔφη, τῶν Ἀρπυιῶν αὐτὸν ἐὰν ἀπαλλάξωσιν.<sup>6</sup> Οἱ δὲ παρέθεσαν<sup>7</sup> αὐτῷ τράπεζαν ἐδεσμάτων. Ἀρπυιαὶ δὲ ἑξαίφνης σὺν βοῇ καταπτᾶσαι τὴν τροφὴν ἤρπαζον. Θεασάμενοι δὲ οἱ Βορέου<sup>8</sup> παῖδες, Ζήτης καὶ Κάλαις, ὄντες πτερωτοὶ, σπασάμενοι τὰ ξίφη, δι' αἰέρος ἐδίωκον. Ἦν δὲ ταῖς Ἀρπυιάις χρεὼν τεθνάναι ὑπὸ τῶν Βορέου παίδων· τοῖς δὲ Βορέου παισὶ, τότε τελευτήσκειν,<sup>9</sup> ὅτε ἂν διώκοντες μὴ 10 καταλάβωσι.<sup>10</sup> Διωκομένων δὲ τῶν Ἀρπυιῶν, ἡ μὲν εἰς ποταμόν τινα ἐμπίπτει, ὃς νῦν ἀπ' ἐκείνης Ἀρπυς καλεῖται<sup>4</sup>· ἡ δὲ ἑτέρα<sup>11</sup> κατὰ τὴν Προποντίδα φεύγουσα, μέχρις Ἐχιδνάδων ἦλθε νήσων, αἱ νῦν ἀπ' ἐκείνης Στροφάδες καλοῦνται· ἐστράφη<sup>12</sup> γὰρ ὡς ἦλθεν ἐπὶ ταύτας, καὶ γενομένη κατὰ τὴν 15 ἡῶνα, ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι. Ἀπολλώνιος δὲ ἕως Στροφάδων νήσων φησὶν αὐτὰς διωχθῆναι,<sup>13</sup> καὶ μηδὲν παθεῖν,<sup>14</sup> δούσας ὄρκον, τὸν Φινέα μηκέτι ἀδικήσκειν.

10. Ἀπαλλαγεῖς δὲ τῶν Ἀρπυιῶν Φινεὺς, ἐμήνυσε τὸν πλοῦν τοῖς Ἀργοναύταις, καὶ περὶ τῶν Συμπληγάδων ὑπέθετο 21 πετρῶν τῶν κατὰ τὴν τοῦ Πόντου εἰσοδον. Ἦσαν δὲ ὑπερμεγέθεις αὗται· συγκρουόμεναι<sup>15</sup> δὲ ἀλλήλαις,<sup>16</sup> ὑπὸ τῆς τῶν πνευμάτων βίας, τὸν διὰ θαλάσσης<sup>17</sup> πόρον ἀπέκλειον. Ἐφέρετο δὲ πολλὴ μὲν ἀπ' αὐτῶν ὀμίχλη, πολὺς δὲ πάταγος· ἦν δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν ἐλθεῖν. Εἶπεν 25 οὖν αὐτοῖς ἀφείναι πελειῶδα διὰ τῶν πετρῶν,<sup>17</sup> καὶ ταύτην

<sup>1</sup> 56. √? — <sup>2</sup> New pres. how formed? — <sup>3</sup> 118. Φ; 104. N. 1. Why the γ? — <sup>4</sup> Acc. before contraction? 34. — <sup>5</sup> 114. 1. — <sup>6</sup> Why the ξ? — <sup>7</sup> Τίθημι. — <sup>8</sup> √ βορέω + ο. — <sup>9</sup> Tense-sign? — <sup>10</sup> M. v. ? — <sup>11</sup> √? — <sup>12</sup> 110; 96. 19. — <sup>13</sup> Why χ? — <sup>14</sup> 10. 2; 96. 8. — <sup>15</sup> Pass. — <sup>16</sup> 72. — <sup>17</sup> Case-affix!



- ἐὰν μὲν ἴδωσι σωθείσαν, διαπλεῖν καταφρονούντας· ἐὰν δὲ ἀπολομένην, μὴ πλεῖν βιάζεσθαι. Ταῦτα ἀνίηγοντο ἀκούσαντες, καὶ, ὡς πλησίον ἦσαν τῶν πετρῶν, ἀφιάσιν ἐκ τῆς προφάρας πελειάδα· τῆς δὲ ἵπταμένης, τὰ ἄκρα τῆς οὐράς ἢ σύμ-
- 5 πτωσις τῶν πετρῶν ἀπεθέρισεν. Ἀναχωρούσας<sup>1</sup> οὖν ἐπιτηρήσαντες τὰς πέτρας, μετ' εἰρεσίας ἐντόνου, συλλαβομένης Ἑρας, διήλθον, τὰ ἄκρα τῶν ἀφλάστων τῆς νηὸς<sup>2</sup> περικοπέισης.<sup>3</sup> Αἱ μὲν οὖν Συμπληγάδες ἔκτοτε ἔστησαν<sup>4</sup>· χρεὼν γὰρ ἦν αὐταῖς,<sup>5</sup> νηὸς περαιωθείσης,<sup>6</sup> στήναι παντελῶς.
- 10 11. Οἱ δὲ Ἀργοναῦται παραπλεύσαντες Θερμώδοντα καὶ Καύκασον, ἐπὶ Φάσιν ποταμὸν ἦλθον. Οὗτος τῆς Κολχικῆς ἐστὶ γῆς. Καθορμισθείσης δὲ τῆς νηὸς, ἤκε πρὸς Αἰήτην Ἰάσων, καὶ τὰ ἐπιταγέντα<sup>7</sup> ὑπὸ Πελίου λέγων, παρεκάλει<sup>8</sup> δοῦναι τὸ δέρας αὐτῷ. Ὁ δὲ δώσειν ὑπέσχετο,<sup>9</sup> ἐὰν τοὺς
- 15 χαλκόποδας<sup>10</sup> ταύρους μόνος καταζεύξῃ<sup>11</sup>. ἦσαν δὲ ἄγριοι παρ' αὐτῷ οὗτοι ταῦροι δύο, μεγέθει διαφέροντες, δῶρον Ἑφαίστου, οἳ χαλκοῦς<sup>12</sup> μὲν εἶχον<sup>13</sup> πόδας, πῦρ δὲ ἐκ στομάτων ἐφύσων.<sup>14</sup> Ἀποροῦντος<sup>6</sup> δὲ τοῦ Ἰάσονος, πῶς ἂν δύναίτο τοὺς ταύρους καταζεύξαι,<sup>15</sup> Μήδεια αὐτοῦ ἔρωτα<sup>10</sup> ἵσχει· ἦν
- 20 δὲ αὕτη θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὀκεανοῦ, φαρμακίς. Δεδουκίᾳ<sup>16</sup> δὲ, μὴ πρὸς τῶν ταύρων διαφθαρῇ,<sup>17</sup> κρύφα τοῦ πατρὸς συνεργήσειν<sup>11</sup> αὐτῷ πρὸς τὴν κατάζευξιν τῶν ταύρων ἐπηγγεΐλατο,<sup>18</sup> καὶ τὸ δέρας ἐγχειριεῖν,<sup>19</sup> ἐὰν ὁμόσῃ<sup>7</sup> αὐτὴν ἔξειν γυναῖκα, καὶ εἰς Ἑλλάδα σύμπλουν ἀγάγῃται.<sup>20</sup>

<sup>1</sup> Fr. √ ἀναχωρέοντ, thus: -ρεόντ, -ρεόντσα, -ρεῶσα, -ρεούσα, -ρεούσας, -ρεούσα's, -ρεούσας, -ρούσας. — <sup>2</sup> 43. 2; 36 (6). — <sup>3</sup> Old pres.? — <sup>4</sup> I. e. stood still, firm. — <sup>5</sup> There was to them, = Eng. They had. — <sup>6</sup> Tense-stem? — <sup>7</sup> New pres. how formed? — <sup>8</sup> What element is ει? — <sup>9</sup> How formed? — <sup>10</sup> 55. — <sup>11</sup> M. v.? — <sup>12</sup> 34. N. 2 (3). — <sup>13</sup> Aug. how peculiar? — <sup>14</sup> ων takes the place of what two elements? — <sup>15</sup> Does the last α belong to the tense-stem or the infinit.-end.? 89. 2. — <sup>16</sup> How δέδοικ fr. √δί? — <sup>17</sup> 110; 96. 19. — <sup>18</sup> Why ει and λ when the pres. has ε and λλ? — <sup>19</sup> 102 and N. 1. — <sup>20</sup> 115. 2.

12. Ὁμόσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, ᾧ κατα-  
 ζευγνύναι<sup>1</sup> μέλλοντα τοὺς ταύρους ἐκέλευσε χρίσαι τὴν τε  
 ἄσπινδα, καὶ τὸ δόρυ,<sup>2</sup> καὶ τὸ σῶμα· τούτῳ γὰρ χρισθέντα,<sup>3</sup>  
 ἔφη, πρὸς μίαν ἡμέραν μῆτε ὑπὸ πυρὸς ἀδικηθήσεσθαι, μῆτε  
 ὑπὸ σιδήρου. Ἰάσων δὲ τοῦτο ἀκούσας, καὶ χρισάμενος τῷ 5  
 φαρμάκῳ, παραγενόμενος εἰς τὸ τοῦ νεῶ<sup>4</sup> ἄλσος, ἐμάστευσε  
 τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ ὀρμήσαντας αὐτοὺς κατέ-  
 ζευξε. Κατεζευγμένων<sup>5</sup> δὲ τῶν ταύρων, οὐκ ἐδίδου τὸ δέρας  
 Αἰήτης· ἐβούλετο δὲ τὴν τε Ἀργῶ<sup>6</sup> καταφλέξει,<sup>7</sup> καὶ κτεῖναι  
 τοὺς ἐμπλέοντας. Φθάσασα<sup>8</sup> δὲ Μῆδεια, τὸν Ἰάσονα νυκτὸς<sup>9</sup> 10  
 ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμ-  
 ῖσασα<sup>10</sup> τοῖς φαρμάκοις, μετὰ Ἰάσονος ἔχουσα<sup>11</sup> τὸ δέρας<sup>12</sup>  
 ἐπὶ τὴν Ἀργῶ<sup>13</sup> παρεγένετο. Συνείπετο δὲ αὐτῇ καὶ ὁ  
 ἀδελφὸς Ἀψυρτος. Οἱ δὲ νυκτὸς μετὰ τούτων ἀνήχθησαν.<sup>14</sup>

13. Αἰήτης δὲ ἐπιγυνοὺς<sup>1</sup> τὰ τῇ Μηδείᾳ τετολμημένα, 15  
 ἔρμησε τὴν ναῦν διώκειν. Ἰδοῦσα<sup>15</sup> δὲ αὐτὸν πλησίον ὄντα<sup>1</sup>  
 Μῆδεια, τὸν ἀδελφὸν φονεῖει, καὶ μελίσσασα κατὰ βυθοῦ  
 ῥίπτει. Συναθροίζων<sup>16</sup> δὲ Αἰήτης τὰ τοῦ παιδὸς μέλη,<sup>17</sup> τῆς  
 διώξεως ὑστέρησε. Παραπλεόντων δὲ Σειρήνας αὐτῶν,  
 Ὀρφεὺς τὴν ἐναντίαν μούσαν μελωδῶν,<sup>18</sup> τοὺς Ἀργοναύτας 20  
 κατέσχε. Μετὰ δὲ τὰς Σειρήνας τὴν ναῦν Χάρυβδις<sup>19</sup> ἐξε-  
 δέχετο, καὶ Σκύλλα,<sup>19</sup> καὶ Πέτραι Πλαγκταί, ὑπὲρ ὧν φλόξ  
 πολλή καὶ καπνὸς ἀναφερόμενος ἐωρᾶτο<sup>20</sup>· ἀλλὰ διὰ τούτων  
 διεκόμισε τὴν ναῦν σὺν Νηρηΐσι Θέτις παρακληθεῖσα<sup>21</sup> ὑπὸ

<sup>1</sup> 118. Z. How √ ζεύγν fr. √ ζῦγ? — <sup>2</sup> 46. 1. — <sup>3</sup> 109. N. 1. — <sup>4</sup> 33. N. 3 (2), 2d item. — <sup>5</sup> Why not καταζεζευγμένων? — <sup>6</sup> Acc.? 42. N. 7. — <sup>7</sup> Verb-stem? — <sup>8</sup> 118. Φ. — <sup>9</sup> 36. N. 1. — <sup>10</sup> = √ κατακοιμί + σ + α + ντ + σα = -μίσαντσα = μισᾶ'σα = -μίσᾶσα. — <sup>11</sup> √ = ἔχ, + σ + ντ + σα = ἔχο'σα = ἔχουσα. — <sup>12</sup> √ = δερᾶν, + σ = δερᾶντς = δερᾶ'ς = δερᾶς. — <sup>13</sup> Case-end.? — <sup>14</sup> Why the η and χ? — <sup>15</sup> Why *properispom.* when fr. √ ἰδόντ + σα? (v. N.) — <sup>16</sup> Why the ω? — <sup>17</sup> Why the η? — <sup>18</sup> Why the ι subs.? — <sup>19</sup> Eng. equiv. of υ? — <sup>20</sup> 80. N. 3. — <sup>21</sup> What letter is left out?

Ἡρας. Ἐντεῦθεν ἀναχθέντες κωλύονται Κρήτην προσίσχειν ὑπὸ Τάλῳ· ἐξαπατηθεὶς δὲ ὑπὸ Μηδείας ἀπέθανεν, διὰ φαρμάκων αὐτῷ μανίαν ἐμβαλόντων.<sup>1</sup> Μίαν δὲ ἐνταῦθα νύκτα μέιναντες, Αἰγίνην προσίσχουσιν ὑδρεύεσθαι θέλοντες. Ἐκει-  
 5 θεν δὲ διὰ τῆς Εὐβοίας καὶ τῆς Λοκρίδος πλεύσαντες,<sup>2</sup> εἰς Ἴωλκὸν ἦλθον, τὸν πάντα πλοῦν ἐν τέσσαρσι<sup>3</sup> μηνὶ τελειώσαντες.

14. Πελίας δὲ, ἀπογνοὺς<sup>4</sup> τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν, Αἴσωνα, τὸν Ἰάσονος πατέρα, κτείνειν ἤθελεν· ὁ δὲ,  
 10 αἰτησάμενος ἑαυτὸν ἀνελεῖν,<sup>5</sup> θυσίαν ἐπιτελῶν, ἀδεῶς ταύρου αἷμα σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ, ἐπαρασαμένη Πελία, νήπιον ἀπολιπούσα παῖδα Πρόμαχον, ἑαυτὴν ἀνήρτησε· Πελίας δὲ καὶ τὸν καταλειφθέντα<sup>6</sup> παῖδα ἀπέκτεινεν αὐτῆς. Ὁ δὲ Ἰάσων κατελθὼν, τὸ μὲν δέρας ἔδωκε·  
 15 περὶ ᾧ δὲ ἡδικήθη μετελθεῖν ἐθέλων, καιρὸν ἐξεδέχετο. Καὶ τότε μὲν εἰς Ἴσθμὸν μετὰ τῶν ἀριστέων πλεύσας, ἀνέθηκε<sup>7</sup> τὴν ναῦν Ποσειδῶνι<sup>8</sup>. αὐθις δὲ Μηδεῖαν παρακαλεῖ ζητεῖν, ὅπως Πελίας<sup>9</sup> αὐτῷ δίκας ὑποσχῇ. Ἡ δὲ εἰς τὰ βασίλεια τοῦ Πελίου παρελθούσα<sup>10</sup> πείθει τὰς θυγατέρας  
 20 αὐτοῦ τὸν πατέρα κρεουργῆσαι<sup>11</sup> καὶ καθεψῆσαι,<sup>11</sup> διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη ποιήσῃν νέον· καὶ, τοῦ πιστεῦσαι χάριν, κριὸν μελίσασα καὶ καθεψήσασα, ἐποίησεν ἄρνα.<sup>12</sup> Αἱ δὲ πιστεύσασα, τὸν πατέρα κρεουργοῦσι<sup>10</sup> καὶ καθεψοῦσιν.<sup>10</sup> Ἀκαστος δὲ μετὰ τῶν τὴν Ἴωλκὸν οἰκούντων τὸν  
 25 πατέρα θάπτει, τὸν δὲ Ἰάσωνα μετὰ τῆς Μηδείας τῆς Ἴωλκοῦ ἐκβάλλει.

<sup>1</sup> How λ here, but λλ in the pres.? — <sup>2</sup> 118. Π.; 96. N. 12. — <sup>3</sup> 60. 1; 6. N. (2). — <sup>4</sup> 118. Γ. — <sup>5</sup> 118. A or E. — <sup>6</sup> Why the φ? — <sup>7</sup> Tense-sign how peculiar! — <sup>8</sup> √? — <sup>9</sup> = √ Πελία-τς? — <sup>10</sup> Why οὐ and the acc.? (v. N.) — <sup>11</sup> Why the η and its acc.? — <sup>12</sup> How peculiar?

ΗΡΑΚΛΗΣ.

15. Ἀλκμήνη δύο ἐγέννησε παῖδας,<sup>1</sup> Διὶ μὲν Ἡρακλέα, Ἀμφιτρύωνι δὲ Ἰφικλέα. Τοῦ δὲ παιδὸς<sup>2</sup> ὄντος ὀκταμηνιαίου, δύο δράκοντας ὑπερμεγέθεις<sup>3</sup> Ἡρα ἐπὶ τὴν εὐνὴν ἔπεμψε, διαφθαρῆναι τὸ θρέφος θέλουσα. Ἐπιβουμένης δὲ Ἀλκμήνης Ἀμφιτρύωνι, Ἡρακλῆς διαναστὰς<sup>4</sup> ἄγχων ἐκατέραις ταῖς χερσὶν αὐτοὺς διέφθειρε.<sup>5</sup>

16. Ἐν δὲ τοῖς βουκολίοις ὑπάρχων ὀκτωκαιδεκαέτης, τὸν Κιθαιρώνειον ἀνείλε λέοντα. Οὗτος ὀρμώμενος<sup>6</sup> ἐκ τοῦ Κιθαιρώνος τὰς Ἀμφιτρυώνος ἔφθειρε βόας καὶ τὰς Θεστίου. Βασιλεὺς δὲ ἦν οὗτος Θεσπιῶν· πρὸς ὃν ἀφίκετο<sup>7</sup> Ἡρακλῆς, 10 ἐλείν<sup>8</sup> βουλόμενος τὸν λέοντα. Καὶ χειρωσάμενος τὸν λέοντα, τὴν μὲν δορὰν ἡμφιέσατο, τῷ χάσματι δὲ ἐχρήσατο κόρυθι.

17. Προμαθὼν<sup>9</sup> δὲ παρ' Εὐρύτου τὴν τοξικὴν Ἡρακλῆς, ἔλαβε<sup>7</sup> παρὰ Ἑρμοῦ<sup>9</sup> μὲν ξίφος, παρ' Ἀπόλλωνος δὲ τόξα, 15 παρὰ Ἡφαίστου θώρακα χρυσοῦν,<sup>10</sup> παρὰ δὲ Ἀθηναῖς πέπλον· ῥόπαλον μὲν γὰρ αὐτὸς ἔτεμεν<sup>11</sup> ἐκ Νεμέας.

18. Ἡ δὲ Πυθία πρῶτον Ἡρακλέα αὐτὸν προσηγόρευσε· τὸ δὲ πρῶτον Ἀλκείδης προσηγορεύετο. Κατοικήσειν δὲ αὐτὸν εἶπεν<sup>12</sup> ἐν Τίρυνθι, Εὐρυσθεὶ λατρεύοντα ἔτη δώδεκα, 20 καὶ τοὺς ἐπιτασσομένους ἄθλους δώδεκα ἐπιτελεῖν, καὶ οὕτως, ἔφη, τῶν ἄθλων συντελεσθέντων,<sup>13</sup> ἀθάνατον αὐτὸν ἔσεσθαι.<sup>14</sup> Τοῦτο ἀκούσας ὁ Ἡρακλῆς, εἰς Τίρυνθα ἦλθε, καὶ τὸ προσ-

<sup>1</sup> How does the acc. determine the quant. of the last syll.? — <sup>2</sup> I. e. Hercules. — <sup>3</sup> Why the ει of εις? — VERBS IN μ (117). — <sup>4</sup> 117. 1, 10; 36. 2. — <sup>5</sup> Old pres.! — <sup>6</sup> Is ω the m. v., or a part of the verb-root? — <sup>7</sup> New pres. how formed? — <sup>8</sup> Form and acc. before contraction? — <sup>9</sup> 32. — <sup>10</sup> Acc. why contrary to the rule? 34. N. 2 (3). — <sup>11</sup> 118. γ. — <sup>12</sup> Sc. Πυθία. So w. ἔφη below. — <sup>13</sup> 109. N. 1. — <sup>14</sup> Verb-root? = ἔς. 118. εἰμί.

ταπτόμενον ὑπὸ Εὐρύσθεως ἐτέλει. Πρῶτον<sup>1</sup> μὲν οὖν ἐπέταξεν<sup>2</sup> αὐτῷ τοῦ Νεμέου λέοντος τὴν δορὰν κομίζειν.

19. Δεύτερον<sup>1</sup> δὲ ἄθλον ἐπέταξεν αὐτῷ τὴν Λερναίαν ὕδραν κτείνειν· αὕτη δὲ ἐν τῷ τῆς Λέρνης ἔλει ἐκτραφεῖσα,<sup>3</sup> ἐξέβαινε<sup>4</sup> εἰς τὸ πεδίον, καὶ τά τε βοσκήματα καὶ τὴν χώραν διέφθειρεν.<sup>4</sup> Εἶχε<sup>4</sup> δὲ ἡ ὕδρα ὑπερμέγεθες σῶμα, κεφαλὰς ἔχον ἑννέα,<sup>5</sup> τὰς μὲν ὀκτὼ θνητὰς, τὴν δὲ μέσσην ἀθάνατον.

20. Τρίτον<sup>1</sup> ἄθλον ἐπέταξεν αὐτῷ, τὴν Κερυνύτιν ἔλαφον εἰς Μυκῆνας ἔμπνουν ἐνεγκεῖν. Ἦν δὲ ἡ ἔλαφος ἐν Οἰνότη, χρυσόκερως,<sup>6</sup> Ἀρτέμιδος ἱερά.

21. Τέταρτον ἄθλον ἐπέταξεν αὐτῷ τὸν Ἐρυμάνθιον κάπρον ζῶντα κομίζειν. Τοῦτο δὲ τὸ θηρίον ἠδίκηε τὴν Ψωφίδα, ὁρμώμενον ἐξ ὄρους, ὃ καλοῦσιν Ἐρύμανθον.

22. Πέμπτον ἐπέταξεν αὐτῷ ἄθλον, τῶν Αὐγέου<sup>1</sup> βοσκημάτων ἐν ἡμέρᾳ μιᾷ<sup>8</sup> μόνον ἐκφορῆσαι τὴν ὄνθον. Ἦν δὲ Αὐγέας βασιλεὺς Ἡλίδος, ὡς μὲν τινες εἶπον, παῖς Ἡλίου, ὡς δὲ τινες, Ποσειδῶνος, ὡς δὲ ἔνιοι Φόρβαντος· πολλὰς δὲ εἶχε βοσκημάτων ποιμένας.

23. Ἑκτον ἐπέταξεν ἄθλον αὐτῷ, τὰς Στυμφαλίδας ὄρνιθας ἐκδιῶξαι. Ἦν δὲ ἐν Στυμφάλῳ, πόλει τῆς Ἀρκαδίας, Στυμφαλὶς λεγομένη λίμνη, πολλῇ συνηρεφῆς<sup>9</sup> τῇ ὕλῃ. Εἰς ταύτην ὄρνεις<sup>10</sup> συνέφυγον ἅπλετοι.

24. Ἑβδομον ἐπέταξεν ἄθλον, τὸν Κρήτα ἀγαγεῖν ταῦρον. Τοῦτον Ἀκουσίλαος μὲν εἰναί φησι τὸν διαπορθμεύσαντα Εὐρώπην Δί.

25. Ὀγδοον ἄθλον ἐπέταξεν αὐτῷ τὰς Διομήδους τοῦ Θρακὸς<sup>11</sup> ἵππους εἰς Μυκῆνας<sup>12</sup> κομίζειν. Ἦν<sup>13</sup> δὲ οὗτος

<sup>1</sup> 61. — <sup>2</sup> Stem? — <sup>3</sup> Why τραφ? — <sup>4</sup> Why the diphth. ? — <sup>5</sup> 45. 2. — <sup>6</sup> 55. N. 3. — <sup>7</sup> Why final υ? — <sup>8</sup> Acc. how peculiar? — <sup>9</sup> 36. 2 (1). — <sup>10</sup> 46. 2. — <sup>11</sup> Why ι subs.? (contracted fr. √Θραϊκ.) — <sup>12</sup> 47; C. 126. β. — <sup>13</sup> Lit. was of (i. e. sprang from) Ares. Form = ἐ+√\*E+ν (or = aug. + √\*E+ν) = ἦ+ν = ἦν.

\*Αρεος καὶ Κυρήνης, βασιλεὺς Βιστόνων, ἔθρους Θρακίου καὶ μαχιμωτάτου· εἶχε<sup>1</sup> δὲ ἀνθρωποφάγους ἵππους.

26. \*Εννατον ἄθλον Ἡρακλεῖ ἐπέταξε, ζωστήρα κομίζειν τὸν Ἱππολύτης. Αὕτη δὲ ἐβασίλευεν Ἀμαζόνων, αἱ κατῴκον<sup>2</sup> περὶ τὸν Θερμώδοντα ποταμὸν, ἔθνος μέγα τὰ κατὰ 5 πόλεμον. Εἶχε δὲ Ἱππολύτη τὸν \*Αρεος ζωστήρα σύμβολον τοῦ πρωτεύειν ἀπασῶν. Ἐπὶ τοῦτον τὸν ζωστήρα Ἡρακλῆς ἐπέμπετο,<sup>3</sup> λαβεῖν αὐτὸν ἐπιθυμούσης τῆς Εὐρυσθέους θυγατρὸς Ἀδμήτης.<sup>4</sup>

27. Δέκατον δὲ ἐτάγη<sup>5</sup> ἄθλον, τὰς Γηρυόνου βοῦς ἐξ 10 Ἐρυθείας κομίζειν. Ἐρύθεια δὲ ἦν Ὀκεανοῦ πλησίον κειμένη νῆσος, ἣ νῦν Γάδειρα καλεῖται. Ταύτην κατῴκει Γηρυόνης Χρυσάορος καὶ Καλλιρρόης τῆς Ὀκεανοῦ, τριῶν ἔχων ἀνδρῶν συμφυῆς σῶμα, συνηγμένον<sup>6</sup> εἰς ἓν κατὰ τὴν γαστέρα,<sup>7</sup> ἐσχισμένον<sup>8</sup> τε εἰς τρεῖς ἀπὸ λαγόνων τε καὶ μηρῶν. Εἶχε<sup>1</sup> δὲ 15 φοινικᾶς βόας, ὧν ἦν βουκόλος Εὐρυτίων· φύλαξ δὲ Ὁρθρος ὁ κύων,<sup>9</sup> δικέφαλος, ἐξ Ἐχίδνης καὶ Τυφῶνος γεγεννημένος.

28. Τελεσθέντων<sup>10</sup> δὲ τῶν ἄθλων ἐνὶ μηνὶ καὶ ἑτεσιν ὀκτῶ, μὴ προσδεξάμενος Εὐρυσθεὺς τὸν<sup>11</sup> τε τῶν τοῦ Αὐγέου<sup>12</sup> 20 βοσκημάτων, καὶ τὸν τῆς<sup>13</sup> ὕδρας, ἐνδέκατον ἐπέταξεν ἄθλον, παρ' Ἐσπερίδων χρύσεια μῆλα κομίζειν. Ταῦτα δὲ ἦν, οὐχ, ὥς τινες εἶπον,<sup>14</sup> ἐν Λιβύῃ, ἀλλ' ἐπὶ τοῦ Ἀτλαντος ἐν Ἰπερβορείοις<sup>15</sup>. ἂ Διὶ<sup>16</sup> γήμαντι Ἥρα ἔδωρήσατο. Ἐφύλασσε δὲ αὐτὰ δράκων ἀθάνατος, Τυφῶνος καὶ Ἐχίδνης, κεφαλὰς ἔχων ;

<sup>1</sup> √ = ΣΕΧ. Formed thus: √ σέχ, ἐ+σέχ+ον, ἔσεχον, ἔεχον, εἶχον.

—<sup>2</sup> Why φ? —<sup>3</sup> Verbal elements! —<sup>4</sup> What element is ε? —<sup>5</sup> New pres. how formed? —<sup>6</sup> Participial affix! —<sup>7</sup> 40. 1. —<sup>8</sup> 107; 76. 2; 10. 1. —<sup>9</sup> 40. 3. —<sup>10</sup> Why the σ? —<sup>11</sup> The what? —<sup>12</sup> √? —<sup>13</sup> Fem. √ = τᾶ, +s = τᾶς = τῆς. —<sup>14</sup> Aug. how peculiar? —<sup>15</sup> What is the part -is in this word? —<sup>16</sup> = √ Δί+ι.

ἐκατὸν· ἐχρήτο<sup>1</sup> δὲ φωναῖς παντοίαις καὶ ποικίλαις. Μετὰ τούτο δὲ Ἑσπερίδες ἐφύλαττον, Αἶγλη, Ἐρύθεια, Ἑστία, Ἀρέθουσα.

29. Δωδέκατον ἄθλον ἐπετάγη, Κέρβερον ἐξ Ἀΐδου κομίζ-  
ειν. Εἶχε δὲ οὗτος τρεῖς μὲν κυνῶν κεφαλὰς, τὴν δὲ οὐρὰν  
δράκοντος, κατὰ δὲ τοῦ νώτου παντοίων εἶχεν ὄφεων κεφαλὰς.

30. Μετὰ δὲ τοὺς ἄθλους Ἡρακλῆς ἀφικόμενος<sup>2</sup> εἰς Θήβ-  
ας<sup>3</sup> Μέγαραν μὲν ἔδωκεν<sup>4</sup> Ἰολάφ. Αὐτὸς δὲ γῆμαι<sup>5</sup> θέλων,  
ἐπυνθάνετο<sup>6</sup> Εὐρυτον, Οἰχαλίας δυνάστην, ἄθλον προτεθῆναι,<sup>7</sup>  
10 τὸν Ἰόλης τῆς θυγατρὸς γάμον τῷ νικήσαντι τοξικῇ αὐτόν τε  
καὶ τοὺς παῖδας αὐτῷ ὑπάρχοντας. Ἀφικόμενος<sup>4</sup> οὖν εἰς  
Οἰχαλίαν, καὶ τῇ τοξικῇ κρείττων<sup>8</sup> αὐτῶν γενόμενος οὐκ  
ἔτυχε<sup>6</sup> τοῦ γάμου.

31. Ἀφικόμενος δὲ εἰς Τραχίνα, στρατεῖαν ἐπ' Οἰχαλίαν  
15 συνήθροισεν,<sup>9</sup> Εὐρυτον τιμωρῆσασθαι<sup>10</sup> θέλων. Μέλλων δὲ  
ἱεουργεῖν,<sup>11</sup> Δίχαν εἰς Τραχίνα ἔπεμψε, λαμπρὰν ἑσθῆτα  
οἶσοντα.<sup>12</sup> Παρὰ δὲ τούτου τὰ περὶ τὴν Ἰόλην Δηϊάνειρα  
πυθομένη,<sup>6</sup> καὶ δείσασα<sup>2</sup> μὴ ἐκείνην μᾶλλον ἀγαπήσῃ, νομί-  
σασα ταῖς ἀληθείαις φέλτρον εἶναι<sup>13</sup> τὸ ῥινὲν<sup>14</sup> αἷμα Νέσσου,  
20 τούτῳ τὸν χιτῶνα ἔχρισεν. Ἐνδὺς<sup>15</sup> δὲ Ἡρακλῆς ἔθυσεν.  
Ὡς δὲ θερμανθέντος τοῦ χιτῶνος ὁ τῆς ὕδρας ἰὸς τὸν χρῶτα  
ἔσηπε, τὸν μὲν Δίχαν τῶν ποδῶν ἀράμενος,<sup>17</sup> κατηκόντισεν,<sup>9</sup>  
τὸν δὲ χιτῶνα ἀπέσπα<sup>11</sup> προσπεφυκότα<sup>4</sup> τῷ σώματι· συν-  
εσπῶντο<sup>11</sup> δὲ αἱ σάρκες αὐτῷ. Τοιαύτῃ δὲ συμφορᾷ κατα-

<sup>1</sup> = ἐ+√χρᾶ+ε+το. 116. N. 2 (ᾱ+ε = ᾱ. 23. N. 1 (1), 2d item).—  
<sup>2</sup> Tense-root! —<sup>3</sup> 47: C. 126. B. —<sup>4</sup> Tense-sign! —<sup>5</sup> Why η? —<sup>6</sup> New  
pres. how formed? —<sup>7</sup> = προ-τε+√θε+ναι. 118. T; 14. N. 3 (2d  
item); 92. 1, 2. —<sup>8</sup> Compare. —<sup>9</sup> Where is the ζ of the verb-root?  
—<sup>10</sup> What element is the first σ? —<sup>11</sup> Full form (i. e. before con-  
traction). —<sup>12</sup> 118. O or Φ. = inf. to bring. —<sup>13</sup> Subj.? —<sup>14</sup> 118. P; 96.  
N. 12 (v. N. p. 19. l. 2). —<sup>15</sup> 118. Δ; 117. 10, 12, N. 16. Synop.! —  
<sup>16</sup> Why not θερμαιν-? 109 (1). —<sup>17</sup> 104. N. 5; 115. M. v.!

σχεθεῖς<sup>1</sup> εἰς Τραχῖνα ἐπὶ νεὼς κομίζεται. Δηϊάνειρα δὲ αἰσ-  
 θομένη τὸ γεγονός,<sup>2</sup> αὐτὴν ἀνήρτησεν. Ἡρακλῆς δὲ παρα-  
 γενόμενος εἰς Οἶτην ὄρος, (ἔστι<sup>3</sup> δὲ τοῦτο Τραχινίων) ἐκεῖ  
 πυρὰν ποιήσας, ἐκέλευσεν, ἐπιβάντος,<sup>4</sup> ὑφάπτειν. Καιομένης<sup>5</sup>  
 δὲ τῆς πυρᾶς, λέγεται νέφος ὑποστᾶν<sup>6</sup> μετὰ βροντῆς αὐτὸν εἰς  
 οὐρανὸν ἀναπέμψαι. Ἐκείθεν δὲ τυχὼν ἀθανασίας,<sup>7</sup> καὶ δι-  
 ἀλλαγεῖς<sup>8</sup> Ἡρᾶ, τὴν ἐκείνης θυγατέρα Ἥβην ἔγγημεν.

ΑΛΚΗΣΤΙΣ.

32. Φέρης ὁ Κρηθέως, Φερὰς ἐν Θεσσαλίᾳ κτίσας, ἐγέννη-  
 σεν Ἄδμητον καὶ Λυκοῦργον. Ἀδμήτου δὲ βασιλεύοντος  
 τῶν Φερῶν, ἐθήτευσεν Ἀπόλλων αὐτῷ μνηστευομένῳ Πελίου<sup>10</sup>  
 θυγατέρα Ἀλκηστιν.<sup>9</sup> Ἐκείνῳ δὲ δώσειν ἐπαγγειλαμένου<sup>10</sup>  
 Πελίου τὴν θυγατέρα τῷ καταζεύξαντι<sup>11</sup> ἄρμα λεόντων καὶ  
 κάπρων, Ἀπόλλων ζεύξας ἔδωκεν.<sup>12</sup> Ὁ δὲ κομίσας πρὸς  
 Πελίαν, Ἀλκηστιν λαμβάνει.<sup>13</sup> Θύων δὲ ἐν τοῖς γάμοις,  
 ἐξελάβετο<sup>14</sup> Ἀρτέμιδι θῦσαι· διὰ τοῦτο, τὸν θάλαμον ἀνοίξας<sup>15</sup>  
 εὗρε<sup>10</sup> δρακόντων σπείραμα. Ἀπόλλων δὲ εἰπὼν ἐξελάσκε-  
 σθαι τὴν θεὸν,<sup>16</sup> ᾗτήσατο παρὰ Μοιρῶν, ἵνα, ὅταν Ἄδμητος  
 μέλλῃ τελευτᾶν,<sup>17</sup> ἀπολυθῇ τοῦ θανάτου, ἂν ἐκουσίως τις ὑπὲρ  
 αὐτοῦ θνήσκειν<sup>18</sup> ἔλθῃται, πατὴρ, ἢ μήτηρ, ἢ γυνή. Ὡς δὲ  
 ἦλθεν ἡ τοῦ θνήσκειν ἡμέρα, μήτε τοῦ πατρὸς, μήτε τῆς μητρὸς<sup>20</sup>  
 ὑπὲρ αὐτοῦ θνήσκειν θελόντων,<sup>19</sup> Ἀλκηστις ὑπεραπέθανε.  
 Καὶ αὐτὴν πάλιν ἀνέπεμψεν ἡ Κόρη, ὥς δὲ ἔνιοι λέγουσιν,  
 Ἡρακλῆς μαχεσάμενος<sup>20</sup> τῷ Ἀιδῷ.

<sup>1</sup> 118. E. — <sup>2</sup> 99. Participial-stem? — <sup>3</sup> = √ ἕσ+τι. 118. Εἰμί. N. 1 ;  
 84. N. 6. — <sup>4</sup> Sc. αὐτοῦ. — <sup>5</sup> 118. K. — <sup>6</sup> 117. 10. — <sup>7</sup> Does the acc. dis-  
 tinguish this case fr. the accus. ? — <sup>8</sup> 110. — <sup>9</sup> √ = Ἀλκηστῖ. 43. 3 (v. N.).  
 — <sup>10</sup> New pres. how formed ? — <sup>11</sup> 118. Z. — <sup>12</sup> What three verbs form the  
 act. 1 aor. in -κα ? — <sup>13</sup> Old pres. ? — <sup>14</sup> 118. A. — <sup>15</sup> 118. O. — <sup>16</sup> 30. 2  
 (2d item). V. N. — <sup>17</sup> Full form ? — <sup>18</sup> Verb-root ? — <sup>19</sup> Synop. ? —  
<sup>20</sup> 118. M.



## NIOBH.

33. Νιόβη γεννᾷ<sup>1</sup> παῖδας μὲν ἑπτὰ, θυγατέρας δὲ τὰς ἴσας. Εὐτεκνος δὲ οὖσα,<sup>2</sup> τῆς Λητοῦς<sup>3</sup> εὐτεκνοτέρα εἶπεν ὑπάρχειν. Λητὸν δὲ ἀγανακτήσασα, τήν τε Ἄρτεμιν καὶ τὸν Ἀπόλλωνα<sup>4</sup> κατ' αὐτῶν παρώξυνε. Καὶ τὰς μὲν θηλείας ἐπὶ  
 5 τῆς οἰκίας κατετόξευσεν Ἄρτεμις· τοὺς δὲ ἄρρενας<sup>5</sup> κοινῇ πάντας ἐν Κιθαιρῶνι Ἀπόλλων κυνηγετοῦντας ἀπέκτεινεν.<sup>6</sup> Ἐσώθη<sup>7</sup> δὲ τῶν μὲν ἄρρένων Ἀμφίων· τῶν δὲ θηλειῶν Χλῶρις ἢ πρεσβυτέρα.<sup>8</sup> Αὐτὴ δὲ Νιόβη Θήβας ἀπολιποῦσα πρὸς τὸν πατέρα Τάνταλον ἦκεν εἰς Σίπυλον· κακεὶ<sup>9</sup> Διὶ  
 10 εὐξαμένη, τὴν μορφήν εἰς λίθον μετέβαλε· καὶ χεῖται<sup>10</sup> δάκρυα νύκτωρ καὶ μεθ' ἡμέραν.

ΣΦΙΓΞ.<sup>11</sup>

34. Κρέοντος βασιλεύοντος, οὐ μικρὰ συμφορὰ κατέσχε<sup>12</sup> Θήβας· Ἐπεμψε γὰρ Ἡρα Σφίγγα, ἡ μητρὸς μὲν Ἐχίδνης ἦν, πατρὸς δὲ Τυφῶνος· εἶχε δὲ πρόσωπον μὲν γυναικὸς,  
 15 στήθος<sup>13</sup> δὲ καὶ βάσιν<sup>14</sup> καὶ οὐρὰν λέοντος καὶ πτέρυγας ὄρνιθος. Μαθοῦσα δὲ τὸ αἶνιγμα παρὰ Μουσῶν, ἐπὶ τὸ Φίκειον ὄρος ἐκαθέζετο, καὶ τοῦτο προὔτεινε Θηβαίοις. Ἦν δὲ τὸ αἶνιγμα, Τί ἐστιν, ὃ μίαν ἔχον φωνήν, τετράπουν<sup>15</sup> καὶ δίπουν καὶ  
 20 τρικουν γίνεται<sup>16</sup>; Χρησμοῦ δὲ Θηβαίοις ὑπάρχοντος, την-  
 καὶ τα ἀπαλλαγῆσεσθαι<sup>17</sup> τῆς Σφίγγος, ἥνικα ἂν τὸ αἶνιγμα

<sup>1</sup> Tense-root? — <sup>2</sup> = √ ΕΣ+οντ+σᾶ = ἔσοντσαᾶ = ἔ'οντσαᾶ = ἔ'ο'σᾶ = οὖσα. — <sup>3</sup> √ = Λητός, +ος = Λητόσος = Λητόος = Λητοῦς. 42 : K. 60. b. Cf. C. 112. β. (v. N.). — <sup>4</sup> Ἀπόλλωνα, -λω'α, -λω. 37. N. 2. — <sup>5</sup> 6. N. 3. — <sup>6</sup> 118. K. — <sup>7</sup> 118. Σ; 10. 2. — <sup>8</sup> Comp. — <sup>9</sup> 24 and N. 1. — <sup>10</sup> 116. N. 1. Acc. if fr. κεῖται! — <sup>11</sup> How fr. √ ΣΦΙΓΓ. — <sup>12</sup> 118. Ἐχω. N. 2. — <sup>13</sup> = √ στήθες = στήθος. 36. 2 (3). — <sup>14</sup> √! — <sup>15</sup> 55 : C. 130. γ. — <sup>16</sup> Formed thus: √ = ΓΑ; γαν, 96. 5; γεν, 96. 19; γιγεν, 96. 1; γιγ'ν; γι'ν, 26. 1. — <sup>17</sup> 111. 2.

λύσῳσι,<sup>1</sup> συνιόντων<sup>2</sup> ἐς αὐτὸ, πολλάκις ἐξήτει<sup>3</sup> τί τὸ λεγόμενον ἔστιν. Ἐπὰν δὲ μὴ εὔρισκον,<sup>4</sup> ἀρπάσασα<sup>5</sup> ἓνα κατεβίβρωσκε.<sup>6</sup> Πολλῶν δὲ ἀπολλυμένων,<sup>7</sup> καὶ τὸ τελευταῖον Αἴμονος<sup>8</sup> τοῦ Κρέοντος, κηρύσσει Κρέων τῷ τὸ αἶνιγμα λύσονται καὶ τὴν βασιλείαν καὶ τὴν Λαΐου δώσειν γυναῖκα. 5 Οἰδίπους δὲ ἀκούσας ἔλυσεν, εἰπὼν τὸ αἶνιγμα, τὸ ὑπὸ τῆς Σφιγγὸς λεγόμενον, ἄνθρωπον εἶναι<sup>9</sup>. γεννᾶσθαι γὰρ τετράπουν βρέφος τοῖς τέτταρσιν<sup>2</sup> ὀχούμενον κώλοισι· τελειούμενον δὲ τὸν ἄνθρωπον δίπουν· γηρῶντα δὲ τρίτην προσλαμβάνειν βάσιν τὸ βάκτρον. Ἡ μὲν οὖν Σφίγξ ἀπὸ τῆς ἀκροπόλεως 10 ἑαυτὴν ἔρριψεν. Οἰδίπους δὲ καὶ τὴν βασιλείαν παρέλαβε, καὶ τὴν μητέρα ἔγημεν ἀγνοῶν.

<sup>1</sup> M. v. ? — <sup>2</sup> = √ ἴ+οντ+ων. 118. Εἴμι. — <sup>3</sup> Sc. ἡ Σφίγξ. Uncontracted form? — <sup>4</sup> Old pres. ? 118. E. — <sup>5</sup> 96. 4, N. 6. — <sup>6</sup> 118. B. — <sup>7</sup> 118. O. — <sup>8</sup> αι = what Eng. letters ? — <sup>9</sup> = √ \*ΕΣ+ναι = εἶναι = εἶναι.

## ΑΠΙΣΤΑΙ ΙΣΤΟΡΙΑΙ.

## ΠΕΡΙ ΤΗΣ ΣΦΙΓΤΟΣ.

1. Περὶ τῆς Καδμείας Σφιγγὸς λέγουσιν,<sup>1</sup> ὡς θηρίον ἐγένετο,<sup>2</sup> σῶμα μὲν ἔχον<sup>3</sup> ὡς κύνος, κεφαλὴν δὲ καὶ πρόσωπον κόρης, πτέρυγας ὄρνιθος, φωνὴν δὲ ἀνθρώπου. Καθεζομένη<sup>4</sup> δὲ ἐπὶ Σφιγγίου ὄρους, αἰνιγμά τι τῶν πολιτῶν  
 5 ἐκάστω ἔλεγε,<sup>5</sup> καὶ τὸν μὴ εὐρόντα<sup>6</sup> ἀνῆρει.<sup>7</sup> Εὐρόντος δὲ τοῦ Οἰδίποδος τὸ αἰνιγμα, ρίψασα<sup>8</sup> ἑαυτὴν ἀνείλεν.<sup>9</sup> Ἔστι<sup>10</sup> δὲ ἄπιστος καὶ ἀδύνατος ὁ λόγος. Ἐχει<sup>5</sup> οὖν ἡ ἀλήθεια ὧδε. Κάδμος ἔχων<sup>11</sup> γυναῖκα Ἀμαζονίδα, ἣ ὄνομα Σφίγξ,<sup>12</sup> ἦλθεν<sup>13</sup> εἰς Θήβας, καὶ ἀποκτείνας<sup>14</sup> τὸν Δράκοντα, τὴν τούτου βασι-  
 10 λείαν παρέλαβε<sup>15</sup>. μετὰ δὲ καὶ τὴν ἀδελφὴν Δράκοντος, ἣ ὄνομα Ἀρμονία. Αἰσθομένη<sup>16</sup> δὲ ἡ Σφίγξ ὅτι καὶ ἄλλην ἔγχε, πείσασα<sup>17</sup> τοὺς πολλοὺς τῶν πολιτῶν συναπαίρειν<sup>18</sup> αὐτῇ, καὶ τῶν χρημάτων τὰ πλείστα ἀρπάσασα, καὶ τὸν ποδῶκυν κύνα,<sup>19</sup> ὃν ἦκε Κάδμος ἄγων, λαβοῦσα,<sup>20</sup> μετὰ τούτων  
 15 ἀπῆρεν<sup>21</sup> εἰς τὸ λεγόμενον ὄρος Σφιγγίου, καὶ ἐντεῦθεν ἐπολέ-  
 μει<sup>22</sup> τῷ Κάδμῳ. Ἐνέδρας δὲ ποιουμένη καθ' ἐκάστην ὥραν ἀνῆρει. Καλοῦσι<sup>23</sup> δὲ οἱ Θηβαῖοι τὴν ἐνέδραν αἰνιγμα.

<sup>1</sup> Why the ο? — <sup>2</sup> Why the ν? — <sup>3</sup> √ = 'Εχ. Why, then, the smooth breathing? — <sup>4</sup> Why θ? — <sup>5</sup> Pers. end.? — <sup>6</sup> What elem. is -οντ? — <sup>7</sup> Why η? — <sup>8</sup> Tense-sign and -root? — <sup>9</sup> Aug. how peculiar? — <sup>10</sup> Pers. end. why not -σι? — <sup>11</sup> Why ω? (v. N.) — <sup>12</sup> Nom. how formed? — <sup>13</sup> Tense how formed? Synop.? — <sup>14</sup> Verb-root κτειν or κτεν? — <sup>15</sup> Why not παρα? — <sup>16</sup> Synop.? — <sup>17</sup> Where is the θ? — <sup>18</sup> What element is ει? — <sup>19</sup> How fr. √ κύον? — <sup>20</sup> How fr. √ λαβόντ? — <sup>21</sup> 104. 2 (2d item). — <sup>22</sup> Full form? — <sup>23</sup> Tense-stem?

Ἐθρύλλουν δὲ οἱ πολῖται<sup>1</sup> λέγοντες, Σφίγξ ἡμᾶς ἢ Ἀργεῖα, αἰνυγμά τι λέγουσα, διαρπάζει. Ἐξευρεῖν<sup>2</sup> δὲ τὸ αἰνυγμα οὐδεὶς δύνатаι.<sup>3</sup> Κηρύττει<sup>4</sup> δὲ ὁ Κάδμος τῷ ἀποκτενοῦντι τὴν Σφίγγα δώσειν<sup>5</sup> χρήματα πολλά. Ἐλθὼν ὁ Οἰδίπους, ἀνὴρ Κορίνθιος, τά τε ἄλλα πολεμικὰ ἀγαθός, ἔχων ἵππον 5 ποδῶκυν, καὶ τινὰς λαβὼν μεθ' ἑαυτοῦ τῶν Καδμείων, νυκτὸς ἀπὼν<sup>6</sup> ἐπὶ τὸ ὄρος, ἀπέκτεινε<sup>7</sup> τὴν Σφίγγα. Τούτων οὕτω συμβάντων,<sup>8</sup> ὁ μῦθος ἐπιτηδεύθη.<sup>9</sup>

## ΠΕΡΙ ΝΙΟΒΗΣ.

2. Φασὶν,<sup>10</sup> ὡς Νιόβη ζῶσα<sup>11</sup> λίθος ἐγένετο ἐπὶ τῷ τύμβῳ τῶν παίδων.<sup>12</sup> Ὅστις δὲ πείθεται ἐκ λίθου γενέσθαι<sup>13</sup> ἄνθρω- 10 πον ἢ ἐξ ἀνθρώπου λίθον, εὐήθης<sup>14</sup> ἐστί. Τὸ δὲ ἀληθὲς ἔχει ὧδε. Νιόβη, ἀποθανόντων τῶν ἑαυτῆς παίδων, ποιήσασα<sup>15</sup> ἑαυτῇ εἰκόνα λιθίνην, ἔστησεν ἐπὶ τῷ τύμβῳ τῶν παίδων. Καὶ ἡμεῖς ἐθεασάμεθα αὐτήν, οἷα καὶ λέγεται.

## ΠΕΡΙ ΑΛΚΗΣΤΙΔΟΣ.

3. Αἴγεται μῦθος τραγικῶδης, ὡς δὴ, μέλλοντός ποτε τοῦ 15 Ἀδμήτου θανεῖν, αὕτη εἴλετο<sup>16</sup> ὑπὲρ αὐτοῦ θανάτον· καὶ Ἡρακλῆς αὐτήν διὰ τὴν εὐσέβειαν ἀφελόμενος,<sup>17</sup> καὶ ἀναγαγὼν<sup>18</sup> ἐκ τοῦ Ἰδίου, ἀπέδωκεν<sup>18</sup> Ἀδμήτῳ. Ἀλλ' ἐγένετό τι τοιοῦτον. Ἐπειδὴ Πελῖαν ἀπέκτειναν αἱ θυγατέρες, Ἀκαστος ὁ Πελίου ἐδίωκεν αὐτὰς, καὶ τὰς μὲν ἄλλας λαμβάνει· 20 Ἀλκηστis δὲ καταφεύγει εἰς Φερὰς πρὸς Ἀδμητον, τὸν ἀνεψιὸν αὐτῆς· καὶ καθεζομένην ἐπὶ τῆς ἐστίας οὐκ ἐβούλετο

<sup>1</sup> Why final ι? — <sup>2</sup> M. v. ? — <sup>3</sup> 118. Δ; 117. 1, 3. — <sup>4</sup> Old pres. √ = κηρύκ. — <sup>5</sup> How fr. √ Δο? — <sup>6</sup> Verb-root? 118. Εἴμι. — <sup>7</sup> Aor. or imperf.? (Known by the acc.) — <sup>8</sup> Participial-root how formed? 117. 10. Synop.? — <sup>9</sup> Aug.? — <sup>10</sup> 118. Φ; 117. 1. — <sup>11</sup> 116. N. 2. — <sup>12</sup> Acc.? 35. N. 2 (2), 4th item. — <sup>13</sup> Infin. end.? — <sup>14</sup> 36. 2 (1). — <sup>15</sup> Verb-root? Synop.? — <sup>16</sup> How formed? — <sup>17</sup> Synop.? — <sup>18</sup> Tense formation how peculiar?

Ἄδμητος Ἀκάσῳ ἔκδοτον<sup>1</sup> ἐξαιτουμένῳ δοῦναι.<sup>2</sup> Ὁ δὲ πολλὴν στρατιὰν παρακαθίσας ἐπὶ τὴν πόλιν, ἐπυρπόλε αὐτούς.<sup>3</sup> Ἐπεξιών δὲ ὁ Ἄδμητος, ἔχων καὶ λοχαγοὺς νύκτωρ, συνελήφθη<sup>4</sup> ζῶν· ἠπείλει δὲ Ἀκαστος ἀποκτείνειν αὐτόν. Πυθομένη<sup>5</sup> δὲ ἡ Ἀλκηστις, ὅτι μέλλει ἀναιρεῖσθαι Ἄδμητος δι' αὐτὴν, ἐξελθοῦσα<sup>6</sup> ἑαυτὴν παρέδωκε. Τὸν μὲν οὖν Ἄδμητον ἀφίησιν<sup>7</sup> ὁ Ἀκαστος, ἐκείνην δὲ συλλαμβάνει. Ἐλεγον οὖν οἱ ἄνθρωποι· Ἀνδρεία γε Ἀλκηστις ἐκοῦσα ὑπεραπέθανεν Ἀδμήτου. Τοιοῦτο μέντοι οὐκ ἐγένετο, ὥς ἵ 5 μῦθός φησι.<sup>8</sup> Κατὰ γοῦν τὸν καιρὸν τοῦτον Ἡρακλῆς ἦκεν ἄγων<sup>9</sup> ἔκ τινων τόπων τὰς Διομήδους ἵππους. Τοῦτον ἐκείσε πορευόμενον ἐξένισεν Ἄδμητος. Ὀδυρομένου δὲ Ἀδμήτου τὴν συμφορὰν τῆς Ἀλκῆστιδος, ἀγανακτησάμενος Ἡρακλῆς, ἐπιτίθεται<sup>10</sup> τῷ Ἀκάσῳ, καὶ τὴν στρατιὰν αὐτοῦ διαφθείρει, 15 καὶ τὰ μὲν λάφυρα τῇ αὐτοῦ<sup>11</sup> στρατιᾷ διανέμει, τὴν δὲ Ἀλκηστιν τῷ Ἀδμήτῳ παραδίδωσιν.<sup>12</sup> Ἐλεγον οὖν οἱ ἄνθρωποι, ὥς ἐντυχὼν<sup>13</sup> Ἡρακλῆς, ἐκ τοῦ θανάτου ἐρρύσατο<sup>14</sup> τὴν Ἀλκηστιν. Τούτων γενομένων, ὁ μῦθος προσανεπλάσθη.<sup>15</sup>

## ΠΕΡΙ ΚΕΡΒΕΡΟΥ.

20 4. Λέγουσι περὶ Κερβέρου, ὡς κύων ἦν, ἔχων τρεῖς κεφαλὰς. Δῆλον δὲ ὅτι καὶ οὗτος ἀπὸ τῆς πόλεως ἐκλήθη<sup>16</sup> Τρικάρηνος ὥσπερ ὁ Γηρυόνης.<sup>17</sup> Ἐλεγον δὲ οἱ ἄνθρωποι· Καλός τε καὶ μέγας ὁ Τρικάρηνος κύων. Λέγεται δὲ περὶ

<sup>1</sup> 7. N. — <sup>2</sup> 117. 8, 12, N. 13. — <sup>3</sup> I. e. their fields. — <sup>4</sup> 96. 18. Why the φ? — <sup>5</sup> ο is what element? — <sup>6</sup> How -θοῦς fr. -θοντ? — <sup>7</sup> = ἰ+υ'Ε+σιν = ἴησιν. 96. 1 (2d item); 117. 2. — <sup>8</sup> 117. 2. Acc.!? — <sup>9</sup> V. N. p. 56. 1. 14. — <sup>10</sup> 117. 3; 96. 1. Why not τίθεμαι? 14. 3. — <sup>11</sup> I. e. Hercules. — <sup>12</sup> 96. 1; 117. 1, 2. — <sup>13</sup> Synop.? — <sup>14</sup> Aug.!? — <sup>15</sup> Why σ before θ? — <sup>16</sup> Steps by which this tense is formed fr. √ καλ! — <sup>17</sup> Mentioned below, Story 6th.

αὐτοῦ, ὡς Ἑρακλῆς ἐξ Ἀιδου ἀνήγαγεν.<sup>1</sup> Ἐγένετο δὲ τοιοῦτόν τι. Γηρυόνη περὶ ταῖς βουσί<sup>2</sup> ἦσαν κύνες<sup>3</sup> μεγάλαι καὶ νεανικαί. Ὀνόματα δὲ ἦν αὐταῖς τῷδε· τῷ μὲν Κέρβερος, τῇ δὲ Ὠρος. Τὴν μὲν οὖν Ὠρον Ἑρακλῆς ἐν Τρικαρία, πρὶν περιελεῖν τὰς βού<sup>4</sup>, ἀναίρει· ὁ δὲ Κέρβερος συνηκολούθει 5 ταῖς βουσί. Ἐπιθυμήσας δὲ τοῦ κυνὸς ἀνὴρ Μυκηναῖος, τεῦνομα Μολοττός, τὸ μὲν πρῶτον ἤτει τὸν Εὐρυσθέα ἀποδοῦναι τὸν κύνα. Οὐ βουλομένου δὲ τοῦ Εὐρυσθέως ἀναπειθ-  
 ει τοὺς βουκόλους, καὶ τὸν κύνα καθειργνύουσιν<sup>5</sup> ἐν τῇ Λακωνικῇ ἐπὶ Ταινάρῳ ἐν σπηλαίῳ τινί. Εὐρυσθεὺς δὲ 10 πέμπει Ἑρακλέα ἐπὶ ζήτησιν τοῦ κυνός. Ὁ δὲ πᾶσαν περιὼν τὴν Πελοπόννησον, ἦλθεν ὅπου ὁ κύων αὐτῷ ἐμνηύθη εἶναι, καὶ καταβὰς,<sup>6</sup> ἀνάγει ἐκ τοῦ ἄντρου τὸν κύνα. Ἐλεγον οὖν οἱ ἄνθρωποι, ὅτι διὰ τοῦ ἄντρου καταβὰς εἰς Ἀιδου ὁ Ἑρακλῆς ἀνήγαγε τὸν κύνα.

15

## ΠΕΡΙ ΕΣΠΕΡΙΔΩΝ.

5. Λέγουσιν, ὅτι γυναῖκές τιwes ἦσαν<sup>1</sup> αἱ Ἑσπερίδες. Ταύταις δὲ ἦν<sup>2</sup> μῆλα χρυσᾶ ἐπὶ μηλέας, ἣν ἐφύλασσε δράκων· ἐφ' ἧ μῆλα καὶ Ἑρακλῆς ἐστρατεύσατο. Ἐχει δὲ ἡ ἀλήθεια ὧδε. Ἑσπερος ἦν ἀνὴρ Μιλήσιος, ὃς ᾤκει ἐν τῇ Καρία, καὶ εἶχε θυγατέρας δύο, αἱ<sup>3</sup> ἐκαλοῦντο Ἑσπερίδες. Τούτῳ δὲ 20 ἦσαν ὄϊς<sup>10</sup> καλαί, καὶ εὐκαρποι, οἷαι καὶ νῦν αἱ ἐν Μιλήτῳ. Ἐπὶ τούτῳ δὲ ὀνομάζονται<sup>11</sup> χρυσαί· κάλλιστον<sup>12</sup> γὰρ ὁ

<sup>1</sup> How fr.  $\sqrt{\alpha\gamma}$ ? — <sup>2</sup> =  $\sqrt{\beta\delta\phi} + \sigma\iota\nu = \beta\acute{o}\nu + \sigma\iota\nu = \beta\acute{o}\upsilon\sigma\iota\nu$ . C. 117 (2). (Cf. K. 25. 2.  $\beta$ .) — <sup>3</sup> If  $\sqrt{\phantom{x}} = \kappa\acute{\upsilon}\nu$ , how nom.  $\kappa\acute{\upsilon}\omega\nu$ ? — <sup>4</sup> =  $\sqrt{\beta\theta\phi} + \alpha\delta\epsilon = \beta\theta\acute{\alpha}\varsigma = \beta\theta\acute{\upsilon}\varsigma$ . C. 117 (1). (Cf. K. 25. 2.  $\alpha$ .) — <sup>5</sup> How fr.  $\sqrt{\epsilon\rho\gamma}$ ? 118. E; 117. N. 1. Why not  $\kappa\alpha\tau$ ? — <sup>6</sup> 117. 10. — <sup>7</sup> =  $\epsilon' + \sqrt{\epsilon\varsigma} + \sigma\acute{\alpha}\nu = \epsilon\epsilon\sigma\acute{\alpha}\nu = \epsilon\epsilon' \sigma\acute{\alpha}\nu$  (or, aug.  $+\sqrt{\epsilon\varsigma} + \sigma\acute{\alpha}\nu = \eta\sigma\sigma\acute{\alpha}\nu = \eta'\sigma\acute{\alpha}\nu$ ) =  $\eta\sigma\alpha\nu$ . 118. Eίμί. Ns. 1, 2. C. 230. R. b. (v. N. p. 21. 1. 2.) — <sup>8</sup> =  $\epsilon' + \sqrt{\epsilon\varsigma} + \epsilon + \nu$  (or aug.  $+\sqrt{\epsilon\varsigma} + \epsilon + \nu$ ) =  $\eta\sigma\epsilon\nu = \eta'\epsilon\nu = \eta\nu$ . — <sup>9</sup> Old form? — <sup>10</sup> Old  $\sqrt{\phantom{x}} = \delta\phi\tau = \acute{\alpha}\iota, +\epsilon\varsigma = \acute{\alpha}\iota\epsilon\varsigma = \acute{\alpha}\iota\varsigma$ . 43. 2. — ACCENT OF VERBS. 93. (v. N.) — <sup>11</sup> 93. 1; 20. 1, 2, N. 1. — <sup>12</sup> 59. 3.

χρυσός· ἦσαν<sup>1</sup> δὲ ἐκεῖναι κάλλισται. Μῆλα δὲ καλεῖται<sup>2</sup> τὰ πρόβατα· ἄπερ ἰδὼν<sup>3</sup> ὁ Ἡρακλῆς βοσκόμενα<sup>4</sup> παρὰ τῇ θαλάττῃ, περιελάσας<sup>5</sup> ἐνέθετο<sup>6</sup> εἰς τὴν ναῦν,<sup>7</sup> καὶ τὸν ποιμένα αὐτῶν, ὀνόματι Δράκοντα, εἰσήγαγεν<sup>8</sup> εἰς οἶκον, οὐκέτι ζῶντος<sup>9</sup> τοῦ Ἑσπέρου, ἀλλὰ τῶν παίδων αὐτοῦ. Ἐλεγον<sup>10</sup> οὖν οἱ ἄνθρωποι· Ἐθεασάμεθα<sup>11</sup> χρυσᾶ μῆλα, ἃ Ἡρακλῆς ἤγαγεν ἐξ Ἑσπερίδων, τὸν φύλακα ἀποκτείνας<sup>12</sup> Δράκοντα. Καὶ ἔνθεν ὁ μῦθος προσανεπλάσθη.<sup>13</sup>

## ΠΕΡΙ ΓΗΡΥΟΝΟΥ.

6. Γηρυόνην φασιν,<sup>14</sup> ὅτι τρικέφαλος ἐγένετο. Ἀδύνατον δὲ, σῶμα τρεῖς κεφαλὰς ἔχειν.<sup>15</sup> Ἦν δὲ τοιούδε τοῦτο. Πόλις ἐστὶν<sup>16</sup> ἐν τῇ Εὐξείνῃ πόντῳ, Τρικαρηνία καλουμένη.<sup>17</sup> Ἦν δὲ Γηρυόνης ἐν τοῖς τότε ἀνθρώποις ὀνομαστός, πλούτῳ τε, καὶ ἄλλοις διαφέρων.<sup>18</sup> Εἶχε δὲ καὶ βοῶν ἀγέλην θαυμαστήν, ἐφ' ἣν ἐλθὼν<sup>19</sup> Ἡρακλῆς ἀντιποιοῦμενον<sup>20</sup> Γηρυόνην ἔκτεινεν. Οἱ δὲ θεώμενοι<sup>21</sup> περιελαυνομένας τὰς βοῦς<sup>22</sup> ἐθαύμαζον. Πρὸς τοὺς πυνθανομένους<sup>23</sup> οὖν ἔλεγόν τινες· Ἡρακλῆς ταύτας περιήλασεν, οὐσας<sup>24</sup> Γηρυόνου τοῦ Τρικαρηνίου· τινὲς δὲ ἐκ τοῦ λεγομένου<sup>25</sup> ὑπέλαβον<sup>26</sup> αὐτὸν τρεῖς ἔχειν<sup>27</sup> κεφαλὰς.

## ΠΕΡΙ ΤΩΝ ΔΙΟΜΗΔΟΥΣ ΙΠΠΩΝ.

20 7. Περὶ τῶν Διομήδους ἵππων φασιν, ὅτι ἀνθρώπους

<sup>1</sup> 93. 2. — <sup>2</sup> 93. 1; 20. N. 1; 23. N. 3 (1) (= καλεῖται). — <sup>3</sup> 93. 4 (v. N.). — <sup>4</sup> 93. 1. — <sup>5</sup> √ = ἐλά, +σ + ᾱ + ντ + σ = ἐλάσαντς = ἐλάσας. 118. E; 95. N. 1; 93. 1. √ ἐλαῖν how formed? Thus: old √ ἐλάF + ν = ἐλάFν = ἐλαῖν. 93. N. 13. (Cf. K. 25. 2. β.) — <sup>6</sup> 93. 1 (2d item). — <sup>7</sup> √ ? — <sup>8</sup> Why circumflex? — <sup>9</sup> = √ φᾱ + νσι = φᾱ + ᾱσι = φᾱσι. 117. Ns. 2, 18 (2). — <sup>10</sup> = √ Ἑσ + τιν. 117. N. 18 (2). — <sup>11</sup> V. N. p. 10. l. 8. Acc. of Part. Exc. 1. — <sup>12</sup> 93. 4. — <sup>13</sup> V. N. p. 10. l. 8. Acc. of Adj. and Part. Exc. (2). — <sup>14</sup> 23. N. 3 (1). — <sup>15</sup> How formed? — <sup>16</sup> V. N. p. 10. l. 8. Acc. of Adj. and Part., Rule. — <sup>17</sup> 93. 6.

κατήσθιον. Τοῦτο δὲ γελοῖον· τὸ γὰρ ζῶον τοῦτο κριθῇ  
καὶ χόρτῳ ἦδεται μᾶλλον ἢ κρέασιν ἀνθρωπίνοις. Ἡ δὲ  
ἀλήθεια ἔχει ὧδε. Τῶν παλαιῶν ἀνθρώπων ὄντων<sup>1</sup> αὐτουργῶν,  
καὶ τροφήν καὶ περιουσίαν πλείστην κεκτημένων,<sup>2</sup> ἅτε<sup>3</sup> τὴν γῆν  
ἐργαζομένων, ἵπποτροφεῖν οὗτος ἐπελάβετο, καὶ μέχρι τούτου  
ἵππους ἦδετο, ἕως οὗ τὰ αὐτοῦ ἀπώλεσε,<sup>5</sup> καὶ πάντα πωλῶν  
κατηνάλωσεν<sup>6</sup> εἰς τὴν τῶν ἵππων τροφήν. Οἱ οὖν φίλοι τοὺς  
ἵππους ἀνδροφάγους ὠνόμασαν. Οὗ γενομένου, προήχθη ὁ  
μῦθος.

#### ΠΕΡΙ ΤΗΣ ΕΥΡΩΠΗΣ.

8. Φασὶν, Εὐρώπην τὴν<sup>1</sup> Φοῖνικος ἐπὶ ταύρου ὀχουμένην 10  
διὰ τῆς θαλάττης ἐκ Τύρου εἰς Κρήτην ἀφικέσθαι.<sup>8</sup> Ἐμοὶ  
δὲ δοκεῖ,<sup>9</sup> οὔτε ταῦρον, οὔθ' ἵππον τοσοῦτον πέλαγος διανύσαι<sup>10</sup>  
δύνασθαι<sup>11</sup>· οὔτε κόρην ἐπὶ ταῦρον ἄγριον ἀναβῆναι.<sup>12</sup> Ὁ<sup>13</sup> τε  
Ζεὺς, εἰ ἐβούλετο Εὐρώπην εἰς Κρήτην ἐλθεῖν,<sup>14</sup> εὖρεν ἂν αὐτῇ  
ἐτέραν πορείαν καλλίονα.<sup>15</sup> Τὸ δὲ ἀληθὲς ἔχει ὧδε. Ἀνὴρ 15  
Κνώσιος, ὀνόματι Ταῦρος, ἐπολέμει τὴν Τυρίαν χώραν.  
Τελευταῖον δὲ ἐκ Τύρου ἤρπασεν ἄλλας<sup>16</sup> τε κόρας, ἀλλὰ δὴ  
καὶ τὴν τοῦ βασιλέως<sup>17</sup> θυγατέρα Εὐρώπην. Ἐλεγον οὖν οἱ  
ἄνθρωποι· Εὐρώπην τὴν τοῦ βασιλέως Ταῦρος ἔχων<sup>18</sup> ᾤχετο.  
Τούτου δὲ γενομένου, προσανεπλάσθη ὁ μῦθος.

20

#### ΠΕΡΙ ΥΔΡΑΣ.

9. Λέγεται δὲ περὶ Ὑδρας, ὅτι Λερναῖος ὄφεις ἦν, ἔχων

<sup>1</sup> 35. N. 2 (2), (3d item). — <sup>2</sup> 118. K; 76. N. 3; 91. 5, N. 3; 93. 3.  
Synop. ? — <sup>3</sup> As working, i. e. because they worked, etc. — <sup>4</sup> 115. 3. —  
<sup>5</sup> 118. O. — <sup>6</sup> 118. A; 82. N. 1. — <sup>7</sup> Sc. θυγατέρα. — <sup>8</sup> 118. I; 93. 3. —  
<sup>9</sup> 23. N. 3 (1). — <sup>10</sup> 93. 3. — <sup>11</sup> 117. 9. — <sup>12</sup> 117. 12, 8, N. 18 (3). [Cf.  
93. 4.] — <sup>13</sup> Acc. ? Diff. between ὁ and ὃ ? — <sup>14</sup> 93. 4. — <sup>15</sup> Pos. √ = καλ ;  
why then λλ here ? — <sup>16</sup> Others besides whom ? — <sup>17</sup> Gen. how peculiar ?  
— <sup>18</sup> = Eng. with : he went off with, etc.



πεντήκοντα κεφαλὰς, σῶμα δὲ ἓν. Καὶ ἐπειδὴ αὐτῆς ἀνέλοι<sup>1</sup>  
 κεφαλὴν μίαν, δύο ἀναφύεσθαι.<sup>2</sup> Καὶ τὸν Καρκίνον ἐλθόντα<sup>3</sup>  
 βοηθεῖν<sup>4</sup> τῇ ᾿Τδρα. Τοιοῦτον δ' εἴ τις πείθεται γενέσθαι,<sup>4</sup>  
 μάταιός ἐστι. Τὸ δ' ἀληθὲς ἔχει ὧδε. Δέρνος ἦν βασιλεύς.  
 5 ᾿Ωικουν<sup>5</sup> δὲ πάντες οἱ ἄνθρωποι κατὰ κώμας. ᾿Ήσαν δὲ καὶ  
 βασιλεῖς ἐφ' ἐκάστῳ τῶν χωρίων τούτων. Σθένελος δὲ ὁ  
 τοῦ Περσέως, εἶχε τὸ μέγιστον καὶ πολυανθρωπότατον, τὴν  
 Μυκὴν. Ὁ δὲ Δέρνος οὐκ ἤθελεν αὐτῷ ὑποτετάχθαι.<sup>4</sup>  
 ᾿Επολέμουν οὖν οἱ δύο διὰ τοῦτο. ᾿Εν δὲ τῇ εἰσβολῇ τῆς  
 10 χώρας, ἦν τῷ Δέρνῳ πολίχνιον τι καρτερόν, καὶ ἐφρούρουν  
 αὐτὸ πεντήκοντα τοξόται ἀνδρεῖοι, οὓς ἐπῆσαν ἐπὶ τῷ πύργῳ  
 ἀδιαλείπτως νύκτα καὶ ἡμέραν. ᾿Όνομα δὲ ἦν τῷ πολίχνιῳ  
 ᾿Τδρα. Πέμπει οὖν Εὐρυσθεὺς ᾿Ηρακλέα, καὶ ἐκπορθεῖ<sup>6</sup>  
 αὐτὸ τὸ πολίχνιον. Οἱ δὲ περὶ τῷ πύργῳ ἐπυρπολοῦντο<sup>7</sup>  
 15 τοὺς ἐπὶ τῷ πύργῳ τοξότας. ᾿Όποτε δὲ τις πληγεὶς<sup>8</sup> πέσοι,<sup>9</sup>  
 ἀνέβαινον δύο τοξόται ἀνθ' ἑνός, ἐπειδὴ ἀνδρεῖος ἦν ὁ προα-  
 νηρημένος. ᾿Επειδὴ δὲ συνείχετο ὁ Δέρνος ὑπὸ τοῦ ᾿Ηρακλέ-  
 ους τῷ πολέμῳ, μισθοῦται<sup>10</sup> ὀθνεῖον στρατόν. ᾿Ήλθε δὲ αὐτῷ  
 ἄγων τὴν στρατιὰν, (Καρκίνος ὄνομα τῷ ἀνδρὶ,) μέγας τὴν  
 20 ἰσχύν, καὶ πολεμικὸς, καὶ σὺν τούτῳ ἀντεῖχον πρὸς τὸν  
 ᾿Ηρακλέα. Εἴτα βοηθεῖ<sup>10</sup> ὁ Ἰόλεως<sup>11</sup> ὁ Ἰφικλέους, ἀδελφιδ-  
 οὺς<sup>12</sup> ὢν τῷ ᾿Ηρακλεῖ, ἔχων στρατιὰν ἀπὸ Θηβῶν. Καὶ σὺν  
 ταύτῃ τῇ δυνάμει ἐπόρθησεν αὐτοὺς ὁ ᾿Ηρακλῆς, καὶ τὴν  
 ᾿Τδραν ἀναιρεῖ, καὶ τὴν στρατιὰν ἀπόλλυσιν.<sup>13</sup> Οὗ<sup>14</sup> γενο-  
 25 μένου, ὁ μῦθος ἀνεπλάσθη· καὶ γράφουσι τὴν ᾿Τδραν  
 ὄφιν.<sup>14</sup>

1 118. A, or E; 93. 6. Synop. ! — 2 Goes w. λέγεται understood. 93.  
 4; 35. N. 2 (1). — 3 93. 4. — 4 93. 3. — 5 i, why not subscribed? — 6 Sc.  
 ᾿Ηρακλῆς. Acc. before contraction? — 7 82. 2. — 8 92. 2; 117. N. 18  
 (4). Acc. how irregular? — 9 M. v. ? — 10 Acc. before contraction? —  
 11 Acc. how peculiar? — 12 V. N. on Acc., Exc. 3. p. 10. l. 8. — 13 117. 2  
 (2d item). — 14 ✓ ?

## ΠΕΡΙ ΤΩΝ ΤΟΥ ΦΟΡΚΥΝΟΕ ΟΥΤΑΤΕΡΩΝ.

10. Καὶ περὶ τούτων πολὺ γελοιότερος φέρεται λόγος, ὡς ὁ Φόρκυν εἶχε θυγατέρας τρεῖς, αἵτινες, ἓνα<sup>1</sup> ὀφθαλμὸν ἔχουσai, ἀνὰ μέρος ἔχρῳντο. Τούτῳ δὲ ἡ χρωμένη, ἐνετίθει<sup>2</sup> αὐτὸν εἰς τὴν κεφαλὴν, καὶ οὕτως ἔβλεπε. Καὶ μίᾱς<sup>3</sup> αὐτῶν τῇ ἐτέρᾳ ἀποδιδούσης τὸν ὀφθαλμὸν, ἔβλεπον πᾶσαι. Ἐλθὼν δ' ὁ 5 Περσεὺς ὀπίσω αὐτῶν ἐν ἡρεμαίῳ βαδίσματι, κρατήσας τὴν κατέχουσαν τὸν ὀφθαλμὸν, καὶ τὸ ξίφος γυμνώσας, φησὶ<sup>4</sup> δεῖξαι αὐτῷ τὴν Γοργόνα· ἐὰν δὲ μὴ φράσωσιν, ἀποκτεῖναι<sup>5</sup> αὐτάς. Αἱ φοβούμεναι φράζουσιν. Ὁ δὲ ἀποτεμὼν<sup>6</sup> τὴν κεφαλὴν τῆς Γοργόνας, εἰς αἶρα ἦλθε. Καὶ δείξας ταύτην τῷ 10 Πολυδέκτῃ, λίθινον τοῦτον ἐποίησε. Καὶ τοῦτο δὲ γελοιότερον, τὸ ἄνδρα ζῶντα νεκροῦ κεφαλὴν ἰδόντα ἀπολιθωθῆναι.<sup>7</sup> Τίς γὰρ δύναμις τοῦ νεκροῦ; Ἐγένετο δὲ τοιοῦτόν τι. Φόρκυν ἦν ἀνὴρ Κυρηνάιος. Οἱ δὲ Κυρηνάιοι κατὰ γένος μὲν εἰσιν Αἰθίοπες, οἰκοῦσι δὲ νῆσον τὴν Κυρήνην, ἔξω οὖσαν τῶν 15 Ἑρακλείων στηλῶν.<sup>8</sup> Ὃς Φόρκυν ἐβασίλευσε τῶν Ἑρακλείων στηλῶν, καὶ ποιεῖ τετράπηχυν<sup>9</sup> ἄγαλμα Ἀθηνᾶς χρυσοῦν.<sup>9</sup> Καλοῦσι δὲ τὴν Ἀθηνᾶν<sup>10</sup> Κυρηνάιοι Γοργόνην, ὥσπερ τὴν Ἀρτεμιν Θρᾶκες Βένδειαν, Κρήτες δὲ Δίκτυναν, Λακεδαιμόνιοι δὲ Οὐπιν. Ὁ μὲν οὖν Φόρκυν ἀποθνήσκει, πρὶν εἰς τὸ ἱερὸν 20 ἀναθεῖναι<sup>11</sup> τὸ ἄγαλμα. Κατέλιπε δὲ κόρας τρεῖς, Σθενὼ, Εὐρυάλην, καὶ Μέδουσαν. Αὗται<sup>12</sup> μὲν γήμασθαι οὐδενὶ ἡβουλήθησαν<sup>13</sup>. διελόμεναι δὲ τὴν οὐσίαν, ἐκάστη μίᾱς ἤρχε νήσου. Τῇ δὲ Γοργόνῃ οὕτε ἀναθεῖναι τὸ ἱερὸν αὐταῖς ἔδοκει,

<sup>1</sup> Acc. how peculiar? — <sup>2</sup> 117. N. 1. — <sup>3</sup> 117. N. 18 (2). Tells them to show. — <sup>4</sup> 93. 3. (v. N.) — <sup>5</sup> 93. 4. — <sup>6</sup> Tense-stem! — <sup>7</sup> 31. N. 2 (3). — <sup>8</sup> 55. — <sup>9</sup> V. N. p. 10. l. 8, Acc. of Adj. and Part., Exc. 3. — <sup>10</sup> 31. N. 3 (2). — <sup>11</sup> 117. Ns. 13, 18 (3). Tense how formed? — <sup>12</sup> Diff. between αὐταὶ and αὗται? — <sup>13</sup> Account for the three η's in this word?

οὔτε διελεῖν, ἀλλ' ἐν μέρει κατετίθεντο<sup>1</sup> ἐναλλάξ θησαυρὸν ἑαυταῖς. Ἦν δὲ τῷ Φόρκυνι ἑταῖρος, καλὸς καὶ ἀγαθὸς ἀνὴρ, καὶ αὐτῷ ἐν παντὶ πράγματι ἐχρῶντο ὥσπερ ὀφθαλμῷ.<sup>2</sup> Περσεὺς δ' ἀνὴρ<sup>3</sup> φυγὰς ἐξ Ἀργούς ἐληΐζετο τὰ κατὰ θάλατταν, καὶ μεταξὺ τῆς Κυρήνης καὶ τῆς Σάρδεων<sup>4</sup> διαπλέων,<sup>5</sup> τὸν ὀφθαλμὸν λαμβάνει. Ὅποτε δὲ αἱ<sup>6</sup> κόραι ἐπενοοῦντο μὴ ἔχειν, ἐθαύμαζον τί ἂν εἴη τὸ γεγονός. Ἐν τούτῳ<sup>7</sup> προσπλεῖ αὐταῖς ὁ Περσεὺς,<sup>8</sup> καὶ φράζει ὡς αὐτὸς ἔχει τὸν ὀφθαλμόν. Καί φησι μὴ ἀποδοῦναι αὐταῖς, εἰ μὴ φράσωσιν ὅποι ἐστὶν ἡ Γοργώ.<sup>9</sup> Ἐπηπεῖλει<sup>10</sup> δὲ καὶ προσκατακτενεῖν μὴ εἰπούσας. Ἡ μὲν οὖν Μῆδουσα<sup>11</sup> φράζει<sup>12</sup> οὐ δεῖξαι. ἡ δὲ Σθενὼ<sup>13</sup> καὶ Εὐρύαλη<sup>14</sup> ἔδειξαν. Τὴν μὲν οὖν Μῆδουσαν ἀποκτείνει,<sup>15</sup> ταῖς δὲ ἄλλαις τὸν ὀφθαλμὸν<sup>16</sup> ἀποδίδωσι.<sup>17</sup> Λαβὼν δὲ τὴν Γοργόνα κατέκοψεν.<sup>18</sup> Ἀπαιτήσας<sup>19</sup> δὲ τριήρη,<sup>20</sup> ἀπέθηκε<sup>19</sup>

<sup>1</sup> M. V. ? (v. N.) — <sup>2</sup> I. e. to look to their affairs. — <sup>3</sup> Not translated in Eng. — <sup>4</sup> Why not sing. ? — <sup>5</sup> 116. N. 1. — <sup>6</sup> Why no acc. ? — <sup>7</sup> Sc. χρόνῳ. — <sup>8</sup> = √ ΠερσεῖF + s = Περσεύ + s. — <sup>9</sup> = √ Γοργός = Γοργό = Γοργώ. (Cf. C. 112. β.) — <sup>10</sup> Aug. — WORD-FORMATION (119-135). V. N. — <sup>11</sup> Primitive √ = ΜΕΔ (ΜΕΔΩ), rule; ∴ (i. e. therefore) Μῆδ + οντ + σᾶ (Μῆδο'σα, Μῆδουσα) = Eng. Rule + ing + -she = the Ruling-female. 90. 1; 127. 7. — <sup>12</sup> V. N. — <sup>13</sup> Prim. √ = σθεν (σθένος), strength: ∴ ἡ Σθενώ = the strong-one. — <sup>14</sup> Prim. √ √ = εὐρυ and ἄλω or ἄλα (εὐρύς and ἄλως or ἄλη), broad, and threshing-floor, or wandering; ∴ Εὐρύαλη = she-of-the-broad-threshing-floor, or the Wide-roamer. C. 323, 324. — <sup>15</sup> √ √ = ἀπό and κτείν (κτείνω), from, kill, i. e. = to kill-from, kill-off. 135. 3. — <sup>16</sup> Prim. √ = ΟΠ, see; Pass. Aor. √ = ὀφθ, see + n; αλ = a euphonic interfix; -μος = intransitiveness. ∴ ὀφθαλμός = the act-of-being-seen, hence = that-by-which-something-is-seen = the sight-giver = the eye. 129. 3: C. 305. f. — <sup>17</sup> Prim. √ √ = ἀπο, ΔΟ (δίδωμι), from, give; i. e. give-from, give-away, give-up. 135. 3. — <sup>18</sup> I. e. to get the gold. Prim. √ √ = κατα, κοπ (κόπτω), down, cut: = cut-down = Eng. cut-up. 135. 3 (2d item). — <sup>19</sup> 135. 3 (2d item). — <sup>20</sup> Prim. √ √ = τρις, ἀρ (ἄρω), thrice, fit. -ης = Eng. -ed. ∴ τρι + ηρ + -ης = thrice-fitted, = a thrice-fitted-vessel, a three-banks-of-oars-ship. 129. 2, N. 3: C. 326. b.

τῆς Γοργόνης<sup>1</sup> τὴν κεφαλὴν ἐπ' αὐτὴν, καὶ τῇ νηϊ<sup>2</sup> ὄνομα<sup>3</sup>  
 ἔθετο Γοργών. Ἐν ταύτῃ δὲ παραπλέων χρήματα<sup>4</sup> παρὰ  
 τῶν νησιωτῶν<sup>5</sup> εἰσεπράττετο· καὶ τοὺς μὴ διδόντας ἀνῆρει.  
 Οὕτω<sup>6</sup> δὴ καὶ τοὺς Σερίφιους<sup>7</sup> ἤτει προσπλεύσας<sup>8</sup> ἐκείνοις<sup>9</sup>  
 χρήματα. Καὶ συναγαγόντων<sup>10</sup> αὐτῶν,<sup>11</sup> ὁ Περσεὺς<sup>12</sup> ἦει<sup>13</sup> 5  
 πάλιν εἰς τὴν ἀγοράν.<sup>14</sup> Οἱ καὶ ἐκλιπόντες τὴν Σέριφον  
 ἔρχοντο. Προσπλεύσας οὖν πάλιν ὁ Περσεὺς παρὰ τὴν  
 ἀπαίτησιν<sup>15</sup> τῶν χρημάτων, καὶ ἐλθὼν εἰς τὴν ἀγορὰν, ἀνθρωπ-  
 ον μὲν οὐδένα<sup>16</sup> εὔρε, λίθους δὲ ἀνδρομήκεις.<sup>17</sup> Τοῖς οὖν  
 λοιποῖς<sup>18</sup> τῶν νησιωτῶν ἔλεγεν ὁ Περσεὺς, ἐπειδὰν<sup>19</sup> μὴ 10  
 παρεῖχον τὰ χρήματα· Ὁρᾶτε μὴ, ὡς Σερίφιοι τῆς Γοργόνης  
 θεασάμενοι<sup>20</sup> τὴν κεφαλὴν ἀπελιθώθησαν, τοῦτο μάθητε καὶ  
 ὑμεῖς.

<sup>1</sup> I. e. The *Fierce-one*, fr. γοργός, *fierce*. — <sup>2</sup> Prim. √ = νεF, νε, *swim*.  
 ∴ νεF, or νᾶF, +s (= νaus) = *swim+er*, the *swimmer*. — <sup>3</sup> Prim. √ =  
 Γνο = νο, *know*; δ- = euphonic prefix; -μα = effect of action. ∴ δ+  
 νο+μα = *know+en*, i. e. the *known* = *that by which one is known* = a *name*.  
 — <sup>4</sup> Prim. √ = χρα, *use*: χρη+μα = *use+ed*, i. e. *that which is used* =  
 a *thing*. 129. 4. — <sup>5</sup> √ = νησ (νησος), *island*; -της = Eng. -er; ιω =  
 a euphonic interfix. ∴ νησ+ιω+της = *islander*, 127. 3, 5. — <sup>6</sup> √ =  
 οὐτ (οὔτος), *this*: ∴ οὐτ+ως, οὐτ+ω = *in this way* = *thus*, 119. 1. —  
<sup>7</sup> √ = Σερίφ = (Σερίφος); -ιος = Eng. -an, -ian, i. e. *belonging to*.  
 ∴ Σερίφ+ιος = a *Scirph+ian*. — <sup>8</sup> √ = πλεF = πλεν. C. 220. — <sup>9</sup> √ =  
 ἐκεῖ, *there*. ∴ ἐκεῖ+νος = *there+one*, i. e. = the *there-one* = *that*. C.  
 150. — <sup>10</sup> Sc. χρήματα, for Perseus. — <sup>11</sup> Pr. √√ = αὔ, TO (TOΣ), *again*,  
*this*; i. e. = *this-one again* = *he*, or *he &c. -self*. 63. N. 2: C. 149. —  
<sup>12</sup> Pr. √ = περβ (περβω) = περς + εus, *waste+er*, i. e. = The *Waster*.  
 127. 6. — <sup>13</sup> √ = 'I = E'I. ∴ ἦει = aug. + √ εἰ+εἰ = ἦε+εἰ = ἦει. 118.  
 εἶμ. N. 2. Imperf. — <sup>14</sup> = √ ἀγ, ἀγερ, ἀγορ+α. 129. 1, N. 1. — <sup>15</sup> =  
 ἀπο- + √ αἶτε (αἰτέω) + -σις. 129. 3. — <sup>16</sup> = οὐ + δέ + εἰς, *not + even*  
*+ one*, i. e. = *not-one*, *no-one*, *n'one*, *none*. 60. N. 1: C. 325. R. 1.  
 — <sup>17</sup> = √ ἀνδρ + √ μηκ+ης, *man-length-y* = *man-tall*. 132. 4; 135. 3.  
 — <sup>18</sup> = √ λειπ, λειπ, λοιπ+ος. 132. 4; 96. N. 14. — <sup>19</sup> = ἐπει + δῆ +  
 ᾤν. C. 328. 2, b. — <sup>20</sup> √ = θέᾱ. 134 and 1 (1st item).

## ΠΕΡΙ ΦΙΝΕΩΣ.

11. 'Ιστοροῦσι<sup>1</sup> περὶ Φινέως, ὡς διεφόρουν Ἄρπυιαι τὸν βίον αὐτοῦ. Δοκοῦσι δὲ ἔνιοι θηρία<sup>2</sup> καὶ πετεινὰ<sup>3</sup> ταῦτα, ἀρπάζοντα<sup>4</sup> ἀπὸ τῆς τραπέζης<sup>5</sup> τοῦ Φινέως τὸ δεῖπνον. Ἡ δὲ ἀλήθεια<sup>6</sup> ἔχει οὕτω. Φινεὺς ἦν Παιωνίας βασιλεύς. 5 Γέροντα δὲ αὐτὸν γεγονότα ἡ ὄψις<sup>7</sup> ἀπέλιπεν, οἳ τε ἄρρενες παῖδες ἀπέθανον. Θυγατέρες δὲ ἦσαν αὐτῷ, Πυρία καὶ Ἑρασία, αἵτινες τὸν τοῦ πατρὸς βίον διέφθειρον. Ἐλεγον οὖν οἱ ποιηταί<sup>8</sup>. Δύστηνος<sup>9</sup> ὁ Φινεὺς, ὅτι αἱ Ἄρπυιαι τὸν βίον αὐτοῦ διαφθείρουσιν. Οἰκτείραντες δὲ αὐτὸν Ζῆθος καὶ 10 Κάλαις, ἀστυγείτονες αὐτῷ, Βορέου παῖδες, ἀνδρὸς οὐκ ἀσήμου,<sup>10</sup> βοηθήσαντες<sup>11</sup> αὐτῷ, τὰς θυγατέρας ἐξήλασαν ἐκ τῆς πόλεως, καὶ τὰ χρήματα συναθροίσαντες,<sup>12</sup> ἐπίτροπόν<sup>13</sup> τινα κατέστησαν τῶν Θρακῶν.

## ΠΕΡΙ ΦΡΙΞΟΥ ΚΑΙ ΕΛΛΗΣ.

12. 'Ιστοροῦσιν ὡς<sup>14</sup> ὁ κριὸς αὐτῷ προύλεγεν<sup>15</sup> ὅτι ὁ πατὴρ 15 αὐτὸν μέλλει θύειν. Καὶ λαβὼν τὴν ἀδελφὴν αὐτοῦ, ἀναβάς τε ἐπ' αὐτὸν σὺν αὐτῇ, διὰ τῆς θαλάσσης ἀφίκοντο εἰς τὸν Εὐξείνου<sup>16</sup> πόντον. Ὅπερ ἐστὶ δύσπιστον,<sup>17</sup> τὸ, ὡς πλοῖον, τὸν κριὸν διανήχασθαι, καὶ ταῦτα βαστάζοντά δύο ἀνθρώπους. Καὶ ποῦ<sup>18</sup> τὰ σιτία,<sup>19</sup> καὶ ποτὰ,<sup>20</sup> καὶ αὐτοῦ καὶ ἐκείνων; οὐ

<sup>1</sup> = √ ιστορ + -εω. 134 and 1 (2d item). — <sup>2</sup> = Pr. √ θηρ + -ιον. 127. 2, N. 3. — <sup>3</sup> = Pr. √ πετ, fly; εἰ = euphonic interfix; -νος = intransitive ability. ∴ πέτ + εἰ + νος = able to fly, winged. — <sup>4</sup> √ = not ἌΡΠΥ, but ἄρπη. C. 327. — <sup>5</sup> Theme! — <sup>6</sup> = √ ἀληθε + -ια. 128 and N. 1. — <sup>7</sup> = √ ὄπ + -σις. 129. 3. — <sup>8</sup> = Pr. √ ποιε + -της, make + er. 129. N. 3. — <sup>9</sup> 132. 3. — <sup>10</sup> = ἀ + √ σημ + -ος, un- + mark + -ed. — <sup>11</sup> √ √ = βοή, θε (θέω), cry, run, i. e. = at the (war-) cry to hasten. — <sup>12</sup> 134 and 1 (1st item). — <sup>13</sup> 132. 4. — <sup>14</sup> 119. 1. — <sup>15</sup> 135. N. 6. — <sup>16</sup> = εὖ + ξένος, well, stranger, i. e. well for strangers = hospitable. — <sup>17</sup> 132. 4: C. 325. 2. b. — <sup>18</sup> 121, 1, (1). (v. N. — <sup>19</sup> 127. 2, N. 3. — <sup>20</sup> 132. 1 (2d item).

γὰρ δὴ πού ἄσιτοι<sup>1</sup> τοσούτον χρόνον διέμεναν. Εἷτα Φρίξος  
 τὸν τὴν σωτηρίαν<sup>2</sup> αὐτοῦ φράσαντα κριὸν καὶ διασώσαντα  
 σφάζας, καὶ τὸ δέσμα<sup>3</sup> ἀποδείρας ἔδωκεν ἔδνον Αἰήτη· ὁ δὲ  
 ἔλαβε τῆς ἑαυτοῦ θυγατρὸς. Ὁ δὲ Αἰήτης τῶν Κόλχων τότε<sup>4</sup>  
 ἐβασίλευεν. Ὅρα<sup>5</sup> δὲ τότε πῶς<sup>6</sup> καὶ τὰ δέρματα σπάνια<sup>7</sup> ἦν, 5  
 ὡς τὸν βασιλέα ἔδνον ἰδίας<sup>8</sup> θυγατρὸς τὸ κώδιον<sup>9</sup> λαβεῖν·  
 ἥτω<sup>6</sup> τοῦ μηδενοῦς ἀξίαν τὴν ἑαυτοῦ θυγατέρα ἐνόμιζεν.<sup>10</sup>  
 Ἡδὴ δέ τινες, ἵνα τὸν γέλων<sup>11</sup> ἐκφύγῃσι, χρυσοῦν<sup>12</sup> φασιν  
 εἶναι τὸ δέσμα τουτί.<sup>13</sup> Εἰ χρυσοῦν τὸ δέσμα ἦν, οὐκ ἐχρήν  
 τὸν βασιλέα λαβεῖν παρὰ ἀνδρὸς ξένου. Λέγεται δὲ ὅτι καὶ 10  
 Ἰάσων ἐπὶ τὸ κώδιον τοῦτο τὴν Ἀργῶν<sup>14</sup> ἔστειλε, καὶ τοὺς  
 ἰρίστους<sup>15</sup> τῶν Ἑλλήνων. Ἀλλ' οὐδ' ὁ Φρίξος οὕτως ἀχάριστ-  
 ος ἦν, ὥστε τὸν εὐεργέτην<sup>16</sup> ἀνελεῖν. Οὗτ', εἰ σμαράγδιον<sup>9</sup> ἦν  
 τὸ κώδιον, εἰσέπλευσεν ἡ Ἀργῶ δι' αὐτό. Τὸ δ' ἀληθὲς οὕτως  
 ἔχει. Ἀθάμας ὁ τοῦ Ἑλληνος, ἐβασίλευσε<sup>17</sup> τῆς Φρυγίας. 15  
 Ἦν δὲ αὐτῷ ἀνὴρ ἐπίτροπος<sup>18</sup> τῶν χρημάτων, ὃν μάλιστα<sup>19</sup>  
 πιστὸν ἡγεῖτο, ὀνόματι<sup>20</sup> Κριὸς. Ὅς αἰσθόμενος τὸν Ἀθά-  
 ματα ἀποκτείνειν θέλοντα τὸν Φρίξον, δηλοῖ<sup>21</sup> τοῦτο τῷ  
 Φρίξῳ. Ὁ δὲ Φρίξος κατεσκεύασε ναῦν, καὶ ἐνέθετο<sup>22</sup> ἐν  
 αὐτῇ χρήματα πάμπολλα, ἐν ᾗ νηὶ ἡ μήτηρ Πέλοπος· ὄνομα 20  
 δὲ αὐτῇ Ἡώς. Καὶ αὕτη ἐκ τῶν αὐτῆς χρημάτων εἰκόνα  
 τοιησαμένη χρυσῇν ἐνέθετο. Σὺν τοῖς χρήμασι γοῦν<sup>23</sup> καὶ  
 Φρίξον καὶ Ἑλλην ὁ Κριὸς ἐν ταύτῃ ἐνθεῖς<sup>24</sup> ὥχετο ἀπιών.<sup>25</sup>  
 Ἡ μὲν οὖν Ἑλλη κατὰ τὸν πλοῦν<sup>26</sup> ἀσθενήσασα<sup>17</sup> ἀπέθανεν·  
 ἐξ ἧς καὶ Ἑλλάσποντος ἐκλήθη.<sup>27</sup> Αὐτοὶ δὲ ἀφικόμενοι<sup>28</sup> εἰς 25

<sup>1</sup> 135. 4. — <sup>2</sup> 128. — <sup>3</sup> 129. 4. — <sup>4</sup> 123. — <sup>5</sup> Ὅρα δὲ, κ. τ. λ. is ironical. —  
<sup>6</sup> 119. 1; 123. — <sup>7</sup> 13. — <sup>8</sup> 23. 2. — <sup>9</sup> 127. 2. — <sup>10</sup> 134. 1 (1st item). —  
<sup>11</sup> 46. 2. — <sup>12</sup> 131. 2. — <sup>13</sup> 70. N. 2 (end). — <sup>14</sup> Decl. — <sup>15</sup> Comp. —  
<sup>16</sup> 129. 2, N. 3. (V. ll. 3, 4.) — <sup>17</sup> 134. 1 (2d item). — <sup>18</sup> 132. 4; 96. 19.  
— <sup>19</sup> 125. N. 3. — <sup>20</sup> Derivation? — <sup>21</sup> M. V. — <sup>22</sup> Tense how formed? —  
<sup>23</sup> C. 328. b. — <sup>24</sup> Acc.? 118. N. 18 (4). — <sup>25</sup> Verb-root. — <sup>26</sup> 129. 1. —  
<sup>27</sup> Sc. τὸ πέλαιος (v. p. 30. l. 24). — <sup>28</sup> Synop. ?

τὸν Φάρον κατοικοῦσιν αὐτοῦ.<sup>1</sup> Καὶ γαμεῖ Φρίξος τὴν τῶν Κόλχων βασιλέως θυγατέρα Αἰήτου, δούς ἔδνα τούτῳ τ χρυσὴν εἰκόνα<sup>2</sup> τῆς Ἥους, ἀλλ' οὐχί<sup>3</sup> δέρμα κριοῦ. Οὕτω ἀλήθεια<sup>4</sup> ἔχει.

## ΠΕΡΙ ΛΥΓΚΕΩΣ.

- 5 13. Λυγκέα λέγουσιν, ὡς τὰ ὑπὸ γῆν ἐώρα. Τοῦτο ψεύδος.<sup>5</sup> Τὸ δὲ ἀληθὲς ἔχει ὧδε. Λυγκεὺς πρῶτος ἤρξα μεταλλεῦειν χαλκόν, καὶ ἄργυρον, καὶ τὰ λοιπά. Ἐν δὲ μεταλλεύσει<sup>6</sup> λύχνους καταφέρων ὑπὸ τὴν γῆν, τοὺς μ κατέλιπεν ἐπὶ τοῦ τόπου· αὐτὸς δὲ ἀνέφερε τὸν χαλκὸν κ  
10 τὸν σίδηρον. Ἐλεγον οὖν οἱ ἄνθρωποι, ὅτι Λυγκεὺς καὶ ὑπὸ γῆν ὄρα, καὶ καταδύνων, ἀργύριον ἀναφέρει.

## ΠΕΡΙ ΑἰΟΛΟΥ.

14. Λέγουσιν, ὅτι Αἰόλος<sup>7</sup> ἦν κυριεύων<sup>8</sup> τῶν πνευμάτων ὅστις<sup>10</sup> ἔδωκεν<sup>11</sup> Ὀδυσσεὶ τοὺς ἀνέμους<sup>12</sup> ἐν ἀσκή. Περὶ τούτου,<sup>18</sup> ὡς οὐχ οἶόν τε, δηλὸν εἶναι πᾶσιν οἶμαι. Εἰκὸς δ  
15 ἀστρολόγον<sup>14</sup> γενόμενον Αἰόλον φράσαι Ὀδυσσεὶ τοὺς χρο  
νους, καθ'<sup>15</sup> οὓς ἐπιτολαί<sup>16</sup> τινες ἀνέμων γενήσονται.<sup>17</sup> Φα  
δὲ, ὅτι καὶ χαλκοῦν<sup>18</sup> τεῖχος τῇ πόλει αὐτοῦ περιεβέβλητο<sup>1</sup>  
ὅπερ ἐστὶ ψευδές. Ὀπλίτας<sup>20</sup> γάρ, ὡς οἶμαι, εἶχε τὴν πόλ  
αὐτοῦ φυλάττοντας.

<sup>1</sup> 121. 1 (1). — <sup>2</sup> Theme? — <sup>3</sup> Cf. 123. N. 2. — <sup>4</sup> 128. N. 1. — <sup>5</sup> 12  
1, N. 1. — <sup>6</sup> Synop.? New Pres. how formed? 118. Δ. — <sup>7</sup> Represe  
ai in Eng. 3. 2: C. 12. β. — <sup>8</sup> 134. 1 (2d item). — <sup>9</sup> What is the roug  
of π? 5. 3. — <sup>10</sup> C. 328. α. Middle of τ? — <sup>11</sup> Smooth of δ and rough  
κ? — <sup>12</sup> Theme? — <sup>13</sup> √? — <sup>14</sup> 135. 1 (end); 132. 4; 96. 19. — <sup>15</sup> Ac  
if not a preposit.? 25. N. 3 (2). — <sup>16</sup> 129. 1. — <sup>17</sup> 111. 2. — <sup>18</sup> = √ χαλκ-  
-eos, brass+en = braz+en, brazen. 131. 2; 49. 3. — <sup>19</sup> 108. —  
<sup>20</sup> 127. 5.

## ΠΕΡΙ ΠΕΛΟΠΟΣ ΚΑΙ ΤΩΝ ΙΠΠΩΝ.

15. Φασὶν ὅτι Πέλοψ ἦλθεν, ἔχων ἵππους ὑποπτέρους, εἰς Πίσαν, μνηστευσόμενος<sup>1</sup> Ἴπποδάμειαν τὴν Οἰνομάου<sup>2</sup> θυγατέρα. Εἰ δὲ Οἰνόμαος ᾔδει<sup>3</sup> ὑποπτέρους<sup>4</sup> τοὺς τοῦ Πέλ-  
 οπος ἵππους, οὐκ ἂν δὴ τὴν θυγατέρα αὐτοῦ<sup>5</sup> ἔδωκεν ἐπὶ τὸ  
 ἄρμα<sup>6</sup> αὐτοῦ ἀναβιβάσαι.<sup>7</sup> Ῥητέον<sup>8</sup> οὖν ὅτι Πέλοψ ἦλθεν  
 ἔχων πλοῖον<sup>9</sup>. ἐγέγραπτο δὲ, ἐπὶ τοῦ πλοίου<sup>10</sup> ἵπποι ὑπό-  
 πτεροι. Ἀρπάσας δὲ τὴν θυγατέρα, ᾤχετο φεύγων.<sup>11</sup> Ἀφ'  
 οὗ ὁ μῦθος προσανεπλάσθη.

## ΠΕΡΙ ΟΡΦΕΩΣ.

16. Ψευδὴς δὲ ὁ περὶ τοῦ Ὀρφέως<sup>12</sup> μῦθος, ὅτι καθαρίζοντι<sup>13</sup>  
 αὐτῷ ἐφείπετο<sup>14</sup> τὰ τετράποδα, καὶ τὰ ὄρνεα,<sup>15</sup> καὶ τὰ δένδρα. 10  
 Δοκεῖ δέ μοι ταῦτα εἶναι. Βάκχαι<sup>16</sup> μανεῖσαι<sup>17</sup> πρόβατα<sup>18</sup>  
 διέσπασαν ἐν τῇ Πιερίᾳ· πολλὰ δὲ καὶ ἄλλα βιαίως<sup>19</sup> εἰργάζ-  
 οντο<sup>14</sup>. τρεπόμεναί τε εἰς τὸ ὄρος, διέτριβον ἐκεῖ<sup>20</sup> τινὰς  
 ἡμέρας. Ὡς δὲ ἔμειναν, οἱ πολῖται<sup>21</sup> δεδιότες περὶ τῶν  
 γυναικῶν καὶ θυγατέρων, μεταπεμφθήμενοι<sup>15</sup> τὸν Ὀρφέα, 15  
 ἐδέοντο μηχανᾶσθαι,<sup>22</sup> ὃν τρόπον<sup>15</sup> καταγάγοι<sup>23</sup> αὐτὰς ἐκ τοῦ  
 ὄρους. Ὁ δὲ συνταξάμενος τῷ Διόνυσῳ Ὀργια, κατὰγει  
 αὐτὰς βακχευούσας καθαρίζων. Αἱ δὲ<sup>24</sup> νάρθηκας τότε πρῶτ-  
 ον ἔχουσai, κατέβαινον ἐκ τοῦ ὄρους, καὶ κλῶνας δένδρων

<sup>1</sup> = Eng. inf. *to woo*. — <sup>2</sup> Eng. representative of *oi* and *os* final in prop. names! 3. 2: C. 12. β. — <sup>3</sup> Why ᾔ? — <sup>4</sup> C. 325. R. 1. (v. N.) — <sup>5</sup> = εἰ + αὐτοῦ. 66 and 2d item: C. 144. — <sup>6</sup> Ending -μα signifies what? — <sup>7</sup> Why βι? — <sup>8</sup> = √ ῥε + -τεος = ῥητέος. 132. 2, N. 2. — <sup>9</sup> How fr. orig. √ πλε, *sail*? — <sup>10</sup> Why the υ? — <sup>11</sup> Lit. *he went away fleeing*, = Eng. *he fled away*. — <sup>12</sup> How fr. √ ὈρφεF? — <sup>13</sup> = κιθαρ, *harp* + ις, *ing* + ον, *one* + ι, *to*, = *harp-ing-one-to* = *to-one-harping* (v. N.). — <sup>14</sup> 80. N. 1. — <sup>15</sup> √? — <sup>16</sup> 14. 4. — <sup>17</sup> 110. — <sup>18</sup> Fr. προ- + √ βα + -τος, *forward* + *go* + -able. — <sup>19</sup> How derived? — <sup>20</sup> 121. 1 (3). — <sup>21</sup> = πολῖ + -της, i. e. *city* + -zen. 127. 5. — <sup>22</sup> 134. 1. — <sup>23</sup> 20. N. 1 and 2d item. — <sup>24</sup> 19. R. 2.



παντοδαπῶν. Τοῖς δὲ ἀνθρώποις, θαυμαστὰ τότε<sup>1</sup> θαεσσαμένοις, ἐνεφαίνετο πρῶτον τὰ ξύλα καταγόμενα. Καὶ ἔφασκεν ὅτι Ὀρφεὺς καθαρίζων ἄγει τὴν ὕλην ἐκ τοῦ ὄρους. Καὶ τούτου ὁ μῦθος ἀνεπλάσθη.

## ΠΕΡΙ ΚΕΝΤΑΥΡΩΝ.

5 17. Φασὶν ὡς θηρία<sup>2</sup> ἐγένοντο,<sup>3</sup> καὶ ἵππων μὲν εἶχον ὅλην τὴν ἰδέαν,<sup>4</sup> πλὴν τῆς κεφαλῆς· ταύτην δὲ ἀνδρός. Εἴ τι οὖν πείθεται τοιοῦτον<sup>5</sup> γενέσθαι θηρίον, ἀδύνατον<sup>6</sup> πεπίστευκεν.<sup>7</sup> Οὔτε<sup>8</sup> γὰρ ἡ φύσις<sup>9</sup> σύμφωνος<sup>8</sup> ἵππου καὶ ἀνδρός, οὔτε ἡ τροφή<sup>10</sup> ὁμοία,<sup>11</sup> οὔτε διὰ στόματος καὶ φάρυγγος ἀνθρωπίνου<sup>12</sup> δυνατὸν<sup>8</sup> ἵππου τροφήν διελθεῖν. Εἰ δὲ τοιαύτη ἰδέα τότε<sup>8</sup> ἦν, καὶ νῦν ἂν ὑπῆρχε. Τὸ δ' ἀληθὲς ἔχει ὥδε· Ἰξίωνος βασιλέως ὄντος Θεσσαλίας, ἐν τῷ Πηλῖφ ὄρει ἀπηγριώθη<sup>8</sup> ταύρων ἀγέλη, καὶ τὰ λοιπὰ<sup>13</sup> τῶν ὀρῶν ἄβατα<sup>1</sup> ἐποίει. Εἰς γὰρ τὰ οἰκούμενα<sup>8</sup> κατιόντες οἱ ταῦροι, ἔσινον  
15 τὰ δένδρα καὶ τοὺς καρπούς, καὶ τὰ ὑποζύγια<sup>12</sup> συνδιέφθειραν. Ἐκῆρυν οὖν ὁ Ἰξίων ὡς, εἴ τις ἀνέλοι τοὺς ταύρους, τοῦτ' αὖ δώσειν χρήματα πάμπολλα.<sup>8</sup> Νεανίσκοι<sup>2</sup> δέ τινες ἐκ τῆς ὑπωρείας,<sup>12</sup> ἐκ κόμης τινὸς καλουμένης Νεφέλης, ἐπινουοῦσι ἵππους κέλητας<sup>16</sup> διδάξαι. Πρότερον γὰρ οὐκ ἠπίσταντο<sup>17</sup>  
20 ἐφ' ἵππων ὀχεῖσθαι, ἀλλὰ<sup>18</sup> μόνον<sup>18</sup> ἄρμασιν<sup>19</sup> ἐχρῶντο. Οὔτω δὲ ἀναβάντες τοὺς κέλητας ἤλανον,<sup>20</sup> ἐφ' οὗ οἱ ταῦροι ἦσαν, καὶ ἐπεισβάλλοντες τῇ ἀγέλῃ ἠκόντιζον. Καὶ ὅτε μὲν

<sup>1</sup> Fr. ΤΟΣ. ∴ = √ το, + τε. — <sup>2</sup> 127. 2, N. 3. — <sup>3</sup> Sc. κένταυροι, = subj. — <sup>4</sup> 129. 1. — <sup>5</sup> Pr. √√ = τοιο, αὐτο, such, self, = such very = just such. (Or = simply τοιο strengthened.) C. 150. R. a. — <sup>6</sup> 132. 1; 135. 4. — <sup>7</sup> How fr. √ πιστί, belief? — <sup>8</sup> Theme! — <sup>9</sup> Affix -σις signifies what! — <sup>10</sup> Why the o! — <sup>11</sup> 130. — <sup>12</sup> 131. 1. — <sup>13</sup> How fr. √ λειπ! — <sup>14</sup> How fr. √ βα! — <sup>15</sup> Fr. ΤΟΣ, αὐτός, √√ ΤΟ, αὐτο. ∴ = τῷ + αὐτῷ = τῷ αὐτῷ. C. 150. β. — <sup>16</sup> √ = κελ, urge + -ης. 129. 1. — <sup>17</sup> 118. E. — <sup>18</sup> 124. 1, 2. — <sup>19</sup> How fr. √ ἀρ, fit. — <sup>20</sup> 96. N. 13. (√ = εἰλF.)

ἐδιώκοντο ὑπὸ τῶν ταύρων, ἀπέφευγον οἱ νεανιαί· ποδωκ-  
 ἔστεροι γὰρ ἦσαν οἱ ἵπποι. Ὅτε δὲ ἔστησαν οἱ ταῦροι,  
 ὑποστρέφοντες ἠκόντιζον· καὶ τοῦτον τὸν τρόπον ἀνείλον  
 αὐτούς. Καὶ τὸ μὲν ὄνομα ἐντεῦθεν<sup>1</sup> ἔλαβον οἱ Κένταυροι,  
 ὅτι τοὺς ταύρους κατεκέντουν. Οὐδὲν γὰρ πρόσεστι ταύρου 5  
 τοῖς Κενταύροις, ἀλλ' ἵππου καὶ ἀνδρὸς ἰδέα ἐστὶν ἀπὸ τοῦ  
 ἔργου. Λαβόντες γοῦν οἱ Κένταυροι παρὰ Ἰξίονος χρήματα,  
 καὶ γαυριῶντες ἐπὶ τῇ πράξει<sup>2</sup> καὶ τῷ πλούτῳ, ὕβρισται  
 ὑπῆρχον καὶ ὑπερήφανοι, καὶ πολλὰ κακὰ εἰργάζοντο, καὶ δὴ  
 κατ' αὐτοῦ τοῦ Ἰξίονος, ὃς ᾤκει τὴν νῦν καλουμένην 10  
 Λάρισσαν πόλιν. Οἱ δὲ τότε τοῦτο τὸ χωρίον οἰκοῦντες,  
 Λαπίθαι ἐκαλοῦντο. Κεκλημένοι δὲ οἱ Κένταυροι παρὰ τῶν  
 Λαπιθῶν ἐπὶ θοίνην, μεθυσθέντες ἀρπάζουσι τὰς γυναῖκας  
 αὐτῶν, καὶ ἀναβιβάσαντες ἐπὶ τοὺς ἵππους αὐτὰς, ᾤχοντο  
 φεύγοντες εἰς τὴν οἰκίαν, ὅθεν ὠρμώντο. Ἐπολέμουν οὖν 15  
 τοῖς Λαπίθαις, καὶ καταβαίνοντες διὰ νυκτὸς εἰς τὰ πεδία,  
 ἐνέδρας ἐποιοῦν· ἡμέρας δὲ γενομένης, ἀρπάζοντες ἀπέτρεχον  
 ἐπὶ τὰ ὄρη. Οὕτω δ' ἀπερχομένων αὐτῶν, ἵππων οὐραὶ καὶ  
 ἀνθρώπων κεφαλαὶ μόνον ἐφαίνοντο. Ξένην οὖν ὁρῶντες  
 θέαν, ἔλεγον· Οἱ Κένταυροι ἡμᾶς, κατατρέχοντες<sup>3</sup> ἐκ<sup>4</sup> Νεφελ- 20  
 ης,<sup>5</sup> πολλὰ κακὰ ἐργάζονται.<sup>6</sup> Ἀπὸ δὲ ταύτης<sup>7</sup> τῆς ἰδέας  
 καὶ λόγου<sup>8</sup> ὃ<sup>9</sup> μῦθος ἀπίστως<sup>10</sup> ἐπλάσθη,<sup>11</sup> ὥς<sup>12</sup> ἐκ τῆς νεφέλης  
 ἵππος<sup>4</sup> τε καὶ ἀνὴρ ἐγεννήθη<sup>13</sup> ἐν τῷ<sup>4</sup> ὄρει.<sup>14</sup>

## ΠΕΡΙ ΑΚΤΑΙΩΝΟΣ.

18. Φασὶν<sup>15</sup> Ἀκταίωνα ὑπὸ<sup>16</sup> τῶν ἰδίων κυνῶν<sup>17</sup> κατα-

<sup>1</sup> 121. 2. — <sup>2</sup> How fr. √ πραγ (πράσσω)? — *Miscellaneous Questions on Formative Grammar (word-inflection)*. — <sup>3</sup> Force of κατα? Participial sign? — <sup>4</sup> Accentual name? — <sup>5</sup> Gen.-affix? — <sup>6</sup> Pers. ending? — <sup>7</sup> Supposed theme? — <sup>8</sup> Which is the prim. √, λόγος or λέγω? — <sup>9</sup> Why no Acc.? — <sup>10</sup> Force of ἀ-? — <sup>11</sup> Why σ? — <sup>12</sup> Theme? — <sup>13</sup> Why the first η? — <sup>14</sup> Stem? — <sup>15</sup> Verb-√? — <sup>16</sup> Why grave? — <sup>17</sup> How formed?

βρωθήναι.<sup>1</sup> Τοῦτο δὲ ἐστὶ<sup>2</sup> ψευδές· κύων γὰρ τὸν δεσπότην  
καὶ μάλιστα<sup>3</sup> φιλεῖ· ἄλλως τε καὶ αἱ θηρευτικά<sup>4</sup> πάντα  
ἀνθρώπους σαίνουσιν. Ἐνιοὶ δὲ φασιν ὅτι Ἀρτέμιδος αὐτοὶ  
μεταβαλούσης<sup>5</sup> εἰς ἔλαφον, ἀνείλον<sup>6</sup> αἱ κύνες. Ἐμοὶ δὲ δοκεῖ  
5 Ἀρτεμιν οὐ δύνασθαι, ὃ θέλει, ποιῆσαι<sup>7</sup>. οὐ μέντοι δὲ ἀληθὲς  
ἔλαφον ἐξ ἀνδρὸς γενέσθαι,<sup>1</sup> ἢ ἐξ ἐλάφου ἀνδρα.<sup>8</sup> Τοὺς δὲ  
μύθους τούτους συνέθεσαν<sup>9</sup> οἱ ποιηταί, ἵνα οἱ ἀκροώμενοι μὴ  
ὑβρίζωσιν εἰς τὸ θεῖον. Τὸ δὲ ἀληθὲς οὕτως ἔχει. Ἀκταίων  
ἄνθρωπος ἦν τὸ γένος Ἀρκάδιος, φιλοκύνητος.<sup>10</sup> Οὗτος  
10 ἔτρεφε κύνας<sup>11</sup> πολλὰς,<sup>12</sup> καὶ ἐθήρευεν ἐν τοῖς ὄρεσι<sup>13</sup>. τῶν  
δὲ αὐτοῦ<sup>14</sup> πραγμάτων<sup>15</sup> ἡμέλει. Οἱ γὰρ τότε ἄνθρωποι  
αὐτουργοὶ<sup>16</sup> πάντες ἦσαν<sup>17</sup>. οἰκέτας<sup>18</sup> δὲ εἶχον<sup>8</sup> οὐδ' ὅλως,  
ἀλλ' αὐτοὶ<sup>19</sup> ἐγεώργουν.<sup>14</sup> Καὶ οὗτος ἦν πλουσιώτατος,<sup>20</sup> ὃς  
ἐγεώργει,<sup>21</sup> καὶ ἐργαστικώτατος<sup>22</sup> υπῆρχε. Τῷ δὲ Ἀκταίῳ  
15 ἀμελοῦντι τῶν οἰκείων, μᾶλλον δὲ κυνηγετοῦντι,<sup>14</sup> διεφθάρη<sup>11</sup>  
ὁ βίος. Ὅτε δὲ οὐκέτι εἶχεν οὐδέν, ἔλεγον<sup>23</sup> οἱ ἄνθρωποι·  
'Ακταίων<sup>24</sup> ὑπὸ τῶν ἰδίων κυνῶν κατεβρώθη.<sup>25</sup>

<sup>1</sup> Inf. -affix! — <sup>2</sup> Why τι! — <sup>3</sup> 125. N. 3. — <sup>4</sup> -ικος = what idea! —  
<sup>5</sup> Tem. Particip. stem! — <sup>6</sup> Aug.? — <sup>7</sup> Tense-sign! — <sup>8</sup> Why δ! — <sup>9</sup> Verbs  
in -μι how peculiar! — <sup>10</sup> √ √ √! — <sup>11</sup> Why the α! — <sup>12</sup> Does the α belong  
to the stem or the affix! — <sup>13</sup> √ how ὄρες! — <sup>14</sup> √ √! — <sup>15</sup> Force of -μα! —  
<sup>16</sup> How ου! — <sup>17</sup> How fr. √ ΕΣ! — <sup>18</sup> Theme! — <sup>19</sup> Case-affix! — <sup>20</sup> Why  
ω! — <sup>21</sup> 135. N. 4. — <sup>22</sup> Formed by what three steps fr. √ ἐργ! — <sup>23</sup> ο is  
what element! — <sup>24</sup> Eng. equivalent of αἱ! — <sup>25</sup> How fr. √ βορ!

## ΔΙΑΔΟΓΟΙ.

ΖΕΥΣ, ΑΣΚΛΗΠΙΟΣ, ΚΑΙ ΗΡΑΚΛΗΣ.

1. ΖΕΥΣ. Παύσασθε, ὦ Ἀσκληπιέ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνδρες ποῖ<sup>1</sup>. ἀπρεπὴ<sup>2</sup> γὰρ ταῦτα, καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

ΗΡΑ. Ἀλλὰ<sup>3</sup> ἐθέλεις,<sup>4</sup> ὦ Ζεῦ, τουτονὶ<sup>5</sup> τὸν φαρμακείᾳ<sup>6</sup> προκατακλίνεσθαί μου ;

5

ΑΣΚ. Νὴ Δία, καὶ ἀμείνων γάρ εἰμι.<sup>7</sup>

ΗΡΑ. Κατὰ τί, ὦ ἐμβρόντητε ; ἢ διότι σε ὁ Ζεὺς<sup>8</sup> ἐκεραύνωσεν,<sup>9</sup> ἃ<sup>10</sup> μὴ θέμις ποιῶντα, νῦν δὲ κατ' ἔλεον αὐθις ἀθανασίας μετεΐληφας<sup>11</sup> ;

ΑΣΚ. Ἐπιείλησαι<sup>12</sup> γὰρ καὶ σὺ,<sup>1</sup> ὦ Ἡρακλῆς,<sup>13</sup> ἐν τῇ 10 Οἴτῃ καταφλεγείς, ὅτι μοι ὄνειδίζεις<sup>1</sup> τὸ πῦρ ;

ΗΡΑ. Οὐκ οὖν ἴσα καὶ ὅμοια βεβίωται<sup>14</sup> ἡμῖν· ὃς Διὸς μὲν υἱός<sup>15</sup> εἰμι, τοσαῦτα δὲ πεπόνηκα,<sup>1</sup> ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος. Σὺ<sup>7</sup> δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν ἴσως<sup>16</sup> 15 ἀνθρώποις χρήσιμος<sup>17</sup> ἐπιθήσειν τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

ΑΣΚ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε

SYNTAX. SUBJECT AND PREDICATE (156-161: C. 543-552.) V. N.

—<sup>1</sup> Sc. ἐρίζουσι. 156. 1, 2 ; 157. 1, R. 3. —<sup>2</sup> 157. N. 10 ; 160. 1: C. 547. —<sup>3</sup> 124. 2. —<sup>4</sup> 157. 1 (2d item), N. 5 (2d item). —<sup>5</sup> 70. N. 2. —<sup>6</sup> 127. 6 ; 158. 1. —<sup>7</sup> 157. N. 5 (2d item). —<sup>8</sup> 158. 2. —<sup>9</sup> 160. 1. —<sup>10</sup> 157. N. 10: C. 547. —<sup>11</sup> 76. N. 1 ; 157. N. 5. —<sup>12</sup> How formed? —<sup>13</sup> 42. N. 1. R. —<sup>14</sup> Therefore, equal and like things have not been performed by us in life. 157, N. 8 (3). —<sup>15</sup> 160. 2. —<sup>16</sup> 110. 1. —<sup>17</sup> 131. 4.

πρώην<sup>1</sup> ἀνήλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν<sup>2</sup> διεφθαρμένος<sup>3</sup> τῷ σώματι, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ πυρός. Ἐγώ<sup>4</sup> δέ, εἰ καὶ μηδὲν ἄλλο,<sup>5</sup> αὐτε ἐδούλευσα ὥσπερ<sup>6</sup> σὺ,<sup>5</sup> οὔτε ἔξαινον ἔρια ἐν Λυδία, πορφυρίδα<sup>7</sup> ἐνδεδυκώς, καὶ παιόμενος ὑπὸ τῆς  
5 Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας<sup>8</sup> ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα.<sup>9</sup>

ΗΡΑ. Εἰ μὴ παύσῃ λαιδορούμενός μοι, αὐτίκα<sup>10</sup> μάλα εἶσθι,<sup>11</sup> ὥς οὐ πολὺ σε ὀνήσει<sup>12</sup> ἡ ἀθανασία, ἐπεὶ ἀράμενός σε, ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα  
10 ἰάσασθαί σε, τὸ κρανίον συντριβέντα.

ΖΕΥΣ. Παύσασθέ, φημι, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν ξυνουσίαν, ἣ ἀμφοτέροις ἀποπέμψομαι ὑμᾶς τοῦ ξυμποσίου· καίτοι εὐγνωμον,<sup>13</sup> ὃ Ἡρακλῆς, προκατακλίνεσθαι<sup>14</sup> σου τὸν Ἀσκληπιὸν, ἅτε καὶ πρότερον ἀποθανόντα.

#### ΕΡΜΗΣ ΚΑΙ ΜΑΙΑ.

15 2. ΕΡΜ. Ἔστι γάρ τις, ὃ μήτερ, ἐν οὐρανῷ θεὸς ἀθληώτερος ἐμοῦ;

ΜΑΙ. Μὴ λέγε, ὃ Ἑρμῇ, τοιοῦτον μηδέν.

ΕΡΜ. Τί μὴ λέγω, ὃς τοσαῦτα πράγματα ἔχω,<sup>15</sup> μόνος κάμνων, καὶ πρὸς τοσαύτας<sup>16</sup> ὑπηρεσίας διασπώμενος; ἔωθεν<sup>17</sup>  
20 μὲν γὰρ ἐξαναστάντα<sup>18</sup> σαίρειν τὸ συμπόσιον δεῖ<sup>19</sup>· καὶ διαστρώσαντα τὴν κλισίαν, εἴτα εὐθετήσαντα ἕκαστα, παρεστάναι<sup>20</sup> τῷ Διὶ, καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα<sup>21</sup>· καὶ ἐπανελθόντα ἔτι κεκοι-  
μένον παρατιθέναι<sup>22</sup> τὴν ἀμβροσίαν· πρὶν δὲ τὸν νεώνητον<sup>23</sup>

1 122. — 2 73. 2. — 3 107 (2). — 4 Why used? — 5 Pred. 1 — 6 123. N. 4: C. 528. h. — 7 127. 2. — 8 135. N. 3. — 9 I. e. Megara. — 10 C. 321 (2). — 11 Pers. end? — 12 118. O. — 13 157. N. 10; 160, and 1 (2d clause), N. 1. — 14 159. 2, N. 1. — 15 157. N. 6. — 16 Expresses quality or quantity? — 17 121. 2. — 18 158. 2. — 19 159. 1, 2, Ns. 1, 2. — 20 91. N. 7. — 21 135. 1. — 22 117. 8. — 23 135. N. 2.

τοῦτον οἰνοχόον ἦκειν, καὶ τὸ νέκταρ ἐγὼ ἐνέχεον. Τὸ δὲ πάντων δεινότατον,<sup>1</sup> ὅτι μὴδὲ νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ Πλούτωνι ψυχαγωγεῖν, καὶ νεκροπομπὸν<sup>2</sup> εἶναι, καὶ παρεστάναι τῷ δικαστηρίῳ.<sup>3</sup> Οὐ γὰρ ἱκανά ποι τὰ τῆς ἡμέρας ἔργα, ἐν παλαιίστραις εἶναι, καὶ ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι καὶ κερικὰ<sup>4</sup> συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Δήδας τέκνα παρ'<sup>5</sup> ἡμέραν ἐκάτερος<sup>6</sup> ἐν οὐρανῷ ἢ ἐν Ἀίδου εἰσίν. Ἐμοὶ δὲ καθ' ἐκάστην ἡμέραν καὶ ταῦτα κάκεῖνα<sup>7</sup> ποιεῖν<sup>8</sup> ἀναγκαῖον.<sup>9</sup> Καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης ἐκ 10 γυναικῶν δυστήνων<sup>10</sup> γενόμενοι, εὐωχούνται<sup>11</sup> ἀφρόντιδες· οἱ δὲ Μαΐας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἤκουτά με ἀπὸ Σιδῶνος παρὰ τῆς Κάδμου θυγατρὸς,<sup>12</sup> ἐφ' ἣν πέπομφε<sup>13</sup> με ὀφόμενον ὃ τι πράττει ἡ<sup>14</sup> παῖς, μὴδὲ ἀναπνεύσαντα πέπομφεν αὐθις<sup>15</sup> ἐς τὸ Ἄργος ἐπισκεψόμενον τὴν 15 Δανάην· Εἴτ' ἐκεῖθεν<sup>16</sup> ἐς Βοιωτίαν, φησὶν, ἔλθων, ἐν παρόδῳ τὴν Ἀντιόπην ἰδέ.<sup>17</sup> Καὶ ὅλως ἀπηγόρευκα ἤδη. Εἰ γοῦν μοι δυνατόν ἦν, ἡδέως ἂν ἤξίωσα<sup>18</sup> πεπράσθαι, ὥσπερ<sup>19</sup> οἱ ἐν γῇ κακῶς δουλεύοντες.<sup>20</sup>

ΜΑΙ. Ἐα ταῦτα, ὦ τέκνον. Χρὴ<sup>21</sup> γὰρ πάντα ὑπηρετεῖν 20 τῷ πατρὶ, νεανίαν ὄντα. Καὶ νῦν ὥσπερ ἐπέμφθης,<sup>22</sup> σόβει ἐς Ἄργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβης<sup>24</sup>. ὀξύχολοι γὰρ οἱ ἐρῶντες.

<sup>1</sup> Sc. ἐστὶ. Subj. = ὅτι — δικαστηρίῳ. 159. 2, N. 1. — <sup>2</sup> Th. ? — <sup>3</sup> 131. 1. — <sup>4</sup> Lit. Along side a day = near, or by, a day = passing by a day = every other day. — <sup>5</sup> 73. 2. — <sup>6</sup> 24. — <sup>7</sup> 159. 2 : C. 620. a. — <sup>8</sup> 160. N. 1 ; 131. 1. — <sup>9</sup> C. 325. b. — <sup>10</sup> 82. 3. — <sup>11</sup> 157. R. 2. — <sup>12</sup> Or ἀδελφῆς, i. e. Europa, daughter of Agenor. — <sup>13</sup> How fr. √ πεμπ ! 98. N. 2. — <sup>14</sup> 30. 2 (2d item). — <sup>15</sup> Theme ? — <sup>16</sup> 121. 2. — <sup>17</sup> Acc. ! 93. N. 2. — <sup>18</sup> C. 545. a. and N. — <sup>19</sup> C. 328. b. — <sup>20</sup> Pred. ? — <sup>21</sup> Log. subj. ? — <sup>22</sup> Why φ ?

## ΖΕΥΣ ΚΑΙ ΓΑΝΥΜΗΔΗΣ.

3. ΖΕΥΣ. Ἄγε, ὦ Γανύμηδες, φίλησόν με ἤδη, ὅπως εἰδῆς οὐκέτι ράμφος ἀγκύλον με ἔχοντα, οὐδ' ὄνυχας ὀξεῖς, οὐδὲ πτερὰ, οἷς ἐφαινόμην σοι, πτηνὸς<sup>1</sup> εἶναι δοκῶν.

ΓΑΝ. Ἄνθρωπε, οὐκ αἰετὸς<sup>2</sup> ἄρτι ἦσθα, καὶ καταπτάμενος<sup>3</sup> ἤρπασάς με ἀπὸ μέσου τοῦ ποιμνίου<sup>4</sup>; πῶς οὖν τὰ μὲν πτερὰ ἐκείνά σοι ἐξερρύηκε, σὺ δ' ἄλλος ἤδη ἀναπέφνηας<sup>5</sup>;

ΖΕΥΣ. Ἄλλ' οὔτε ἄνθρωπον ὀράς, ὦ μειράκιον, οὔτε αἰετὸν, ὃ δὲ πάντων βασιλεὺς<sup>6</sup> τῶν θεῶν εἰμι, πρὸς τὸν καιρὸν ἀλλάξας ἐμαυτόν.

10 ΓΑΝ. Τί φῆς; σὺ γὰρ εἰ ὁ Πᾶν ἐκείνος; εἰτα πῶς σύριγγα οὐκ ἔχεις, οὐδὲ κέρατα, οὐδὲ λάσιος εἰ τὰ σκέλη;

ΖΕΥΣ. Μόνον γὰρ ἐκείνον ἡγή<sup>7</sup> θεόν;

ΓΑΝ. Ναί· καὶ θύομέν γε αὐτῷ ἑνορχιν τράγον ἐπὶ τὸ σπήλαιον ἄγοντες, ἔνθα<sup>8</sup> εἰστίκει.<sup>9</sup> Σὺ δὲ ἀνδραποδιστής<sup>10</sup> 15 τις εἶναί μοι δοκεῖς.

ΖΕΥΣ. Εἰπέ μοι, Διὸς οὐκ ἤκουσας ὄνομα, οὐδὲ βωμόν εἶδες ἐν τῷ Γαργάρῳ τοῦ ὕντος, καὶ βροντῶντος, καὶ ἀστραπαῶς ποιούντος;

ΓΑΝ. Σὺ, ὦ βέλτιστε, φῆς εἶναι,<sup>11</sup> ὃς πρώην κατέχεας<sup>12</sup> 20 ἡμῖν τὴν πολλὴν χάλαζαν, ὃ οἰκεῖν ὑπεράνω λεγόμενος, ὃ ποιῶν τὸν ψόφον, ὃ τὸν κριὸν ὃ πατὴρ ἔθυσεν; εἰτα τί ἀδικήσαντά<sup>13</sup> με ἀνήρπασας, ὦ βασιλεῦ<sup>14</sup> τῶν θεῶν; Τὰ δὲ πρόβατα ἴσως οἱ λύκοι διαρπάσσονται ἤδη, ἐρήμοις ἐπιπεσόντες.

<sup>1</sup> 132. 3. — <sup>2</sup> 160. 2. οὐκ qualifies ἤρπασας as well as ἦσθα. — <sup>3</sup> How fr. prim. √ ΠΤΑ! 118. 1; 117. 12, 11. — <sup>4</sup> 127. 2; 26. 1. Full form? — <sup>5</sup> σὺ why expressed! 157. N. 5. — <sup>6</sup> 99. — <sup>7</sup> What has become of the regular pers. end.? — <sup>8</sup> 121. 1 (3). — <sup>9</sup> Sc. Πᾶν, i. e. an image of Pan. — <sup>10</sup> 161. 1. — <sup>11</sup> Pred. or copula? Meaning if a pred.? Why no subj.? 158. 3. — <sup>12</sup> Aor. how peculiar! — <sup>13</sup> = Eng. What injustice did he that, etc. — <sup>14</sup> √! 38. 3.

ΖΕΤΣ. Ἔτι γὰρ μέλει σοι τῶν προβάτων ἀθανάτῃ γε-  
γεννημένῃ, καὶ ἐνταῦθα<sup>1</sup> συνεσομένη μεθ' ἡμῶν ;

ΓΑΝ. Τί λεγεις ; οὐ γὰρ κατάρξεις με ἤδη ἐς τὴν Ἰδν  
τήμερον<sup>2</sup> ;

ΖΕΤΣ. Οὐδαμῶς, ἐπεὶ μάτην αἰετὸς ἂν εἴη<sup>3</sup> ἀντὶ θεοῦ 5  
γεγεννημένος.<sup>4</sup>

ΓΑΝ. Οὐκοῦν ἐπιζητήσει με ὁ πατήρ, καὶ ἀγανακτήσει  
μὴ εὐρίσκων, καὶ πληγὰς ὕστερον λήψομαι, καταλυπὼν τὸ  
ποίμνιον.

ΖΕΤΣ. Ποῦ<sup>5</sup> γὰρ ἐκεῖνος ὄψεται σε ;

10

ΓΑΝ. Μηδαμῶς· ποθῶ γὰρ ἤδη αὐτόν. Εἰ δ' ἀπάξει  
με, ὑπισχνουμαί σοι καὶ ἄλλον<sup>7</sup> παρ' αὐτοῦ κριὸν τεθύσεσθαι<sup>8</sup>  
λύτρα ὑπὲρ ἐμοῦ. Ἐχομεν δὲ τὸν τριετή, τὸν μέγαν, δι  
ηγείται πρὸς τὴν νομήν.

ΖΕΤΣ. Ὡς ἀφελὴς ὁ παῖς ἐστὶ, καὶ ἀπλοῖκός, καὶ αὐτὸ 15  
δὴ τοῦτο παῖς ἐστὶ. — ἀλλ', ὦ Γανύμηδες,<sup>9</sup> ἐκείνα μὲν πάντα  
χαίρειν<sup>10</sup> ἔα, καὶ ἐπιλάβου αὐτῶν, τοῦ ποιμνίου, καὶ τῆς Ἰδης.  
Σὺ δὲ (ἤδη γὰρ ἐπουράνιος εἶ) πολλὰ εὖ ποιήσεις ἐντεῦθεν  
καὶ τὸν πατέρα, καὶ τὴν πατρίδα. Καὶ ἀντὶ μὲν τυροῦ καὶ  
γάλακτος ἀμβροσίαν ἔδῃ,<sup>11</sup> καὶ νέκταρ πίνῃ.<sup>12</sup> Τοῦτο μὲν- 20  
τοι καὶ τοῖς ἄλλοις ἡμῖν αὐτὸς παρέξεις ἐγγέων. Τὸ δὲ  
μέγιστον, οὐκέτι ἄνθρωπος,<sup>13</sup> ἀλλὰ θεὸς<sup>14</sup> ἀθάνατος γενήσῃ,  
καὶ ἀστέρα<sup>15</sup> σον φαίνεσθαι ποιήσω κάλλιστον,<sup>16</sup> καὶ ὅλως  
εὐδαίμων ἔσῃ.

ΓΑΝ. Ἦν δὲ παίζειν ἐπιθυμήσω, τίς συμπαίξεταιί μοι ; 25  
ἐν γὰρ τῇ Ἰδῇ πολλοὶ ἡλικιώται ἡμεν.

ΖΕΤΣ. Ἐξεις κἀνταῦθα τὸν συμπαίξόμενόν σοι τουτονι<sup>17</sup>

<sup>1</sup> 121. (3). — <sup>2</sup> 122. — <sup>3</sup> γ = Ἐ. 118. Εἰμί. N. 1. Opt. ; 117. 5. — <sup>4</sup> 91.  
3. — <sup>5</sup> = here what Eng. pronoun ! — <sup>6</sup> 123. — <sup>7</sup> Obj. of ὑπισχνουμαί or  
subj. of τεθύσεσθαι ! — <sup>8</sup> 112. — <sup>9</sup> How formed ! — <sup>10</sup> 158. 3. — <sup>11</sup> 118. E.  
Tense ! — <sup>12</sup> 118. II. Tense ! — <sup>13</sup> Pred ! — <sup>14</sup> 160. 2. — <sup>15</sup> I. e. probably  
Aquarius. — <sup>16</sup> Why λλ ? — <sup>17</sup> 70. N. 2.



τὸν Ἑρωτα, καὶ ἀστραγάλους μάλα πολλούς. Θάρρει μόνον, καὶ φαιδρὸς ἴσθι,<sup>1</sup> καὶ μηδὲν ἐπιπόθει τῶν κάτω.

ΓΑΝ. Τί δαὶ ὑμῖν χρήσιμος<sup>2</sup> ἂν γεναίμην; ἢ ποιμαίνειν δεήσει κἀνταῦθα<sup>3</sup>;

5 ΖΕΤΣ. Οὐκ· ἀλλ' οἰνοχοήσεις, καὶ ἐπὶ τοῦ νέκταρος τετάξῃ,<sup>4</sup> καὶ ἐπιμελήσῃ τοῦ συμποσίου.

ΓΑΖ. Τοῦτο μὲν οὐ χαλεπὸν· οἶδα γὰρ ὡς χρὴ<sup>5</sup> ἐγχεῖν<sup>6</sup> τὸ γάλα,<sup>7</sup> καὶ ἀναδοῦναι τὸ κισσύβιον.<sup>8</sup>

ΖΕΤΣ. Ἴδου, πάλιν οὗτος καὶ γάλακτος μνημονεύει, καὶ  
10 ἀνθρώποις διακονήσεσθαι<sup>9</sup> οἴεται. Τουντὶ δὲ ὁ οὐρανὸς ἐστὶ, καὶ πίνομεν, ὥσπερ ἔφην, τὸ νέκταρ.

ΓΑΝ. Ἥδιον, ὦ Ζεῦ, τοῦ γάλακτος;

ΖΕΤΣ. Εἴσῃ μετ' ὀλίγον, καὶ γευσάμενος οὐκ ἔτι κοθή-  
σεις τὸ γάλα. Νῦν δὲ ἄπαγε αὐτὸν, ὦ Ἑρμῇ, καὶ πίνοντα  
15 τῆς ἀθανασίας, ἄγε οἰνοχοήσοντα<sup>10</sup> ἡμῖν, διδάξας πρότερον ὡς χρὴ ὀρέγῃ τὸν σκύφον.

#### ΚΥΚΛΩΦ ΚΑΙ ΠΟΣΕΙΔΩΝ.

4. ΚΤΚ. ὦ πάτερ,<sup>11</sup> οἶα<sup>12</sup> πέπονθα<sup>13</sup> ὑπὸ τοῦ καταράτου  
ξένου, ὃς μεθύσας ἐξετύφλωσέ<sup>14</sup> με, ποιμαίνοντα ἐπιχειρήσας.<sup>14</sup>

ΠΟΣ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε<sup>15</sup>;

20 ΚΤΚ. Τὸ μὲν πρῶτον Οὐτῶ αὐτὸν ἀπεκάλει· ἐπεὶ δὲ  
διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι<sup>16</sup> ἔφην.

ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον<sup>17</sup>. ἐξ Ἰλίου δ'  
ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἐπράξεν, οὐδὲ πάνυ εὐθαρσῆς<sup>18</sup> ὢν;

<sup>1</sup> = √ ἰα + θι = ἰσ + θι. 118. Εἶδω. N. 1. — <sup>2</sup> Predicative word, after γένοίμην. — <sup>3</sup> = καὶ ἐνταῦθα, and, there, = Eng. there too. — <sup>4</sup> You shall be set (installed) over the nectar, i. e. have charge of it. — <sup>5</sup> Subj. ? — <sup>6</sup> Synop. ? — <sup>7</sup> Nom. how formed ? — <sup>8</sup> Shepherd's drinking-cup made of κισσός, ivy. — <sup>9</sup> 158. 2. — <sup>10</sup> = inf. to pour wine. — <sup>11</sup> 40. N. 3 (1), 2d item. — <sup>12</sup> = √ ὀ + -ια (-ος), 73; 131. 1. — <sup>13</sup> 99. Subj. why omitted? Log. Pred. ? — <sup>14</sup> Theme ! — <sup>15</sup> Pred. of this sent. ? — <sup>16</sup> Subj. ? 158. 2. — APPPOSITION. (S. 136. C. 331–334.) V. N. — <sup>17</sup> 136. 1; 130 : C. 331, 332, Rs. 1, 2. — <sup>18</sup> How formed ?

**ΚΤΚ.** Κατελαβον<sup>1</sup> ἐν τῷ ἄντρῳ, ἀπὸ τῆς νομῆς ἀναστρέψας, πολλοὺς τινας ἐπιβουλεύοντας δηλονότι τοῖς ποιμνίοις. Ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ ἔστι μοι παμμεγέθης,) καὶ τὸ πῦρ ἀνέκαυσα,<sup>2</sup> ἐναυσάμενος ὃ ἔφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν<sup>3</sup> ἀποκρύπτειν αὐτοὺς πειρώ- 5 μενοι. Ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν,<sup>4</sup> κατέφαγον, ληστὰς ὄντας. Ἐνταῦθα ὁ πανουργότατος ἐκεῖνος, εἴτε Οὔτις,<sup>5</sup> εἴτε Ὀδυσσεὺς<sup>6</sup> ἦν, δίδωσί μοι πιεῖν φάρμακόν<sup>7</sup> τι ἐγχέας,<sup>8</sup> ἡδὺ μὲν καὶ εὖοσμον, ἐπιβουλότατον δὲ, καὶ παραχωδέστατον<sup>9</sup>· ἅπαντα γὰρ εὐθὺς ἐδόκει<sup>9</sup> μοι περιφέρεσθαι 10 πiónτι,<sup>10</sup> καὶ τὸ σπήλαιον αὐτὸ ἀναστρέφετο, καὶ οὐκέτι ὁλως ἐν ἐμαυτῷ<sup>11</sup> ἤμην<sup>12</sup>. τέλος<sup>13</sup> δὲ ἐς ὕπνον κατεσπάσθην.<sup>14</sup> Ὁ δὲ, ἀποξύσας τὸν μοχλόν, καὶ πυρώσας γε προσέτι, ἐτύφλωσέ<sup>11</sup> με καθεύδοντα· καὶ ἀπ' ἐκείνου<sup>15</sup> τυφλός<sup>5</sup> εἰμί σοι, ὦ Πόσειδον.<sup>16</sup>

**ΠΟΣ.** Ὡς βαθὺν<sup>17</sup> ἐκοιμήθης, ὦ τέκνον, ἧς οὐκ ἐξέθορες μεταξὺ τυφλούμενος. Ὁ δ' αὖν Ὀδυσσεὺς πῶς διέφυγεν; οὐ γὰρ αὖν, εὖ οἶδ' ὅτι, ἐδυνήθη ἀποκινήσαι τὴν πέτραν ἀπὸ τῆς θύρας.

**ΚΤΚ.** Ἀλλ' ἐγὼ ἀφείλον,<sup>18</sup> ὥς μᾶλλον αὐτὸν λάβοιμι 20 ἐξίοντα. Καὶ καθίσας παρὰ τὴν θύραν ἐθήρων<sup>19</sup> τὰς χεῖρας ἐκπετάσας,<sup>14</sup> μόνᾳ παρῆς<sup>20</sup> τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος<sup>21</sup> τῷ κριῶ, ὅποσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

**ΠΟΣ.** Μανθάνω, ὅπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξεληθὼν σε.

<sup>1</sup> Log. Subj. ? — <sup>2</sup> Cf. Eng. *kindled up*. Old pres. ? — <sup>3</sup> = copula; . w. *πειρώμενοι* = gram. pred. Cf. K. 240. 2. d. — <sup>4</sup> Subj. ? — <sup>5</sup> Why nom. ? — <sup>6</sup> Meaning wine. — <sup>7</sup> 104. N. 1. — <sup>8</sup> 57. 4; 131. 6. *-ως* = *resemblance*, *-like*. fr. *εἶδ*, see. — <sup>9</sup> 157. 2: C. 549. — <sup>10</sup> 105. — <sup>11</sup> *√* ? — <sup>12</sup> 118. *Εἰμί*. Imp. mid. — <sup>13</sup> 124. 2. — <sup>14</sup> Verb-*√* ! — <sup>15</sup> *From that*, sc. time, occasion, circumstance: generally sc. χρόνος. — <sup>16</sup> 38. N. 2. — <sup>17</sup> Sc. ὕπνον. — <sup>18</sup> Cf. Eng. *I took it off*. — <sup>19</sup> Why *ω* ? — <sup>20</sup> 118. *Ἰημι*. — <sup>21</sup> Why *ει* !

Ἄλλὰ τοὺς ἄλλους γε Κύκλωπας<sup>1</sup> σ' ἔδει ἐπιβοήσασθαι<sup>2</sup> ἐπ' αὐτόν.

ΚΤΚ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον· ἐπεὶ δὲ ἤρουντο τοῦ ἐπιβουλεύσαντος τοῦνομα, κὺγὼ ἔφην ὅτι Οὐτίς<sup>3</sup> ἔστι, 5 μελαγχολᾶν οἰηθέντες με, ὥχοντο ἀπιόντες. Οὕτω κατεσοφίσάτο με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὁ μάλιστα ἠνίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, Οὐδ' ὁ πατήρ, φησιν, ὁ Ποσειδῶν, ἰάσεται σε.

ΠΟΣ. Θάρρει, ὦ τέκνον, ἀμυνοῦμαι γὰρ αὐτόν, ὥς μάθῃ, 10 ὅτι, εἰ καὶ πῆρωςίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον,<sup>4</sup> τὰ γοῦν τῶν πλεόντων ἐπ' ἐμοὶ ἔστι· πλεῖ δὲ ἔτι.

#### ΠΑΝΟΠΗ ΚΑΙ ΓΑΛΗΝΗ.

5. ΠΑΝ. Εἶδες, ὦ Γαλήνη, χθὲς οἷα ἐποίησεν ἡ Ἔρις παρὰ τὸ δεῖπνον ἐν Θετταλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλήθη<sup>5</sup> ἐς τὸ συμπόσιον;

15 ΓΑΛ. Οὐ ξυνειστιώμην<sup>6</sup> ὑμῖν ἔγωγε<sup>7</sup>· ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον ἐν τοσούτῳ φυλάττειν<sup>8</sup> τὸ πέλαγος. Τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παρούσα;

ΠΑΝ. Ἡ Θέτις μὲν ἤδη καὶ ὁ Πηλεὺς ἀπεληλύθεισαν ἐς τὸν θάλαμον, ὑπὸ τῆς Ἀμφιτρίτης καὶ τοῦ Ποσειδῶνος παρα- 20 πεμφθέντες. Ἡ Ἔρις δ' ἐν τοσούτῳ λαθοῦσα<sup>9</sup> πάντας, (ἐδυνήθη δὲ ῥαδίως,<sup>10</sup> τῶν μὲν πινόντων, ἐνίων δὲ κροτούντων, ἢ τῷ Ἀπόλλωνι κιθαρίζοντι, ἢ ταῖς Μούσαις ἀδούσαις<sup>10</sup> προσεχόντων τὸν νοῦν,) ἐνέβαλεν ἐς τὸ ξυμπόσιον μῆλόν τι πάγκαλον, χρυσοῦν ὄλον, ὦ Γαλήνη. Ἐπεγέγραπτο<sup>11</sup> δὲ, 25 Ἡ ΚΑΛΗ ΛΑΒΕΤΩ. Κυλινδούμενον δὲ τοῦτο, ὥσπερ

<sup>1</sup> 159. N. 1. — <sup>2</sup> Relation to the sentence? — <sup>3</sup> 160. 2. — <sup>4</sup> 160. N. 1. — <sup>5</sup> Theme! — <sup>6</sup> Aug.! — <sup>7</sup> Force of -γε! — <sup>8</sup> 6. N. (2). — <sup>9</sup> Lit. *escaping* (the notice of) *all* = Eng. *without any one knowing it*. — <sup>10</sup> Why; subj.! — <sup>11</sup> 108. subj.!

ἐξεπίτηδες, ἦκεν ἔνθα<sup>1</sup> Ἡρα τε καὶ Ἀφροδίτη καὶ Ἀθηνᾶ<sup>2</sup>  
κατεκλίνοντο.<sup>3</sup> Κῦπειδ' ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ  
γεγραμμένα, αἱ μὲν Νηρηίδες ἡμεῖς ἀπεσιωπήσαμεν<sup>4</sup>. τί γὰρ  
ἔδει ποιεῖν,<sup>5</sup> ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιούντο<sup>6</sup> ἐκάστη,  
καὶ αὐτῆς εἶναι τὸ μῆλον ἡξίου. Καὶ εἰ μὴ γε ὁ Ζεὺς 5  
διέστησεν αὐτάς, καὶ ἄχρι χειρῶν ἂν τὸ πρᾶγμα προухώρη-  
σεν. Ἀλλ' ἐκείνος, Αὐτὸς μὲν οὐ δικάσω, φησὶ, περὶ τούτου,  
(καίτοι γε ἐκεῖναι ἡροῦντο αὐτὸν δικάσαι,) ἄπιτε<sup>7</sup> δὲ ἐς τὴν  
Ἰδην παρὰ τὸν Πάρῳ τὸν Πριάμου παῖδα,<sup>8</sup> ὃς οἶδέ τε δια-  
γῶναι τὸ κάλλιον, φιλόκαλος ὢν, καὶ οὐκ ἂν ἐκείνος δικάσειε 10  
κακῶς.

ΓΑΛ. Τί οὖν αἱ θεαί,<sup>9</sup> ὦ Πανόπη;

ΠΑΝ. Τήμερον,<sup>10</sup> οἶμαι, ἀπίασι<sup>11</sup> ἐς τὴν Ἰδην.

ΓΑΛ. Καὶ τίς ἥξει μετὰ μικρὸν ἀπαγγελῶν<sup>12</sup> ἡμῖν τὴν  
κρατοῦσαν; 15

ΠΑΝ. Ἦδη σοί φημι, οὐκ ἄλλη κρατήσει, τῆς Ἀφροδίτης  
ἀγωνιζομένης, ἣν μὴ τι πάνυ ὁ διαιτητὴς ἀμβλυώττη.

#### ΧΑΡΩΝ, ΕΡΜΗΣ, ΚΑΙ ΝΕΚΡΟΙ ΔΙΑΦΟΡΟΙ.

6. ΧΑΡ. Ἀκούσατε, ὥς ἔχει<sup>13</sup> ἡμῖν τὰ πράγματα. Μικρ-  
ὸν μὲν ἡμῖν, ὥς ὁράτε, τὸ σκαφίδιον καὶ ὑπόσαθρόν ἐστι,  
καὶ διαρρέει τὰ πολλὰ,<sup>14</sup> καὶ ἣν τραπῇ ἐπὶ θάτερα,<sup>15</sup> οἰχήσεται 20  
περιτραπέν. Ὑμεῖς δὲ τοσοῦτοι ἅμα ἦκετε, πολλὰ ἐπιφερόμενοι  
ἕκαστος. Ἦν οὖν μετὰ τούτων ἐμβῆτε, δέδια μὴ ὕστερον<sup>16</sup>  
μετανοήσητε, καὶ μάλιστα<sup>16</sup> ὅπόσοι νεῖν οὐκ ἐπίστασθε.

<sup>1</sup> Adv. of *what*? — <sup>2</sup> Why not -νῇ? 2. N. 3 (6). — <sup>3</sup> I. e. at table. 157.  
3: C. 544. — <sup>4</sup> 157. 3 (2d sentence). — <sup>5</sup> ποιεῖν τί = subj. 159. 1, 2, N. 2:  
C. 546. γ. — <sup>6</sup> C. 544. N. a. — <sup>7</sup> 93. N. 3. — <sup>8</sup> 136. 1: C. 331, 332, Rs.  
1, 2. — <sup>9</sup> Pred.? — <sup>10</sup> = T (or Σ), insignificant prefix, + ἡμερ(α), *day*  
+ -ον, affix. — <sup>11</sup> M. v. ? — <sup>12</sup> = Eng. inf. to announce. — <sup>13</sup> 157. 2: C.  
549. a. — <sup>14</sup> Lit. as to many respects = *much*. — <sup>15</sup> = τὰ ἕτερα = ταῖτα  
= τὰτ-, 24. = θάτ-, 14. N. 1. — <sup>16</sup> 160. N. 1.

NEK. Πῶς οὖν ποιήσαντες εὐπλοήσομεν ;

XAP. Ἐγὼ ὑμῖν φράσω. Γυμνοὺς ἐπιβαίνειν χρή, τὰ περιττὰ<sup>1</sup> ταῦτα<sup>2</sup> πάντα<sup>2</sup> ἐπὶ τῆς ἡϊόνος καταλιπόντας. Μόλις γὰρ ἂν καὶ οὕτω δέξαιτο ὑμᾶς τὸ πορθμεῖον. Σοὶ δὲ, ὦ Ἑρμῇ, μελήσει<sup>3</sup> τὸ ἀπὸ τούτου<sup>4</sup> μηδένα παραδέχεσθαι αὐτῶν, ὃς ἂν μὴ ψιλὸς ᾖ, καὶ τὰ ἔπιπλα, ὥσπερ ἔφην, ἀποβαλὼν.<sup>5</sup> Παρὰ δὲ τὴν ἀποβάθραν ἐστὼς<sup>6</sup> διαγίνωσκε αὐτοὺς, καὶ ἀναλάμβανε, γυμνοὺς ἐπιβαίνειν ἀναγκάζων.

ERM. Εὐ λέγεις<sup>7</sup>· καὶ οὕτω ποιήσωμεν.<sup>7</sup> Οὐτοσί<sup>8</sup> τίς ὁ  
10 πρῶτός ἐστι ;

MEN. Μένιππος ἔγωγε.<sup>9</sup> Ἄλλ' ἰδοὺ ἡ πῆρα μοι, ὦ Ἑρμῇ, καὶ τὸ βάκτρον ἐς τὴν λίμνην ἀπερρίφθων.<sup>10</sup> Τὸν τρίβωνα δὲ οὐδ' ἐκόμισα, εὐ ποιῶν.<sup>10</sup>

ERM. Ἐμβαινε, ὦ Μένιππε ἀνδρῶν ἄριστε, καὶ τὴν  
15 προεδρίαν ἔχε παρὰ τὸν κυβερνήτην<sup>11</sup> ἐφ' ὑψηλοῦ,<sup>12</sup> ὥς ἐπισκοπῆς ἅπαντας. Ὁ δὲ τὴν πορφυρίδα<sup>13</sup> οὐτοσί, καὶ τὸ διάδημα, ὁ βλοσυρὸς,<sup>14</sup> τίς ὢν τυγχάνεις<sup>15</sup> ;

ΛΑΜΠ. Λάμπιχος, Γελῶν τύραννος.<sup>14</sup>

ERM. Τί οὖν, ὦ Λάμπιχε, τοσαῦτα ἔχων πάρει<sup>16</sup> ;

20 ΛΑΜΠ. Τί οὖν ; Ἐχρῆν, ὦ Ἑρμῇ, γυμνὸν ἦκειν τύραννον ἄνδρα<sup>17</sup> ;

ERM. Τύραννον μὲν οὐδαμῶς, νεκρὸν δὲ μάλα· ὥστε ἀπόθου<sup>18</sup> ταῦτα.

ΛΑΜΠ. Ἰδού σοι ὁ πλοῦτος ἀπερρίπται.

ADJECTIVES. (137, 138. C. 444-489.) V. N. —<sup>1</sup> Sc. πράγματα. 137. 1 ; 138. 1 : C. 444 and N. ; 447. γ. —<sup>2</sup> 137. 1 (2d item) : C. 73. (v. N.) —<sup>3</sup> Subj. = παραδέχεσθαι. 159. 2, N. 2. —<sup>4</sup> 138. 1 : C. 447. α ; 449. β. —<sup>5</sup> 105. —<sup>6</sup> 91. N. 7. —<sup>7</sup> Subj. ? —<sup>8</sup> Force of εἰ ! —<sup>9</sup> 64. N. 1. Pred. or subj. ! —<sup>10</sup> οὐδ' — ποιῶν = Eng. *I did well that I did not bring*. —<sup>11</sup> Force of -της ! —<sup>12</sup> High what ! —<sup>13</sup> Sc. φέρων. —<sup>14</sup> Construction ! —<sup>15</sup> Lit. *happen being* = Eng. *happen to be*. —<sup>16</sup> 118. Εἰμί. N. 1. —<sup>17</sup> 136. 1, R. : C. 448. 4. γυμνὸν — ἄνδρα = log. subj. —<sup>18</sup> 117. N. 9.

ΕΡΜ. Καὶ τὸν τύφον ἀπόρριψον, ὦ Λάμπιχε, καὶ τὴν ὑπεροψίαν· βαρήσει<sup>1</sup> γὰρ τὸ πορθμεῖον συνεμπεσόντα.<sup>2</sup>

ΔΑΜΠ. Οὐκοῦν ἀλλὰ τὸ διάδημα ἔασόν με ἔχειν, καὶ τὴν ἑφесτρίδα.

ΕΡΜ. Οὐδαμῶς· ἀλλὰ καὶ ταῦτα<sup>3</sup> ἄφες.<sup>4</sup> 5

ΔΑΜΠ. Εἶεν· τί ἔτι<sup>5</sup>; πάντα γὰρ ἀφήκα,<sup>6</sup> ὡς ὀράς.

ΕΡΜ. Καὶ τὴν ὁμότητα, καὶ τὴν ἄνοιαν, καὶ τὴν ὕβριν, καὶ τὴν ὀργήν, καὶ ταῦτα ἄφες.

ΔΑΜ. Ἴδού σοι ψιλὸς εἰμι.

ΕΡΜ. Ἐμβαινε ἤδη. Σὺ δὲ ὁ παχὺς, ὁ πολὺσαρκος, τίς εἶ;

ΔΑΜ. Δαμασσίας ὁ ἀθλητής.

ΕΡΜ. Ναὶ ἔοικας<sup>8</sup>· οἶδα γὰρ σε πολλάκις<sup>7</sup> ἐν ταῖς παλαίστραις ἰδών.

ΔΑΜ. Ναὶ, ὦ Ἑρμῆ. Ἀλλὰ παράδεξαι<sup>8</sup> με γυμνὸν 15 ὄντα.

ΕΡΜ. Οὐ γυμνὸν, ὦ βέλτιστε, τοσαύτας σῦρκας περιβεβλημένον· ὥστε ἀποδύθαι αὐτὰς, ἐπεὶ καταδύσεις τὸ σκάφος, τὸν ἕτερον πόδα ὑπερθεῖς μόνον. Ἀλλὰ καὶ τοὺς στεφάνους τούτους ἀπόρριψον, καὶ τὰ κηρύγματα. 20

ΔΑΜ. Ἴδού σοι γυμνὸς, ὡς ὀράς, ἀληθῶς εἰμι, καὶ ἰσοστάσιος τοῖς ἄλλοις νεκροῖς.

ΕΡΜ. Οὕτως ἄμεινον ἂβαρῇ εἶναι<sup>9</sup>· ὥστε ἔμβαινε. Καὶ σὺ δὲ τὸν πλοῦτον ἀποθέμενος, ὦ Κράτων, καὶ τὴν μαλακίαν δὲ προσέτι, καὶ τὴν τρυφήν, μηδὲ τὰ ἐντάφια κόμιζε, μηδὲ τὰ τῶν προγόνων ἀξιώματα· κατάλιπε δὲ καὶ γένος, καὶ δόξαν, καὶ εἴ ποτέ σε ἡ πόλις ἀνεκήρυξεν,<sup>10</sup> καὶ τὰς τῶν ἀνδριάντων

<sup>1</sup> How sing. ? — <sup>2</sup> Sc. ταῦτα. 137. 2. — <sup>3</sup> These too. — <sup>4</sup> 117. N. 11. —

<sup>5</sup> Complete the sentence. — <sup>6</sup> Tense how formed ? — <sup>7</sup> 120. — <sup>8</sup> 88. 3. — imper. = subj. perhaps of χρή understood. — <sup>9</sup> Pred. and subj. of this sentence ! Of εἶναι ! — <sup>10</sup> I. e. as benefactor.

ἐπιγραφὰς, μηδὲ ὅτι μέγαν τάφον ἐπὶ σοὶ ἔχωσαν<sup>1</sup> λέγε·  
βαρύνει<sup>2</sup> γὰρ καὶ ταῦτα μνημονευόμενα.

ΚΡΑΤ. Οὐχ ἑκὼν μὲν, ἀπορρίψω δέ· τί γὰρ ἂν καὶ  
πάθοιμι;

5 ΕΡΜ. Βαβαί! σὺ δὲ ὁ ἔνοπλος, τί βούλει; ἢ τί τὸ  
τρόπαιον<sup>3</sup> τοῦτο φέρεις;

ΣΤΡΑΤ.<sup>4</sup> Ὅτι ἐνίκησα, ὦ Ἑρμῇ, καὶ ἡρίστευσα,<sup>5</sup> καὶ ἡ  
πόλις ἐτίμησέ με.

ΕΡΜ. Ἀφες<sup>6</sup> ὑπὲρ γῆς τὸ τρόπαιον· ἐν Ἀίδου γὰρ  
10 εἰρήνη,<sup>7</sup> καὶ οὐδὲν ὅπλων δεήσει.<sup>8</sup> Ὁ σεμνὸς<sup>9</sup> δὲ οὗτος ἀπο  
γε τοῦ σχήματος,<sup>10</sup> καὶ βρενθυόμενος, ὁ τὰς ὀφρῦς ἐπηρκως,<sup>11</sup>  
ὁ ἐπὶ τῶν φροντίδων, τίς<sup>12</sup> ἐστίν, ὁ τὸν βαθὺν πύγωνα καθει-  
μένος;

ΜΕΝ. Φιλόσοφός τις, ὦ Ἑρμῇ· μᾶλλον δὲ γόης, καὶ  
15 τερατείας μεστός· ὥστε ἀπόδυσσον καὶ τῷτον· ὅφει γὰρ  
πολλὰ καὶ γελοῖα ὑπὸ τῷ ἱματίῳ σκεπόμενα.

ΕΡΜ. Κατάθου<sup>13</sup> οὐ τὸ σχῆμα πρῶτον· εἴτα καὶ ταυτὶ<sup>14</sup>  
πάντα. Ὡ Ζεῦ, ὅσῃν μὲν τὴν ἀλαζονείαν<sup>15</sup> κομίζει, ὅσῃν δὲ  
ἀμαθίαν, καὶ ἔριν, καὶ κενοδοξίαν,<sup>16</sup> καὶ ἐρωτήσεις ἀπόρους,  
20 καὶ λόγους ἀκανθώδεις<sup>18</sup>· νῆ Δία καὶ χρυσίον γε τουτὶ, καὶ  
ἡδυπάθειαν δὲ, καὶ ἀναισχυντίαν,<sup>15</sup> καὶ ὀργὴν, καὶ τρυφήν,  
καὶ μαλακίαν· οὐ λέληθε<sup>17</sup> γάρ με, εἰ καὶ μάλα περικρύπτεις  
αὐτά.<sup>18</sup> Καὶ τὸ ψεῦδος δὲ ἀπόθου, καὶ τὸν τύφον, καὶ τὸ  
οἶεσθαι ἀμείνω<sup>19</sup> εἶναι τῶν ἄλλων. Ὡς εἶγε ταῦτα πάντα  
25 ἔχων ἐμβαίης, ποία πεντηκόντορος δέξαιτο ἂν σε;

ΦΙΛ. Ἀποτίθεται τοίνυν αὐτὰ, ἐπείπερ οὕτω κελεύεις.

<sup>1</sup> 118. X. Sc. ἄνθρωποι.—<sup>2</sup> 157. 2.—<sup>3</sup> 131. 1.—<sup>4</sup> For ΣΤΡΑΤΩΝ, SOLDIER.—<sup>5</sup> How fr. √ ἀρίστο(ς)! 134.—<sup>6</sup> 117. N. 11.—<sup>7</sup> Pred.? —<sup>8</sup> Subj.! C. 546. γ.—<sup>9</sup> Force of -νος! —<sup>10</sup> I. e. judging from his dress at least.—<sup>11</sup> Synop.! —<sup>12</sup> Subj. or Pred.—<sup>13</sup> 117. 7.—<sup>14</sup> 70. N. 2.—<sup>15</sup> -ια denotes what? 128.—<sup>16</sup> 131. 6.—<sup>17</sup> Subj.! —<sup>18</sup> 137. 2 (last clause).—<sup>19</sup> ἀμείνονα, -νο'α, -νω. 58. 2.

**MEN.** Ἀλλὰ καὶ τὸν πάγονα τοῦτον ἀποθέσθω,<sup>1</sup> ὃ Ἑρμῇ, βαρύν τε ὄντα, καὶ λάσιον, ὡς ὀράς· πέντε μναὶ αἰσι τριχῶν τοῦλάχιστον.<sup>2</sup>

**ERM.** Εὖ λέγεις. Ἀπόθου καὶ τοῦτον.

**ΦΙΛ.** Καὶ τίς ὁ ἀποκείρων ἔσται ;

**ERM.** Μένιππος οὐτοσί, λαβὼν πέλεκυν τῶν ναυπηγικῶν,<sup>3</sup> ἀποκόψει αὐτὸν, ἐπικόπη τῇ ἀναβάθρᾳ χρησάμενος.

**MEN.** Οὐκ, ὦ Ἑρμῇ, ἀλλὰ πρίονά μοι ἀνάδος· γελαιοτέρου γὰρ τοῦτο.

**ERM.** Ὁ πέλεκυς ἱκανός.<sup>4</sup>

**MEN.** Εὖγε· ἀνθρωπινώτερος γὰρ νῦν ἀναπέφθρας.<sup>5</sup> Βούλει μικρὸν ἀφέλωμαι καὶ τῶν ὀφρύων ;

**ERM.** Μάλιστα· ὑπὲρ τὸ μέτωπον γὰρ καὶ ταύτας ἐπήρ-  
κει, οὐκ οἶδ' ἐφ' ὅτῃ ἀνατείνων ἑαυτόν. Τί τοῦτο<sup>6</sup> ; καὶ  
δακρύεις,<sup>7</sup> ὃ κάθαρμα, καὶ πρὸς θάνατον ἀποδειλῆς ; ἔμβηθι  
δ' οὖν.

**MEN.** Ἐν ἔτι τὸ βαρύτατον<sup>8</sup> ὑπὸ μάλης ἔχει.

**ERM.** Τί,<sup>9</sup> ὃ Μένιππε ;

**MEN.** Κολακειάν, ὦ Ἑρμῇ, πολλὰ ἐν τῷ βίῳ χρησιμώ-  
σασαν<sup>10</sup> αὐτῷ.

**ΦΙΛ.** Οὐκοῦν καὶ σὺ,<sup>11</sup> ὃ Μένιππε, ἀπόθου τὴν ἐλευθερίαν,  
καὶ παρρησίαν, καὶ τὸ ἄλυπον, καὶ τὸ γενναῖον, καὶ τὸν  
γέλωτα. Μόνος γοῦν τῶν ἄλλων γελᾷς.

**ERM.** Μηδαμῶς<sup>12</sup>· ἀλλὰ καὶ ἔχει<sup>13</sup> ταῦτα, κοῦφά γε καὶ  
πάνυ εὐφορα ὄντα, καὶ πρὸς τὸν κατάπλουν χρήσιμα. Καὶ ὁ  
ρήτωρ δὲ σὺ,<sup>11</sup> ἀπόθου<sup>14</sup> τῶν ρημάτων τὴν τοσαύτην ἀπεραν-

<sup>1</sup> M. v. ? — <sup>2</sup> C. 450. — <sup>3</sup> Force of -ικος ! — <sup>4</sup> 160. 3. — <sup>5</sup> Addressed to the philosopher and Βούλει to Menippus. — <sup>6</sup> Subj. or pred. ? — <sup>7</sup> Theme ? — COMPARISON OF ADJECTIVES AND ADVERBS. (125: C. 460—466.) V. N. — <sup>8</sup> C. 461. — <sup>9</sup> Subj. and Pred. of this sentence ! — <sup>10</sup> How fr. prim. γ' χρᾶ ? — <sup>11</sup> Why expressed ! — <sup>12</sup> Theme = μή, ποί + δέ, even + ἄμός (= τίς), one. — <sup>13</sup> Addressed to Menippus. — <sup>14</sup> 117. N. 9.



τολογίαν, καὶ ἀντιθέσεις, καὶ βαρβαρισμούς, καὶ τᾶλλα βάρη τῶν λόγων.

ΡΗΤ. Ἦν' ἰδοῦ, ἀποτίθεται.

ΕΡΜ. Εὖ ἔχει.<sup>1</sup> Ὡστε λύε τὰ ἀπόγεια, τὴν ἀποβάθραν ἀνελώμεθα, τὸ ἀγκύριον ἀνεσπᾶσθω· πέτασον τὸ ἱστίον, εὐθύνε, ὦ πορθμεῦ, τὸ πηδάλιον· εὖ πάθωμεν. Τί οἰμώζετε, ὦ μάταιοι, καὶ μάλιστα<sup>2</sup> φιλόσοφος σὺ, ὁ ἀρτίως τὸν πώγωνα δεδηωμένος;

ΦΙΛ. Ὅτι, ὦ Ἑρμῆ, οὐκ ἀθάνατον ὤμην<sup>3</sup> τὴν ψυχὴν ὑπάρχειν.

ΜΕΝ. Ψεύδεται· ἄλλα γὰρ ἔοικε<sup>4</sup> λυπεῖν αὐτόν.

ΕΡΜ. Τὰ ποῖα<sup>5</sup>;

ΜΕΝ. Ὅτι μηκέτι δειπνήσει πολυτελεῇ δείπνῳ, μηδὲ ἐξαπατῶν τοὺς νέους<sup>6</sup> ἐπὶ τῇ σοφίᾳ ἀργύριον λήψεται. Ταῦτα λυπεῖ αὐτόν.

ΦΙΛ. Σὺ δέ, ὦ Μένιππε, οὐκ ἄχθῃ ἀποθανών;

ΜΕΝ. Πῶς,<sup>7</sup> ὃς ἔσπευσα ἐπὶ τὸν θάνατον, καλέσαντος μηδενός; Ἀλλὰ μεταξὺ λόγων, οὐ κραυγὴ τις ἀκούεται, ὥσπερ τινῶν ἀπὸ γῆς βοώντων;

ΕΡΜ. Ναί, ὦ Μένιππε, οὐκ ἀφ' ενός γε χώρου· ἀλλ' οἱ μὲν ἐς τὴν ἐκκλησίαν συνελθόντες<sup>8</sup> ἄσμενοι γελῶσι πάντες ἐπὶ τῷ Λαμπίχου θανάτῳ· ἄλλοι δὲ Διόφαντον τὸν ῥήτορα<sup>9</sup> ἐπαινοῦσιν ἐν Σικυῶνι ἐπιταφίους λόγους διεξιόντα ἐπὶ Κράτῳ τούτῳ· καὶ νῆ Δία γε, ἡ Δαμασίου μήτηρ κωκύνουσα ἐξάρχει τοῦ θρήνου σὺν γυναιξὶν ἐπὶ τῷ Δαμασίῳ. Σὲ δὲ οὐδεὶς, ὦ Μένιππε, δακρύνει, καθ' ἡσυχίαν δὲ κεῖσαι μόνος.

ΜΕΝ. Οὐδαμῶς, ἀλλ' ἀκούσῃ τῶν κυνῶν μετ' ὀλίγον<sup>10</sup>

<sup>1</sup> = Εὖ εἰαυτό ἔχει τὸ πράγμα, *the thing (affair) has itself well* = Eng. *All right*. — <sup>2</sup> 125. N. 3. — <sup>3</sup> Full form? 118. O. — <sup>4</sup> Plural subj.; why ∴ not plural verb? — <sup>5</sup> Fill out the sentence. — <sup>6</sup> 138. 1: C. 147. a. — <sup>7</sup> *How*, i. e. *How (should I) wlio*, etc. *How formed!* — <sup>8</sup> Sc. *ἄνθρωποι*. — <sup>9</sup> 136. 1: C. 331. — <sup>10</sup> C. 449. β.

ῥηνομένων οἴκτιστον ἐπ' ἐμοί, καὶ τῶν κοράκων τυπτομένων τοῖς πτεροῖς, ὅπότ' ἂν συνελθόντες θύπτωσι<sup>1</sup> με.

ΕΡΜ. Γεννάδας εἰ, ὦ Μένιππε. Ἄλλ' ἐπεὶ καταπεπλευκαμεν ἡμεῖς, ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον,<sup>2</sup> εὐθείαν<sup>3</sup> ἐκείνην προϊόντες. Ἐγὼ δὲ καὶ ὁ πορθμεὺς ἄλλους μετελευ- 5 σόμεθα.<sup>4</sup>

ΜΕΝ. Εὐπλοεῖτε, ὦ Ἑρμῇ· προῖωμεν δὲ καὶ ἡμεῖς. Τι ὦν ἔτι καὶ μέλλετε; πάντως δικασθῆναι δεήσει· καὶ τὰς<sup>5</sup> καταδίκας φασὶν εἶναι βαρείας, τροχοῖς, καὶ γύπας, καὶ λίθους. Δειχθήσεται δὲ ὁ<sup>6</sup> ἐκάστου βίος. 10

ΚΡΟΙΣΟΣ, ΠΛΟΥΤΩΝ, ΜΕΝΙΠΠΟΣ, ΜΙΔΑΣ, ΚΑΙ ΣΑΡΔΑΝΑΠΑΛΟΣ.

Γ. ΚΡΟΙΣ. Οὐ φέρομεν, ὦ Πλούτων, Μένιππον τουτοῦ τὸν<sup>7</sup> κύνα παροικούντα· ὥστε ἢ ἐκείνόν ποι<sup>8</sup> κατάστησον, ἢ ἡμεῖς μετοικήσομεν<sup>9</sup> εἰς ἕτερον τόπον.

ΠΛΟΥΤ. Τί δ' ὑμᾶς δεινὸν ἐργάζεται, ὁμόνεκρος<sup>10</sup> ὦν;

ΚΡΟΙΣ. Ἐπειδὰν ἡμεῖς οἰμώζομεν καὶ στένομεν, ἐκείνων 15 μεμνημένοι τῶν ἄνω,<sup>11</sup> Μίδας μὲν οὐτοσί τοι<sup>12</sup> χρυσοῦ, Σαρδανάπαλος δὲ τῆς<sup>13</sup> πολλῆς τρυφῆς, ἐγὼ δὲ τῶν<sup>14</sup> θησαυρῶν, ἐπυγελᾷ καὶ ἐξονειδίζει, ἀνδράποδα καὶ καθάρματα<sup>15</sup> ἡμᾶς ἀποκαλῶν. Ἐνίστε δὲ καὶ ἄδων ἐπιταράττει ἡμῶν τὰς<sup>16</sup> οἰμωγὰς. Καὶ ὅλως λυπηρὸς ἐστί.

ΠΛΟΥΤ. Τί ταῦτα<sup>17</sup> φασιν, ὦ Μένιππε;

ΜΕΝ. Ἀληθῆ, ὦ Πλούτων· μισῶ γὰρ αὐτοὺς ἀγενεῖς,<sup>18</sup>

<sup>1</sup> 125: C. 465 and N. — <sup>2</sup> Theme? What two derivatives between δίκη and δικαστήριον? — <sup>3</sup> = masc. √ εὐθε + -ια = εὐθέσια = εὐθεΐα = εὐθεία. — <sup>4</sup> 157. 3. — ARTICLE. (139–142: C. 467–493.) V. N. — <sup>5</sup> 139. 1: C. 467, Rs. 1, 4; 469; 470; 472; 479. (v. N.) — <sup>6</sup> 140. 1: C. 472. I. (v. N.) — <sup>7</sup> C. 479; 472 (1st item); 473. R. β. — <sup>8</sup> 123; 22. 1 (4). — <sup>9</sup> Lit. change house = Eng. change quarters. — <sup>10</sup> Theme! — <sup>11</sup> 141. 2: C. 476. — <sup>12</sup> C. 481, 482. — <sup>13</sup> 140. 1: C. 472 (1st item). — <sup>14</sup> C. 472. a. — <sup>15</sup> Ταῦτα how derived? — <sup>16</sup> Force of δ-?

καὶ ὀλεθρίους ὄντας· οἷς οὐκ ἀπέχρησε<sup>1</sup> βιώναι<sup>2</sup> κακῶς, ἀλλὰ καὶ ἀποθανόντες ἔτι μέμνηνται<sup>3</sup> καὶ περιέχονται τῶν ἄνω. Χαίρω τουγαροῦν ἀνιδῶν αὐτούς.

ΠΛΟΤΤ. Ἄλλ' οὐ χρη<sup>1</sup>. λυποῦνται γὰρ οὐ μικρῶν  
5 στερούμενοι.

ΜΕΝ. Καὶ σὺ μωραίνεις, ὦ Πλούτων, ὁμόψηφος ὢν τοῖς<sup>4</sup> τούτων στεναγμοῖς;

ΠΛΟΤΤ. Οὐδαμῶς· ἀλλ' οὐκ ἂν ἐθελήσαιμι στασιάζειν ὑμᾶς.

10 ΜΕΝ. Καὶ μὴν, ὦ κάκιστοι Λυδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων, οὕτω γινώσκετε, ὥς οὐδὲ παυσομένου μου· ἔνθα γὰρ ἂν ἦτε, ἀκολουθήσω, ἀνιδῶν καὶ κατὰδων καὶ καταγελῶν.

ΚΡΟΙΣ. Ταῦτα οὐχ ὕβρις<sup>5</sup>;

ΜΕΝ. Οὐκ· ἀλλ' ἐκεῖνα ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε,<sup>6</sup>  
15 προσκυνεῖσθαι ἀξιούντες, καὶ ἐλευθέροις ἀνδράσιν ἐντροφῶντες, καὶ τοῦ<sup>7</sup> θανάτου τοπαράπαν<sup>8</sup> οὐ μνημονεύοντες. Τοιγαροῦν οἰμώζετε, πάντων ἐκείνων ἀφηρημένοι.

ΚΡΟΙΣ. Πολλῶν γε, ὦ θεοί, καὶ μεγάλων κτημάτων·

ΜΙΔ. Ὅσου μὲν ἐγὼ χρυσοῦ.

20 ΣΑΡ. Ὅσης δ' ἐγὼ τρυφῆς.

ΜΕΝ. Εὖγε, οὕτω ποιεῖτε. Ὀδύρεσθε μὲν ὑμεῖς· ἐγὼ δὲ, τὸ γ ν ὦ θ ι σ α υ τ ὸ ν<sup>9</sup> πολλάκις<sup>10</sup> συνείρων, ἐπάσομαι<sup>11</sup> ὑμῖν· πρέποι γὰρ ἂν ταῖς τοιαύταις οἰμωγαῖς ἐπαδόμενον.

#### ΚΝΗΜΩΝ ΚΑΙ ΔΑΜΝΙΠΠΟΣ.

8. ΚΝΗΜ. Τοῦτο<sup>12</sup> ἐκεῖνο τὸ<sup>13</sup> τῆς παροιμίας, Ὁ νεβρὸς<sup>13</sup>  
25 τὸν λέοντα.

<sup>1</sup> Subj. ! — <sup>2</sup> 118. B. — <sup>3</sup> 118. M. — <sup>4</sup> 140. 1; 473. β. — <sup>5</sup> C. 336. —

<sup>6</sup> I. e. when on earth. — <sup>7</sup> C. 479. — <sup>8</sup> 124. N. : C. 449. β. — <sup>9</sup> 141. 4 : C. 470. 3. — <sup>10</sup> 62. 4. — <sup>11</sup> Why i subs. ! — <sup>12</sup> Sc. πρᾶγμα. C. 447. β. —

<sup>13</sup> Sc. ἔτρεφε, supports, or a like word. (v. N.)

ΔΑΜ. Τί ἀγανακτεῖς, ὦ Κνήμων ;

ΚΝΗΜ. Πυνθάνη ὅ τι ἀγανακτῶ ; Κληρονόμον<sup>1</sup> ἀκούσιος<sup>2</sup> καταλέλοιπα, κατασοφισθεὶς ὁ<sup>3</sup> ἄθλιος,<sup>4</sup> οὗς ἐβουλόμην ἂν μάλιστα<sup>5</sup> σχεῖν τὰμὰ, παραλιπών.

ΔΑΜ. Πῶς τοῦτ' ἐγένετο ;

ΚΝΗΜ. Ἐρμόλαον<sup>6</sup> τὸν<sup>7</sup> πάντ<sup>8</sup> πλούσιον, ἄτεκνον ὄντα, ἐθεράπευον ἐπὶ θανάτῳ<sup>9</sup>· κακείνος οὐκ ἀγῶς τὴν<sup>10</sup> θεραπείαν προσίετο. Ἐδοξε<sup>11</sup> δὴ μοι καὶ σοφὸν τοῦτ' εἶναι, θέσθαι<sup>12</sup> διαθήκας ἐς τὸ<sup>13</sup> φανερόν, ἐν αἷς ἐκείνῳ καταλέλοιπα τὰμὰ<sup>14</sup> πάντα, ὡς κακείνος ζηλώσειε, καὶ τὰ αὐτὰ<sup>15</sup> πράξειε.

ΔΑΜ. Τί οὖν δὴ ἐκείνος ;

ΚΝΗΜ. Ὁ τι μὲν οὖν αὐτὸς ἐνέγραψε ταῖς ἑαυτοῦ διαθήκας, οὐκ οἶδα· ἐγὼ γοῦν ἄφνω ἀπέθανον, τοῦ<sup>16</sup> τέγου μοι ἐπιτεσόντος. Καὶ νῦν Ἐρμόλαος ἔχει τὰμὰ, ὥσπερ τις λαβραξ, καὶ τὸ<sup>16</sup> ἄγκιστρον τῷ<sup>16</sup> δελέατι συγκατασπάσας.

ΔΑΜ. Οὐ μόνον, ἀλλὰ καὶ αὐτόν σε τὸν<sup>17</sup> ἀλιέα· ὥστε σύμφισμα<sup>18</sup> κατὰ σαυτοῦ συντέθεικας.

ΚΝΗΜ. Ἔοικα· οἰμώζω τουγαροῦν.

#### ΖΗΝΟΦΑΝΤΗΣ ΚΑΙ ΚΑΛΛΙΔΗΜΙΔΗΣ.

9. ΖΗΝ. Σὺ δέ, ὦ Καλλιδημίδη, πῶς ἀπέθανες ; ἐγὼ μὲν γὰρ ὅτι παράσιτος ὢν Δεινίου, πλεόν τοῦ ἱκανοῦ ἐμφαγὼν, ἀπεπνύγην, οἶσθα· παρῆς γὰρ ἀποθνήσκοντί μοι.

ΚΑΛ. Παρῆν, ὦν Ζηνόφαντες. Τὸ δ' ἐμὸν παράδοξόν τι ἐγένετο· οἶσθα γὰρ καὶ σύ που Πτοιόδωρον τὸν<sup>1</sup> γέροντα.

ΖΗΝ. Τὸν ἄτεκνον<sup>1</sup>, τὸν πλούσιον,<sup>1</sup> ᾧ σε τὰ πολλὰ<sup>19</sup> ᾗδειν συνόντα ;

<sup>1</sup> 139. 2 : C. 485. β. — <sup>2</sup> C. 457. γ. — <sup>3</sup> C. 472. Ν. α. — <sup>4</sup> Approsed to what? — <sup>5</sup> 125. Ν. 3 : C. 485 and Ν. — <sup>6</sup> C. 485. α. — <sup>7</sup> C. 474. — <sup>8</sup> C. 460. — <sup>9</sup> C. 485. β. — <sup>10</sup> C. 481. — <sup>11</sup> Subj. ? — <sup>12</sup> Inf.-affix ? — <sup>13</sup> C. 449. β. — <sup>14</sup> C. 473. α. — <sup>15</sup> C. 472. Ν. α. — <sup>16</sup> C. 481, 482. — <sup>17</sup> C. 472. — <sup>18</sup> 139. 2 : C. 469. 2. — <sup>19</sup> 478. β.

ΚΑΛ. Ἐκείνον αὐτὸν αἰὲ ἐθερίπτεον, ὑπισχνούμενον ἐπ' ἐμοὶ<sup>1</sup> τεθνήξασθαι. Ἐπεὶ δὲ τὸ<sup>2</sup> πρᾶγμα ἐς μήμιστον<sup>3</sup> ἐπεγίνετο, καὶ ὑπὲρ τὸν Τιθωνὸν<sup>4</sup> ὁ γέρον<sup>5</sup> ἔζη, ἐπίτομόν τινα ὁδὸν ἐπὶ τὸν κλῆρον<sup>6</sup> ἐξεύρον. Πριάμενος γὰρ φάρμακον ἀνέπεισα  
 5 τὸν οἰνοχόον,<sup>7</sup> ἐπειδὴν τάχιστα<sup>8</sup> ὁ Πτοιόδωρος<sup>9</sup> αὐτήσῃ πιεῖν, (πίνει δ' ἐπιεικῶς,<sup>4</sup>) ζωρότερον<sup>8</sup> ἐμβάλλοντα ἐς κύλικα, ἑτοῖμον ἔχειν αὐτὸ, καὶ ἐπιδόσθαι αὐτῷ· εἰ δὲ τοῦτο ποιήσῃ ἐλεύθερον ἐπωμῶσάμην<sup>5</sup> ἀφήσειν<sup>6</sup> αὐτόν.

ΖΗΝ. Τί οὖν ἐγένετο; πάντα γάρ τι παράδοξον ἐρεῖν  
 10 ἔοικας.

ΚΑΛ. Ἐπεὶ τοίνυν λουσάμενοι ἦκομεν, δύο ἤδη ὁ μειρα-  
 15 ῖσκος<sup>7</sup> κύλικας<sup>8</sup> ἐτοίμους<sup>9</sup> ἔχων, τὴν μὲν<sup>10</sup> τῷ Πτοιόδωρῳ τὴν ἔχουσαν τὸ φάρμακον, τὴν δ' ἐτέραν ἐμοὶ, σφαλεῖς, οὐκ οἶδ' ἔπως, ἐμοὶ μὲν τὰ φάρμακον, Πτοιόδωρῳ δὲ τὸ ἀφάρμακτον<sup>11</sup>  
 20 ἐπέδωκεν. Εἵτα ὁ μὲν<sup>10</sup> ἔπινεν, ἐγὼ δὲ<sup>12</sup> αὐτίκα μάλα ἐκτάδην ἀκείμην, ὑποβόλαιαίς ἀντ' ἐκείνου νεκρός. Τί<sup>13</sup> τοῦτο; γελᾷς, ὦ Ζηνόφαντες; Καὶ μὴν οὐκ ἔδει γε ἐταίρῳ ἀνδρὶ ἐπιγελᾶν.

ΖΗΝ. Ἀστεία γάρ, ὦ Καλλιδημίδη, πέπονθας. Ὁ γέρ-  
 20 ων δὲ τί πρὸς ταῦτα;

ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον. Εἵτα συνεῖς, οἶμαι, τὸ γεγενημένον,<sup>14</sup> ἐγέλα καὶ αὐτὸς, οἷά γε ὁ οἰνοχόος<sup>7</sup> εἵργασται.

ΖΗΝ. Πλὴν ἀλλ' οὐδὲ σὲ τὴν ἐπίτομον ἐχρὴν τραπέσθαι·  
 25 ἦκε<sup>15</sup> γὰρ ἂν σοι διὰ τῆς λεωφόρου ἀσφαλέςτερον, εἰ καὶ ὀλίγῳ βραδύτερον.

<sup>1</sup> I. e. leaving me his heir. — <sup>2</sup> C. 479. — <sup>3</sup> 465 and N. — <sup>4</sup> Ironical. —

<sup>5</sup> Force of ἐπὶ — <sup>6</sup> How formed? — <sup>7</sup> Why the article? — <sup>8</sup> Why no article? — <sup>9</sup> C. 457. δ. — <sup>10</sup> 142. 1 (2d item): C. 490, N. 1 and R. —

<sup>11</sup> Theme? — <sup>12</sup> 142. N. 3. — <sup>13</sup> Subj. or präd. ! — <sup>14</sup> 140. 3: C. 475, 476.

— <sup>15</sup> Sc. τὸ χρῆμα, the property.

## ΜΕΝΙΠΠΙΟΣ ΚΑΙ ΤΑΝΤΑΛΟΣ.

10. **MEN.** Τί κλάεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ἐδύρη,  
ἐπὶ τῇ λήμνῃ<sup>1</sup> ἐστώς;

**TAN.** Ὅτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τοῦ δίφους.<sup>2</sup>

**MEN.** Οὕτως ἀργὸς εἶ, ὥς μὴ ἐπικύψας πιεῖν, ἢ καὶ νῇ  
Δὶ ἀρυσάμενος κοίλῃ τῇ χειρὶ<sup>3</sup>; 5

**TAN.** Οὐδὲν ὄφελος, εἰ ἐπικύψωμι: φεύγει γὰρ τὸ ὕδωρ,  
ἐπειδὰν προσιόντα αἰσθηταί με. Ἦν δέ ποτε καὶ ἀρύσσωμαι,  
καὶ προσενέγκω τῷ στόματι,<sup>4</sup> οὐ φθάνω βρέξας ἄκρον τὸ  
χείλος,<sup>5</sup> καὶ διὰ τῶν δακτύλων<sup>6</sup> διαρρέεν, οὐκ οἶδ' ὅπως, αὐθις  
ἀπολείπει ξηρὰν τὴν χεῖρά μου. 10

**MEN.** Τεράστιόν τι πάσχεις, ὦ Τάνταλε... Ἀτὰρ εἰπέ  
μοι, τί γὰρ καὶ δέγ τοῦ πιεῖν; σὺ γὰρ σῶμα ἔχεις· ἀλλ'  
ἐκεῖνο μὲν ἐν Λυδία πον τέθαπται, ὅπερ καὶ πεινῇ<sup>7</sup> καὶ  
διψῇ<sup>8</sup> ἐδύνατο. Σὺ δέ, ἢ ψυχὴ, πῶς ἂν ἔτι ἢ διψήσῃ<sup>9</sup> ἢ  
τίνοις; 15

**TAN.** Τοῦτ' αὐτὰ ἡ κάλασις ἐστὶ, τό διψῆν μου τὴν ψυχὴν  
ὥς σῶμα οὔσαν.

**MEN.** Ἀλλὰ τοῦτο μὲν οὕτω πιστεύομεν, ἐπεὶ φῆς τῷ  
δίφει κολάζεσθαι. Τί δ' οὖν σοι τὸ δαιμόνιον ἔσται; ἢ δεδίας  
μὴ ἐνδεία τοῦ ποτοῦ ἀποθάνης; οὐχ ὁρῶ γὰρ ἄλλον μετὰ 20  
τοῦτον Διὶν, ἢ θάνατον ἐντεῦθεν εἰς ἕτερον τόπον.

**TAN.** Ὅρθῳς μὲν λέγεις· καὶ τοῦτο δ' οὖν μέρος τῆς  
καταδίκης, τὸ ἐπιθυμεῖν πιεῖν, μηδὲν δεόμενον.

**MEN.** Ληρεῖς, ὦ Τάνταλε, καὶ ὥς ἀληθῶς ποτοῦ δεῖσθαι  
δοκεῖς, ἀκράτου γε ἐλλεβόρου, νῇ Δία, ὅστις τούναντίον τοῖς 25  
ὑπὸ τῶν λυττῶντων κυνῶν δεδηγμένοις πέπονθας, οὐ τὸ<sup>8</sup> ὕδωρ,  
ἀλλὰ τὴν δίψαν πεφοβημένος.

<sup>1</sup> C. 499. — <sup>2</sup> C. 470. 2. — <sup>3</sup> C. 472. N. a. — <sup>4</sup> C. 471. 4. — <sup>5</sup> C. 456.  
— <sup>6</sup> How peculiar! — <sup>7</sup> Why φ? — <sup>8</sup> Why the art. ?

**TAN.** Οὐδὲ τὸν ἐλλέβορον, ὦ Μένιππε, ἀναίνομαι πιεῖν γένοιτό μοι μόνον.

**ΜΕΝ.** Θάρρει, ὦ Τάνταλε, ὡς οὔτε σὺ, οὔτε ἄλλος πίετε τῶν νεκρῶν· ἀδύνατον γάρ.<sup>1</sup> Καίτοι οὐ πάντες, ὥσπερ σὺ  
5 ἐκ καταδίκης διψῶσι, τοῦ ὕδατος αὐτοὺς οὐχ ὑπομένοντος.

ΔΙΟΓΕΝΗΣ ΚΑΙ ΗΡΑΚΛΗΣ.

**11. ΔΙΟΓ.** Οὐχ Ἡρακλῆς οὗτός ἐστιν<sup>2</sup>; οὐμενουν ἄλλος μὰ τὸν Ἡρακλέα· τὸ τόξον, τὸ ρόπαλον, ἡ λεοντῇ, τὸ μέγεθος, ὅλος<sup>4</sup> Ἡρακλῆς ἐστίν. Εἶτα τέθνηκε Διὸς υἱὸς<sup>5</sup> ὦν Εἰπέ μοι, ὦ Καλλίνικε,<sup>6</sup> νεκρὸς εἰ; ἐγὼ γάρ σοι ἔθουν ὑπέ,  
10 γῆς ὡς θεῶ.

**ΗΡΑ.** Καὶ ὀρθῶς ἔθυνες. Αὐτὸς μὲν γὰρ ὁ Ἡρακλῆς εἰ οὐρανῷ τοῖς θεοῖς σύνεστι, καὶ ἔχει καλλίσφυρον<sup>8</sup> Ἡβην ἐγὼ δ' εἰδωλὸν εἰμι αὐτοῦ.

**ΔΙΟΓ.** Πῶς λέγεις; εἰδωλὸν<sup>7</sup> τοῦ θεοῦ; καὶ δυνατὸν ἐξ  
15 ἡμισείας<sup>8</sup> μὲν τινα θεὸν εἶναι, τεθνάναι δὲ τῷ ἡμίσει<sup>4</sup>;

**ΗΡΑ.** Ναί· οὐ γὰρ ἐκεῖνος τέθνηκεν, ἀλλ' ἐγὼ<sup>9</sup> ἡ εἰκὼν αὐτοῦ.<sup>10</sup>

**ΔΙΟΓ.** Μανθάνω. Ἄντανδρόν σε<sup>9</sup> τῷ Πλούτῳ παρέδωκεν ἀνθ' ἑαυτοῦ<sup>11</sup>. καὶ σὺ<sup>9</sup> νῦν αὐτ' ἐκείνου<sup>12</sup> νεκρὸς εἶ.

**20 ΗΡΑ.** Τοιοῦτό<sup>13</sup> τι.<sup>14</sup>

**ΔΙΟΓ.** Πῶς οὖν ἀκριβῆς ὦν ὁ Αἰακὸς οὐκ ἔγνω σε μὴ ὄντα ἐκείνου,<sup>15</sup> ἀλλὰ παρεδέξατο ὑποβολιμαῖον Ἡρακλέα παρόντα;

<sup>1</sup> Pred. and subj. of this sentence! — <sup>2</sup> Pred.! — <sup>3</sup> He sees Hercules approaching. — <sup>4</sup> Agrees w. what! — <sup>5</sup> Why no art.! — <sup>6</sup> Theme! — <sup>7</sup> How construed! — <sup>8</sup> Half *what*? C. 447. β. — PRONOUN. (143-155: C. 494-542.) — <sup>9</sup> 157. N. 5 (2d item): C. 502. I. — <sup>10</sup> 144. 1: C. 502. I.; 510. N. a. — <sup>11</sup> 145: C. 504. — <sup>12</sup> 149. 2, N. 2: C. 512. — <sup>13</sup> C. 516. — <sup>14</sup> 148. 1: C. 517. — <sup>15</sup> Lit. *not being him* = Eng. *that you were not he*.

ΗΡΑ. Ὅτι ἐμένα<sup>1</sup> ἀκριβῶς.

ΔΙΟΓ. Ἀληθῆ<sup>2</sup> λέγεις· ἀκριβῶς γὰρ, ὥστε αὐτοὺς ἐκείνους<sup>3</sup> εἶναι. Ὅρα γοῦν μὴ τὸ ἐναντίον ἔσθι, καὶ σὺ μὲν εἰ ὁ Ἡρακλῆς, τὸ δὲ εἶδωλον γεγάμηκε τὴν Ἥβην παρὰ τοῖς θεοῖς.

5

ΗΡΑ. Θρασὺς εἰ, καὶ λάλος· καὶ εἰ μὴ παύσῃ σκώπτων ἐμὲ<sup>4</sup>, εἴσῃ αὐτίκα, οἷον<sup>5</sup> θεοῦ εἶδωλόν εἰμι.

ΔΙΟΓ. Τὸ μὲν τόξον γυμνὸν, καὶ πρόχειρον. Ἐγὼ δὲ τί<sup>6</sup> ὦ ἐπι φοβοίμην σε, ἄπαξ τεθνεώς<sup>7</sup>; Ἀτὰρ εἰπέ μοι, πρὸς τοῦ σου Ἡρακλέους, ὁπότε ἐκείνος ἔζη, συνῆς αὐτῷ καὶ<sup>8</sup> τότε 10 εἶδωλον ὦν; ἥ εἰς μὲν ἦτε παρὰ τὸν βίον, ἐπεὶ δ' ἀπεθάνετε, διαιρεθέντες, ὁ μὲν<sup>9</sup> ἐς θεοὺς ἀπέπτατο, σὺ δ' ὁ εἶδωλον, ὥστερ εἰκὸς ἦν, εἰς Ἀΐδου πύρει;

ΗΡΑ. Ἐχρῆν μὲν μὴδ' ἀποκρίνεσθαι πρὸς ἄνδρα ἐπίτηδες ἐρεσχελούντα. Ὅμως δ' οὖν καὶ τοῦτ'<sup>10</sup> ἄκουσον· ὁπόσον<sup>11</sup> 15 μὲν Ἀμφιτρύωνος ἐν τῷ Ἡρακλεῖ ἦν, τοῦτο τέθνηκε, καὶ εἰμὶ ἐγὼ ἐκεῖνο<sup>12</sup> πᾶν· ὃ δὲ ἦν τοῦ Διὸς, ἐν οὐρανῷ σύνηστι τοῖς θεοῖς.

ΔΙΟΓ. Σαφῶς νῦν μανθάνω. Δύο γὰρ, φῆς, ἔτεκεν ἡ Ἀλκμήνη<sup>13</sup> κατὰ τὸ αὐτὸ<sup>14</sup> Ἡρακλέας, τὸν μὲν ὑπ' Ἀμφι- 20 τρύωνι, τὸν δὲ παρὰ τοῦ Διός· ὥστε ἐλελήθειτε δίδυμοι ὄντες<sup>15</sup> ὁμομήτριοι.

ΗΡΑ. Οὐκ, ὦ μάταιε· ὁ γὰρ αὐτὸς<sup>16</sup> ἄμφω<sup>17</sup> ἦμεν.

ΔΙΟΓ. Οὐκ ἔστι μαθεῖν τοῦτο ῥάδιον,<sup>18</sup> συνθέτους δὲ

<sup>1</sup> Why the φ? — <sup>2</sup> 138. 1: C. 447. γ, N. a. — <sup>3</sup> He himself. — <sup>4</sup> 143. N. 4 (3d item): C. 502. I. — <sup>5</sup> 150. 1 and last item: C. 519. Rs. 1, 2. — <sup>6</sup> 147: C. 539. — <sup>7</sup> = τε + √ θνα + ε + ως. — <sup>8</sup> even. — <sup>9</sup> 142. N. 3. — <sup>10</sup> 149. 1: C. 512, 513. — <sup>11</sup> 150. 1 (3d item): C. 519. Rs. 1, 2; 521 (end). — <sup>12</sup> C. 512. — <sup>13</sup> Why the art.? — <sup>14</sup> Lit. at the thing itself = at the same time = at once. 144. 2: C. 508. — <sup>15</sup> Lit. bring twins, &c., you had born unawares of it = you had become twins &c., without knowing it. — <sup>16</sup> 144. 2: C. 508. II. — <sup>17</sup> 137. N. 8. — <sup>18</sup> Subj. and pred. of sentence Οὐκ — ῥάδιον?



ὄντας Ἡρακλέας, ἐκτὸς εἰ μὴ ὥσπερ ἱπποκένταυρός<sup>1</sup> τις<sup>2</sup> ἦτε  
ἐς ἐν συμπεφυκότες.

ΗΡΑ. Οὐ γὰρ καὶ πάντες οὗτοι σοι δοκοῦσι σύγκεισθαι  
ἐκ δυοῖν, ψυχῆς τε καὶ σώματος; ὥστε τί<sup>3</sup> τὸ καλῶν ἐστι  
5 τὴν μὲν ψυχὴν ἐν οὐρανῷ εἶναι, ἥπερ<sup>4</sup> ἦν ἐκ Διός, τὸ δὲ θνη-  
τὸν ἐμέ<sup>5</sup> παρὰ τοῖς νεκροῖς;

ΔΙΟΓ. Ἄλλ', ὦ βέλτιστε<sup>6</sup> Ἀμφικτυονιάδη, καλῶς αἰ-  
ταῦτ'<sup>7</sup> ἔλεγες, εἰ σῶμα ἦσθα· νῦν δὲ ἀσώματον εἶδωλον εἶ  
ὥστε κινδυνεύεις πρηνεῖν ἤδη ποιῆσαι τὸν Ἡρακλέα.

10 ΗΡΑ. Πῶς πρηνεῖν<sup>8</sup>;

ΔΙΟΓ. Ὡδέ πως<sup>9</sup>. εἰ γὰρ ὁ μὲν τις ἐν οὐρανῷ, ὁ δὲ παρ-  
ἡμῖν σὺ τὸ εἶδωλον, τὸ δὲ σῶμα ἐν Οἴτῃ ἐλύθη· κόνης ἤδη  
γενόμενον, τρία δὴ ταῦτα γίνεται. Καὶ σκόπει, ὅν τινα<sup>9</sup> τοῖ  
τρίτον πατέρα ἐπινοήσεις τῷ σώματι.

15 ΗΡΑ. Θρασύς τις εἰ καὶ σοφιστής. Τίς δὲ καὶ οὗ-  
τυγχάνεις<sup>10</sup>;

ΔΙΟΓ. Διογένους τοῦ Σινωπέως εἶδωλον. Αὐτὸς δὲ, σι-  
μὰ Δία μετ' ἀθανάτοισι θεοῖσιν, ἀλλὰ τοῖς βελτίστοις<sup>11</sup> τῶν  
νεκρῶν σύνειμι, Ὀμήρου καὶ τῆς τοσαύτης ψυχρολογίας  
20 καταγελαῶν.

#### ΜΕΝΙΠΠΟΣ ΚΑΙ ΕΡΜΗΣ.

12. ΜΕΝ. Ποῦ δὲ οἱ καλοὶ εἰσιν,<sup>12</sup> ἢ αἱ καλαί, ὦ Ἑρμῇ;  
ξενάγησόν με νέηλυν ὄντα.

ΕΡ. Οὐ σχολή μοι, ὦ Μένιππε. Πλὴν κατ' ἐκείνο<sup>13</sup>  
αὐτὸ ἀπόβλεψον, ὡς<sup>14</sup> ἐπὶ τὰ δεξιὰ, ἔνθα ἿΑκινθός τέ ἐστι,

<sup>1</sup> Theme! — <sup>2</sup> 148. 1: C. 517. — <sup>3</sup> 147: C. 539. — <sup>4</sup> 150. 1: C. 519, 522. — <sup>5</sup> That I, the mortal part, etc. — <sup>6</sup> C. 465. — <sup>7</sup> 149. 1: C. 513. I. — <sup>8</sup> Complete this sentence. — <sup>9</sup> One. Cf. 148. 1. — <sup>10</sup> Who do you chance being — Eng. who do you chance to be. — <sup>11</sup> C. 461. — <sup>12</sup> Log. pred. ! — <sup>13</sup> 149. 2: C. 512. — <sup>14</sup> Prep. strengthening ἐπὶ. Cf. Eng. "in at," "from under."

καὶ ὁ Νάρκισσος, καὶ Νηρεὺς, καὶ Ἀχιλλεὺς, καὶ Τυρῶ, καὶ Ἑλένη, καὶ Αἴδα, καὶ ὅλως τὰ ἀρχαῖα κάλλη<sup>1</sup> πάντα.

MEN. Ὅστ᾽ ἂν μόνον ὁρῶ, καὶ κρανία τῶν σαρκῶν γυμνά, ὅμοια τὰ πολλὰ.<sup>2</sup>

EP. Καὶ μὲν ἐκείνᾳ ἐστίν, ἃ πάντες οἱ ποιηταὶ θαυμάζουσιν· 5 τὰ ὅστ᾽ ἂν σὺ ἔοικας καταφρονεῖν.

MEN. Ὅμως τὴν Ἑλένην μοι δείξον· οὐ γὰρ ἂν διαγνώσκῃς ἔγωγε.

EP. Τούτῃ<sup>3</sup> τὸ κρανίον ἢ Ἑλένη ἐστίν.

MEN. Εἴτα αἱ χίλιναι νῆες διὰ τοῦτο ἐπληρώθησαν ἐξ· 10 ὅσων τῆς Ἑλλάδος, καὶ τοσοῦτοι ἔπεσον Ἕλληνες τε καὶ βάρβαροι, καὶ τασαῦται πόλεις ἀνάστατοι γεγονάσιν.

EP. Ἀλλ' οὐκ εἶδες, ὦ Μένιππε, ζῶσαν<sup>4</sup> τὴν γυναῖκα· ἔφη γὰρ ἂν καὶ σὺ ἀνεμέστητον<sup>5</sup> εἶναι

Τοιᾷδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·

15

εἴπερ καὶ τὰ ἄνθη,<sup>6</sup> ξηρὰ ὄντα, εἴ τις<sup>7</sup> βλέποι ἀποβεβληκέτα τὴν βαφὴν, ἁμαρῶς δηλονότι<sup>8</sup> αὐτῷ δοῖται. Ὅτε<sup>9</sup> μέντοι ἀνθεῖ, καὶ<sup>10</sup> ἔχει<sup>11</sup> τὴν χρυσαύην, κάλλιστά ἐστίν.

MEN. Οὐκοῦν τοῦτο, ὦ Ἑρμῆ, θαυμάζω, εἰ μὴ συνίεσαν οἱ Ἀχαιοὶ περὶ πράγματος οὕτως ὀλιγοχρονίου καὶ ῥαδίως 20 ἀπανθεύοντος πανσῆτες.

EP. Οὐ σχολή μοι, ὦ Μένιππε, συμφιλοσοφεῖν σοι· ὥστε ἐπιλεξάμενος τόπον, ἔνθα<sup>12</sup> ἂν ἐθέλῃς, κείσο καταβαλὼν σεαυτόν. Ἐγὼ δὲ τοὺς ἄλλους νεκροὺς ἤδη μετελεύσομαι.

<sup>1</sup> 136. N. 4. — <sup>2</sup> Alike in the many respects — much alike. — <sup>3</sup> 70. N. 2 (2d item). — <sup>4</sup> C. 472. N. a. — <sup>5</sup> Th. ? — <sup>6</sup> C. 479. — <sup>7</sup> 148. 2 : C. 517. — <sup>8</sup> Composition ? C. 328. — <sup>9</sup> 150. N. 6 : C. 519. R. 1. — <sup>10</sup> Sc. τότε. 150. 4 — <sup>11</sup> C. 482. — <sup>12</sup> Antecedent of ἔνθα ! 150. 5.

## ΝΙΡΕΥΣ, ΘΕΡΣΙΤΗΣ, ΚΑΙ ΜΕΝΙΠΠΟΣ.

13. NIP. Ἴδου δὴ, Μένιππος οὐτοσὶ δικάσει πότερος<sup>1</sup> εὐμορφότερός<sup>2</sup> ἐστίν. Εἶπε, ὦ Μένιππε, οὐ καλλίων<sup>3</sup> σοὶ δοκῶ;

MEN. Τίνες<sup>3</sup> δὲ καὶ ἐστέ; πρότερον,<sup>2</sup> οἶμαι, χρὴ γὰρ  
5 τοῦτο εἰδέναι.

NIP. Νιρεὺς καὶ Θερσίτης.

MEN. Πότερος<sup>3</sup> οὖν ὁ Νιρεὺς, καὶ πότερος<sup>3</sup> ὁ Θερσίτης; οὐδέπω γὰρ τοῦτο δῆλον.

ΘΕΡΣ. Ἐν μὲν ἤδη τούτῳ ἔχω, ὅτι ὁμοίός εἰμί σοι, καὶ  
10 οὐδὲν τηλικούτον<sup>4</sup> διαφέρεις, ἤλίκον σε Ὅμηρος ἐκείνος ὁ τυφλὸς ἐπῆνεσεν, ἀπάντων εὐμορφότατον<sup>5</sup> προσειπών. Ἄλλ' ὁ φοξὸς ἐγὼ καὶ ψεδνὸς οὐδὲν χείρων ἐφάνην τῷ δικαστῇ. Ὅρα σὺ δὲ, ὦ Μένιππε, ὅν τινα<sup>6</sup> καὶ εὐμορφότερον ἡγῇ.

NIP. Ἐμέ γε, τὸν<sup>7</sup> Ἀγλαίας καὶ Χάροπος, ὃς κάλλιστος  
15 ἀνὴρ ὑπὸ Ἴλιον ἦλθον.

MEN. Ἄλλ' οὐχὶ καὶ ὑπὸ γῆν, ὡς οἶμαι, κάλλιστος ἦλθες. Ἀλλὰ τὰ μὲν ὅσῃ ὁμοία, τὸ δὲ κρανίον ταύτῃ<sup>8</sup> μόνον ἄρα διακρίνοιντο ἀπὸ τοῦ Θερσίτου κρανίου, ὅτι εὐθρυπτον τὸ σόν<sup>9</sup>. ἀλαπαδνὸν γὰρ αὐτὸ,<sup>10</sup> καὶ οὐκ ἀνδρῶδες ἔχεις.

20 NIP. Καὶ μὴν ἔρου<sup>10</sup> Ὅμηρον, ὅποιος<sup>11</sup> ἦν, ὅποτε συνεστράτευον τοῖς Ἀχαιοῖς.

MEN. Ὀνειράτά μοι λέγεις. ἐγὼ δὲ ἄ<sup>12</sup> βλέπω, καὶ νῦν ἔχεις<sup>13</sup>. ἐκεῖνα<sup>14</sup> δὲ οἷ<sup>15</sup> τότε ἴσασιν.

NIP. Οὐκοῦν ἐγὼ ἐνταῦθα εὐμορφότερός εἰμι, ὦ Μένιππε.

<sup>1</sup> 150. 1 (end): C. 535. — <sup>2</sup> C. 465. — <sup>3</sup> 147 (1st item): C. 539. Subj. or pred. ? — <sup>4</sup> 150. 1 and 3d item. — <sup>5</sup> C. 461. — <sup>6</sup> C. 517; 519. R. 2; 535. — <sup>7</sup> Sc. what? — <sup>8</sup> Sc. ὁδῶ, lit. way; fig. manner, respect — <sup>9</sup> 146: C. 503. — <sup>10</sup> Refers to what? — <sup>11</sup> C. 535. — <sup>12</sup> 150. 5: C. 519. R. 1. — <sup>13</sup> Sc. ταῦτα. — <sup>14</sup> Sc. things, i. e. your qualities while on earth. — <sup>15</sup> C. 475 and N. a.

**MEN.** Οὔτε σὺ, οὔτε ἄλλος<sup>1</sup> εὐμορφος· ἰσοτιμία<sup>2</sup> γὰρ ἐν Ἰδίου,<sup>3</sup> καὶ ὅμοιοι ἅπαντες.

**ΘΕΡΣ.** Ἐμοὶ<sup>4</sup> μὲν καὶ τοῦτο ἱκανόν.

- ΔΙΑΚΟΣ,<sup>5</sup> ΠΡΩΤΕΣΙΛΑΟΣ, ΜΕΝΕΛΑΟΣ, ΚΑΙ ΠΑΡΙΣ.

**14. ΔΙΑΚ.** Τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην, προσπεσών;

**ΠΡΩΤ.** Ὅτι διὰ ταύτην, ὦ Διάκε, ἀπέθανον, ἡμιτελῇ μὲν τὸν<sup>6</sup> δόμον καταλιπὼν, χήραν τε τὴν νεόγαμον<sup>7</sup> γυναῖκα.<sup>1</sup>

**ΔΙΑΚ.** Αἰτιῶ τοίνυν τὸν Μενέλαον, ὅστις<sup>8</sup> ὑμᾶς ὑπὲρ τοιαύτης γυναίκος ἐπὶ Τροίαν<sup>9</sup> ἤγαγεν.

**ΠΡΩΤ.** Εὖ λέγεις· ἐκείνόν μοι αἰτιατέον.

**MEN.** Οὐκ ἐμὲ, ὦ βέλτιστε, ἀλλὰ δικαιότερον<sup>10</sup> τὸν Πάριον, ὃς<sup>8</sup> ἐμοῦ τοῦ<sup>6</sup> ξένου τὴν<sup>6</sup> γυναῖκα παρὰ πάντα<sup>11</sup> τὰ δίκαια ᾤχετο ἀρπάσας. Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ' ὑπὸ πάντων Ἑλλήνων<sup>9</sup> τε καὶ βαρβάρων<sup>9</sup> ἄξιος ἄγχεσθαι, τοσούτοις θανάτου αἰτιος γεγενημένος.

**ΠΡΩΤ.** Ἀμεινον οὕτω.<sup>12</sup> Σέ<sup>13</sup> τοιγαροῦν, ὦ Δύσπαρι, οὐκ ἀφήσω ποτὲ ἀπὸ τῶν<sup>6</sup> χειρῶν.

**ΠΑΡ.** Ἄδικα<sup>14</sup> ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα<sup>14</sup> ὁμότεχνον ὄντα σοι· ἐρωτικὸς<sup>15</sup> γὰρ καὶ αὐτός<sup>16</sup> εἰμι, καὶ τῷ αὐτῷ<sup>17</sup> θεῷ κατέσχημαι. Οἶσθα δέ, ὡς ἀκούσιόν<sup>18</sup> τί ἐστι, καὶ τις ἡμᾶς<sup>13</sup> δαίμων ἄγει, ἔνθα ἂν ἐθέλη· καὶ ἀδύνατόν<sup>19</sup> ἐστὶν ἀντιτάττεσθαι αὐτῷ.

<sup>1</sup> C. 540. — <sup>2</sup> Prim. √√? — <sup>3</sup> Sc. δόμοις. — <sup>4</sup> 143. N. 4. — CASE. (S. 162–204: C. 338–443.) — Gen. View (C. 338–341). V. N. — NOMINATIVE (C. 342–344). — <sup>5</sup> C. 343. N. 1. (v. N.) — <sup>6</sup> = what Eng. pronoun? C. 482. — <sup>7</sup> I. e. Laodamia. — <sup>8</sup> 157. 2: C. 342; 519. 2. — <sup>9</sup> C. 485. a. — <sup>10</sup> 125. — <sup>11</sup> Diff. here in meaning between πάντα τὰ and τὰ πάντα? C. 479. — <sup>12</sup> Full sentence? — ACCUSATIVE (S. 163–179: C. 492–441). V. N. — <sup>13</sup> 162. 1; 163. 1: C. 492. R. and I.; 493. — <sup>14</sup> Sc. ἔμ. 165. 1: C. 431; 439; 435. (v. N.) — <sup>15</sup> How fr. √ ἐρωτ? — <sup>16</sup> 144. 2: C. 509. — <sup>17</sup> 144. 3: C. 508. II. — <sup>18</sup> Sc. τὸ ἐρᾶν. — <sup>19</sup> 160. N. 1: C. 445.

ΠΡΩΤ. Εὐ λέγεις. Εἶθε οὖν μοι τὸν Ἑρωτα ἐνταῦθα λαβεῖν δυνατόν ᾗν.

ΑΙΑΚ. Ἐγὼ σοι καὶ περὶ τοῦ Ἑρωτος ἀποκρινοῦμαι τὰ δίκαια.<sup>1</sup> Φήσκει γὰρ αὐτὸς μὲν τοῦ ἐρᾶν τῷ Πάριδι ἴσως 5 γεγενῆσθαι αἷτιος, τοῦ θανάτου δέ σοι οὐδένα ἄλλον<sup>2</sup> ὢ Πρωτεσίλαε, ἢ σεαυτὸν<sup>3</sup>. ὃς ἐκλαθόμενος τῆς νεογάμου γυναικὸς, ἐπεὶ προσεφέρεσθε τῇ Τρωάδι, οὕτω φιλοκινδύνως καὶ ἀπονενοημένως προεπήδησας τῶν ἄλλων, δόξης ἐρασθεῖς, δι' ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

10 ΠΡΩΤ. Οὐκοῦν καὶ ὑπὲρ ἔμαντοῦ σοι, ὦ Αἰακέ, ἀποκρινοῦμαι δικαιότερα.<sup>1</sup> Οὐ γὰρ ἐγὼ τούτων αἷτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.

ΑΙΑΚ. Ὅρθως. Τί<sup>2</sup> οὖν τούτους<sup>4</sup> αἷτιά ;

ΠΛΟΥΤΩΝ, ΠΡΩΤΕΣΙΛΑΟΣ, ΚΑΙ ΠΕΡΣΕΦΟΝΗ.

15 15. ΠΡΩΤ. ὦ δέσποτα, καὶ βασιλεῦ, καὶ ἡμέτερε Ζεῦ, καὶ σὺ, Δήμητρος θύγατερ, μὴ ὑπερίδητε δέησιν ἐρωτικὴν.<sup>4</sup>

ΠΛΟΥΤ. Σὺ δὲ τίνας δέη παρ' ἡμῶν ; ἢ τίς ὦν τυγχάνεις ;

ΠΡΩΤ. Εἰμὶ μὲν Πρωτεσίλαος ὁ<sup>5</sup> Ἰφίκλου, Φυλάκιος, συστρατιώτης τῶν Ἀχαιῶν, καὶ πρῶτος ἀποθανὼν τῶν ἐπ' 20 Ἰλίου· δέομαι δὲ, ἀφεθείς<sup>6</sup> πρὸς ὀλίγον,<sup>7</sup> ἀναβιώσθαι<sup>8</sup> πάλιν.

ΠΛΟΥΤ. Τοῦτον μὲν τὸν<sup>9</sup> ἔρωτα,<sup>10</sup> ὦ Πρωτεσίλαε, πάντες νεκροὶ ἐρώσι· πλὴν οὐδεὶς ἂν αὐτῶν τύχοι.

ΠΡΩΤ. Ἀλλ' οὐ τοῦ ζῆν, Ἀιδωνεῦ, ἐρῶ ἔγωγε, τῆς γυναικὸς δὲ, ἣν<sup>11</sup> νεόγαμον ἔτι ἐν τῷ θαλάμῳ καταλιπὼν, 25 ὥχόμην ἀποπλέων· εἶτα ὁ κακοδαίμων<sup>12</sup> ἐν τῇ ἀποβάσει

<sup>1</sup> 163. 2: C. 432. — <sup>2</sup> Sc. γεγενῆσθαι αἷτιον. 158. 1. — <sup>3</sup> 167. R. — <sup>4</sup> Why accus. ? — <sup>5</sup> C. 332. R. 2. — <sup>6</sup> How fr. √ 'E. send ! — <sup>7</sup> 124. N. : C. 449. a. — <sup>8</sup> Subj. ! — <sup>9</sup> Why not τὸν τοῦτον ? C. 473. β. — <sup>10</sup> 165 : C. 431. a. — <sup>11</sup> 163. 1 : C. 423. — <sup>12</sup> Th. !

ἀπέθανον ὑπὸ τοῦ Ἑκτορος. Ὁ σὺν ἔρωι τῆς γυναίκος οὐ μετρίως ἀποκναίει με, ὦ δέσποτα· καὶ βούλομαι, εἴαν πρὸς ὀλίγον ὀφθεῖς αὐτῇ, καταβῆναι<sup>1</sup> πάλιν.

ΠΛΟΥΤ. Οὐκ ἔπιες, ὦ Πρωτεσίλαε, τὸ Λήθης ὕδωρ;

ΠΡΩΤ. Καὶ μάλα,<sup>2</sup> ὦ δέσποτα· τὸ δὲ πρᾶγμα ὑπέρ- 5  
ογκον ἦν.

ΠΛΟΥΤ. Οὐκοῦν περίμεινον<sup>3</sup>· ἀφίξεται γὰρ κάκεινῃ ποτὲ, καὶ οὐδέν<sup>4</sup> σε<sup>5</sup> ἀνελεῖν δεήσει.

ΠΡΩΤ. Ἄλλ' οὐ φέρω τὴν διατριβὴν, ὦ Πλούτων. Ἡράσθης δὲ καὶ αὐτὸς ἤδη, καὶ οἶσθα οἶον τὸ ἔργον ἔστιν.<sup>7</sup> 10

ΠΛΟΥΤ. Εἴτα τί<sup>8</sup> σε ὀνήσει μίαν ἡμέραν<sup>9</sup> ἀναβιῶναι, μετ' ὀλίγον τὰ αὐτὰ ὀδυρούμενον;

ΠΡΩΤ. Οἶμαι πείσειν κάκεινῃ<sup>6</sup> ἀκολουθεῖν παρ' ὑμᾶς· ὥστε ἀνθ' ἑνὸς δύο νεκροὺς λήψῃ μετ' ὀλίγον.

ΠΛΟΥΤ. Οὐ θέμις γενέσθαι ταῦτα,<sup>6</sup> οὐδὲ ἐγένετο πώποτε. 15

ΠΡΩΤ. Ἀναμνήσω<sup>10</sup> σε, ὦ Πλούτων. Ὀρφεῖ<sup>11</sup> γὰρ, δι' αὐτὴν ταύτην τὴν αἰτίαν, τὴν Εὐρυδίκην παρεδότε, καὶ τὴν<sup>12</sup> ὁμογενῇ μου Ἀλκιστιν παρεπέμψατε Ἡρακλεῖ<sup>11</sup> χαριζόμενοι.

ΠΛΟΥΤ. Θελήσεις δὲ οὔτω, κρανίον γυμνὸν ὦν καὶ ἄμορφον, τῇ καλῇ σου ἐκείνῃ νύμφῃ φανῆναι; Πῶς δὲ κάκεινῃ 20  
προσόψεται<sup>13</sup> σε, οὐδὲ διαγνώσκει δύναμένη; φοβήσεται<sup>13</sup> γὰρ, εὖ οἶδα, καὶ φεύξεται<sup>13</sup> σε· καὶ μάτην ἔσῃ τοσαύτην<sup>14</sup> ὁδὸν ἀνεληλυθώς.

ΠΕΡ. Οὐκοῦν, ὦ ἄνερ, σὺ καὶ τοῦτ' ἴασαι, καὶ τὸν Ἑρμῆν κέλευσον,<sup>15</sup> ἐπειδὴν ἐν τῷ φωτὶ ἤδη ὁ Πρωτεσίλαος ἦ, καθικό- 25  
μενον τῇ ράβδῳ, νεανίαν εὐθὺς καλὸν ἀπεργάσασθαι αὐτὸν, οἷος ἦν ἐκ τοῦ παστοῦ.

<sup>1</sup> Synop. ? — <sup>2</sup> Full sentence ? — <sup>3</sup> Verb-stem ! — <sup>4</sup> C. 481. — <sup>5</sup> 167 : C. 441. R. a. — <sup>6</sup> 158. 1. — <sup>7</sup> οἶον ἔστιν = pred. — <sup>8</sup> 167. R. : C. 432 and R. — <sup>9</sup> 168. 1 : C. 439. — <sup>10</sup> C. 430. — <sup>11</sup> C. 485. a. — <sup>12</sup> C. 474. — <sup>13</sup> How formed ! — <sup>14</sup> 169 : C. 439 and N. — <sup>15</sup> καθικόμενον — παστοῦ = 2d accus. after κέλευσον. 165 : C. 436.

ΠΛΟΥΤ. Ἐπεὶ Περσεφόνῃ συνδοκεῖ, ἀναγαγὼν τοῦτον αὐθις, ποιήσου<sup>1</sup> νυμφίον. Σὺ δὲ μέμνησο<sup>2</sup> μίαν λαβὼν ἡμέραν.

## ΕΡΜΗΣ ΚΑΙ ΧΑΡΩΝ.

16. ΕΡΜ. Λογισώμεθα, ὦ πορθμεῦ, εἰ δοκεῖ,<sup>3</sup> ὅποσα μοι  
5 ὀφείλεις ἤδη, ὅπως μὴ αὐθις ἐρίζωμέν τί<sup>4</sup> περὶ αὐτῶν.

ΧΑΡ. Λογισώμεθα,<sup>5</sup> ὦ Ἑρμῇ· ἄμεινον γὰρ ὀρίσθαι περὶ αὐτῶν, καὶ ἀπραγμονέστερον.<sup>6</sup>

ΕΡΜ. Ἄγκυραν ἐντεилаμένῃ<sup>7</sup> ἐκόμισα πέντε δραχμῶν.

ΧΑΡ. Πολλοῦ λέγεις.<sup>8</sup>

10 ΕΡΜ. Νῆ τὸν Ἀιδωνέα,<sup>9</sup> τῶν πέντε ὠνησάμην, καὶ τροπ-  
ωτήρα δύο ὀβολῶν.

ΧΑΡ. Τίθει πέντε δραχμὰς καὶ ὀβολοὺς δύο.

ΕΡΜ. Καὶ ἀκέστραν ὑπὲρ τοῦ ἱστίου· πέντε ὀβολοὺς ἐγὼ κατέβαλον.

15 ΧΑΡ. Καὶ τούτους προστίθει.

ΕΡΜ. Καὶ κηρὸν ὡς ἐπιπλάσαι τοῦ σκαφιδίου τὰ ἀνεφ-  
γότα,<sup>10</sup> καὶ ἥλους δὲ, καὶ καλώδιον, ἀφ' οὗ τὴν ὑπέραν ἐποίη-  
σας, δύο δραχμῶν ἅπαντα.

ΧΑΡ. Εὖγε, καὶ ἄξια<sup>11</sup> ταῦτα ὠνήσω.

20 ΕΡΜ. Ταῦτά ἐστιν, εἰ μή τι ἄλλο ἡμᾶς διέλαθεν ἐν τῷ  
λογισμῷ. Πότε δ' οὖν ταῦτ' ἀποδώσειν φής;

ΠΑΡ. Νῦν μὲν, ὦ Ἑρμῇ, ἀδύνατον. Ἦν δὲ λοιμός τις,  
ἣ πόλεμος καταπέμψῃ ἀθρόους τινὰς, ἐνέσται τότε ἀποκερ-  
δᾶναι<sup>12</sup> ἐν τῷ πλήθει παραλογιζόμενον<sup>13</sup> τὰ πορθμῖα.

<sup>1</sup> Sc. αὐτόν. 166 : C. 434. I. (v. N.). — <sup>2</sup> Why the η? — <sup>3</sup> Subj. ? —

<sup>4</sup> 167. R. : C. 432 and R. 1. — <sup>5</sup> M. V. ? — <sup>6</sup> Force of 1st a ? — <sup>7</sup> Sc. σοί.

— <sup>8</sup> Fill out the sentence. — <sup>9</sup> 171 and N. 1 : C. 426. δ. — <sup>10</sup> Aug. ?

— <sup>11</sup> Worth, sc. the money, i. e. cheap. — <sup>12</sup> Subj. = τινὰ or με.

— <sup>13</sup> I. e. By way of "Spec."

ΕΡΜ. Νῦν οὖν ἐγὼ καθεδούμαι<sup>1</sup> τὰ κάκιστα εὐχόμενος γενέσθαι, ὥς ἂν ἀπὸ τούτων ἀπολαύοιμι.

ΧΑΡ. Οὐκ ἔστιν ἄλλως, ὦ Ἑρμῆ. Νῦν δ' ὀλίγοι, ὥς ὄρας, ἀφικνούνται ἡμῖν· εἰρήνη γάρ.

ΕΡΜ. Ἀμεινον οὕτως, εἰ καὶ ἡμῖν παρατείνοιτο ὑπὸ σοῦ 5  
τὸ ὄφλημα. Πλὴν ἄλλ' οἱ μὲν παλαιοὶ, ὦ Χάρων, οἶσθα οἷσι παρεγίγνοντο, ἀνδρείοι ἅπαντες, αἵματος ἀνάπλεω,<sup>2</sup> καὶ τραυματαῖαι οἱ πολλοί.<sup>3</sup> Νῦν δὲ ἡ φαρμάκη τις ὑπὸ τοῦ παιδὸς ἀποθανῶν, ἡ ὑπὸ τῆς γυναικὸς, ἡ ὑπὸ τρυφῆς ἐξφθικῶς<sup>4</sup> τὴν γαστέρα καὶ τὰ σκέλη· ὥχροι γὰρ ἅπαντες καὶ 10  
ἀγενεῖς, οὐδὲ ὅμοιοι ἐκείνοις. Οἱ δὲ πλείστοι<sup>5</sup> αὐτῶν διὰ χρήματα ἤκουσιν ἐπιβουλευόντες ἀλλήλοις, ὥς εοίκασι.

ΧΑΡ. Πάνυ γὰρ περιπόθητά ἐστι ταῦτα.<sup>6</sup>

ΕΡΜ. Οὐκοῦν οὐδ' ἐγὼ δόξαιμι ἂν ἀμαρτάνειν, πικρῶς ἀπαιτῶν τὰ ὀφειλόμενα παρὰ σοῦ.

15

#### ΧΑΡΩΝ, ΜΕΝΙΠΠΙΟΣ, ΚΑΙ ΕΡΜΗΣ.

17. ΧΑΡ. Ἀπόδος,<sup>6</sup> ὦ κατάρσατε, τὰ πορθμία.

ΜΕΝ. Βόα, εἰ τοῦτό σοι ἥδιον, ὦ Χάρων.

ΧΑΩ. Ἀπόδος, φημί, ἀνθ' ὧν σε διεπορθμευσάμην.

ΜΕΝ. Οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος.

ΧΑΡ. Ἔστι δέ τις ὀβολὸν μὴ ἔχων;

20

ΜΕΝ. Εἰ μὲν καὶ ἄλλος<sup>7</sup> τις, οὐκ οἶδα<sup>8</sup>. ἐγὼ<sup>9</sup> δὲ οὐκ ἔχω.

ΧΑΡ. Καὶ μὴν ἄγξω σε νῆ τὸν Πλούτωνα,<sup>10</sup> ὃ μισαρὲ, ἦν μὴ ἀποδῶς.<sup>11</sup>

ΜΕΝ. Κἀγὼ τῷ ξύλῳ σου<sup>12</sup> πατάξας διαλύσω τὸ κρανίον.

<sup>1</sup> = κατα + √ΕΔ + σ + ομαι = κατ' + ἰδσομαι = καθεσομαι = καθοῦμαι. 114. 2 and N. 2. — <sup>2</sup> = ἀνά πλεω + ι, = πλεω. 50. — <sup>3</sup> C. 488. 5. — <sup>4</sup> Why φ? — <sup>5</sup> Sc. χρήματα, above. — <sup>6</sup> 117. N. 11. — <sup>7</sup> C. 540. — <sup>8</sup> Why αἶ? — <sup>9</sup> Why used? — <sup>10</sup> 171 and N. 1: C. 428. δ. — <sup>11</sup> Why ε sub? (v. N.) — GENITIVE. (173 - 194. C. 345 - 396.) V. N. — <sup>12</sup> 179. 1: C. 345; 353; 354; 368; 369. R. β.



ΧΑΡ. Μάτην οὖν ἔση πεπλευκῶς<sup>1</sup> τοσοῦτον πλοῦν.<sup>2</sup>

MEN. Ὁ Ἑρμῆς<sup>3</sup> ὑπὲρ ἐμοῦ σοι ἀποδοῦτω,<sup>4</sup> ὅς με παρέ-  
δωκέ σοι.

ΕΡΜ. Νῆ Δία ὀναίμην,<sup>5</sup> εἰ μέλλω γε καὶ ὑπερεκτίνειν  
5 τῶν νεκρῶν.<sup>6</sup>

ΧΑΡ. Οὐκ ἀποστήσομαί σου.<sup>7</sup>

MEN. Τούτου γε ἔνεκα νεωλκήσας τὸ πορθμῆιον παράμενε.  
Πλὴν ἀλλ' ὅ γε μὴ ἔχω, πῶς ἂν λάβοις;

ΧΑΡ. Σὺ δ' οὐκ ἤδεις ὡς κομίζειν δέον<sup>8</sup>;

10 MEN. Ἦιδειν μὲν, οὐκ εἶχον δέ.<sup>9</sup> Τί<sup>10</sup> οὖν; ἐχρῆν διὰ  
τοῦτο μὴ ἀποθάνειν;

ΧΑΡ. Μόνος οὖν ἀνχήσεις προῖκα πεπλευκέναι;

MEN. Οὐ προῖκα, ὦ βέλτιστε· καὶ γὰρ ἤντηλσα, καὶ  
τῆς κώπης<sup>11</sup> συνελαβόμην, καὶ οὐκ ἔκλαιον μόνος τῶν ἄλλων  
15 ἐπιβατῶν.<sup>12</sup>

ΧΑΡ. Οὐδὲν ταῦτα πρὸς τὰ πορθμῖα. Τὸν<sup>13</sup> ὀβολὸν  
ἀποδοῦναί σε δεῖ· οὐ γὰρ θέμις ἄλλως γενέσθαι.<sup>14</sup>

MEN. Οὐκοῦν ἀπάγαγέ με αὖθις ἐς τὸν βίον.

ΧΑΡ. Χαρίεν λέγεις, ἵνα καὶ πληγὰς ἐπὶ τούτῳ παρὰ  
20 τοῦ Αἰακοῦ προσλάβω.

MEN. Μὴ ἐνόχλει οὖν.

ΧΑΡ. Δεῖξον τί ἐν τῇ πῆρᾳ ἔχεις.<sup>14</sup>

MEN. Θέρμους, εἰ θέλεις, καὶ τῆς Ἑκάτης<sup>15</sup> τὸ δεῖπνον.

ΧΑΡ. Πόθεν τοῦτον ἡμῖν, ὦ Ἑρμῆ, τὸν κύνα ἤγαγες;  
25 Οἷα<sup>16</sup> δὲ καὶ ἐλάλει παρὰ τὸν πλοῦν, τῶν ἐπιβατῶν ἀπάντων<sup>17</sup>

<sup>1</sup> Cf. Eng. fut. perf. *will have sailed*. — <sup>2</sup> 164: C. 431 and R. 2. —  
<sup>3</sup> Why the art.? — <sup>4</sup> Pers.-ending! — <sup>5</sup> 118. O. Synop.? — <sup>6</sup> 138. 1: C.  
447. a. — <sup>7</sup> 180. 1: C. 347. — <sup>8</sup> = — ὡς (σε) κομίζειν δέον (ἦν.), *that*  
*it was necessary for you to bring it*, i. e. an obolus. — <sup>9</sup> *But I had n't it*. —  
<sup>10</sup> Why accus.? — <sup>11</sup> 179. 1: C. 368. — <sup>12</sup> 177. 1 and N. 2: C. 361;  
362. ζ. — <sup>13</sup> Subj.! — <sup>14</sup> τί — ἔχεις = direct obj. of δεῖξον. — <sup>15</sup> *Of*, i. e.  
for *Hecate*. 173 and N. 1: C. 392. 2. — <sup>16</sup> *And such things too (καὶ) as he*  
*kept saying*. — <sup>17</sup> 182 and N. 3: C. 376. ζ.

καταγελῶν καὶ ἐπισκώπτων καὶ μόνος ᾄδων, οἰμωζόντων ἐκείνων.

**ΕΡΜ.** Ἄγνοεῖς, ὦ Χάρων, ὅποιον<sup>1</sup> ἄνδρα διεπόρθμευσας ; ἐλεύθερον ἀκριβῶς, κοῦδενός<sup>2</sup> αὐτῷ μέλει. Οὗτός ἐστιν ὁ Μένιππος.

5

**ΧΑΡ.** Καὶ μὴν ἂν σε λάβω ποτέ.

**ΜΕΝ.** Ἄν λάβῃς, ὦ βέλτιστε ! δις δὲ οὐκ ἂν λάβους.

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<sup>1</sup> C. 535 ; 536. — <sup>2</sup> 182 : C. 376. δ.

Κ Τ Ρ Ο Υ<sup>1</sup> Π Α Ι Δ Ε Ι Α .

1. Πατὺρ<sup>2</sup> μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσου,<sup>3</sup> Περσῶν βασιλέως· (ὁ δὴ Καμβύσης οὗτος τοῦ Περσειδῶν<sup>4</sup> γένους<sup>5</sup> ἦν· οἱ δὲ Περσεῖδαι<sup>6</sup> ἀπὸ Περσέως κληῖζονται·) μητὺρ δὲ ὁμολογεῖται Μανδάνης γενέσθαι· ἡ δὲ Μανδάνη  
 5 αὕτη Ἀστυάγους ἦν θυγάτηρ τοῦ Μῆδων<sup>7</sup> γενομένου βασιλέως. Φῦναι δὲ ὁ Κῦρος λέγεται, καὶ ᾗδεται ἔτι καὶ νῦν ὑπὸ τῶν βαρβάρων, εἶδος<sup>8</sup> μὲν κάλλιστος, ψυχῇ<sup>9</sup> δὲ φιλανθρωπότατος<sup>9</sup> καὶ φιλομαθέστατος<sup>9</sup> καὶ φιλοτιμότατος, ὥστε πάντα μὲν πόνον ἀνατλήναι, πάντα δὲ κίνδυνον ὑπομεῖναι τοῦ ἐπαινεῖσθαι  
 10 ἕνεκα. Φύσιν μὲν δὴ τῆς ψυχῆς<sup>10</sup> καὶ τῆς μορφῆς<sup>10</sup> τοιαύτην ἔχων<sup>11</sup> διαμνημονεύται· ἐπαιδεύθη γε μὴν ἐν Περσῶν<sup>10</sup> νόμοις.

2. Οὗτοι δὲ δοκοῦσιν οἱ νόμοι ἄρχεσθαι τοῦ κοινοῦ ἀγαθοῦ<sup>12</sup> ἐπιμελούμενοι οὐκ ἔνθεν, ὅθεν περ ταῖς πλείσταις  
 15 πόλεσιν ἄρχονται. Αἱ μὲν γὰρ πλείσται πόλεις, ἀφείσαι παιδεύειν, ὅπως τις ἐθέλει, τοὺς ἑαυτοῦ<sup>10</sup> παῖδας, καὶ αὐτοὺς τοὺς πρεσβυτέρους, ὅπως ἐθέλουσι, διώγειν, ἔπειτα προστάτουσιν αὐτοῖς μὴ κλέπτειν, μὴ ἀρπάζειν, μὴ βία εἰς οἰκίαν παρίεναι, μὴ παῖειν ὃν μὴ δίκαιον,<sup>13</sup> μὴ μοιχεύειν, μὴ ἀπειθεῖν  
 20 ἄρχοντι, καὶ τᾶλλα τὰ τοιαῦτα ὡσαύτως· ἦν δὲ τις τούτων<sup>14</sup>

<sup>1</sup> 173. N. 2 (2d item): C. 392. 1. — <sup>2</sup> 136. 1: C. 331; 332. R. 3. (γ. N.) — <sup>3</sup> 175. N. 2: C. 355. — <sup>4</sup> 173. N. 1: C. 395. a. and N. — <sup>5</sup> 175: C. 384; 390. — <sup>6</sup> 127. 1 (3). — <sup>7</sup> 173. N. 1: C. 388; 389. — <sup>8</sup> 167: C. 437; 438. R. a. — <sup>9</sup> Theme! — <sup>10</sup> C. 390. — <sup>11</sup> As having. — <sup>12</sup> 182: C. 376. δ. — <sup>13</sup> Clause = μὴ παῖειν (ἐκείνον) ὃν μὴ δίκαιον (ἐστὶ παῖειν). — <sup>14</sup> 177. 2: C. 382. β.

τι παραβαίνῃ, ζημίας αὐτοῖς ἐπέθεσαν. Οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ τινος ἔργου<sup>1</sup> ἢ αἰσχροῦ ἐφίεσθαι.

3. Ἐπιμέλονται δὲ ὧδε. Ἔστιν αὐτοῖς ἐλευθέρα ἀγορὰ 5 καλουμένη, ἔνθα τὰ τε βασιλεία καὶ τὰ ἄλλα ἀρχεῖα πεποιήται.<sup>2</sup> Ἐντεῦθεν τὰ μὲν ὄνια καὶ οἱ ἀγοραῖοι καὶ αἱ τούτων φωναὶ καὶ ἀπειροκαλῖαι ἀπελήλανται εἰς ἄλλον τόπον, ὥς μὴ μυγνύηται ἢ τούτων<sup>3</sup> τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμίᾳ. Διήρηται δὲ αὕτη ἡ ἀγορὰ ἢ περὶ τὰ ἀρχεῖα εἰς 10 τέτταρα μέρη. Τούτων δ' ἔστιν ἓν μὲν παισίν, ἓν δὲ ἐφήβοις, ἄλλο τελείοις ἀνδράσιν, ἄλλο τοῖς ὑπὲρ τὰ στρατεύσιμα ἔτη γεγονόσι. Νόμφ δὲ εἰς τὰς ἑαυτῶν χώρας ἕκαστοι τούτων πάρευσιν, οἱ μὲν παῖδες ἅμα τῇ ἡμέρᾳ καὶ οἱ τέλειοι ἄνδρες · οἱ δὲ γεραίτεροι,<sup>4</sup> ἥνικ' ἂν ἐκάστῳ προχωρῇ,<sup>5</sup> πλὴν ἐν 15 ταῖς τεταγμέναις ἡμέραις, ἐν αἷς δεῖ αὐτοὺς παρεῖναι. Οἱ δὲ ἐφήβοι καὶ κοιμῶνται περὶ τὰ ἀρχεῖα σὺν τοῖς γυμνητικοῖς ὕπλοις, πλὴν τῶν γεγαμηκότων · οὔτοι δὲ οὔτε ἐπιζητοῦνται, ἢ μὴ προρρήθῃ παρεῖναι · οὔτε πολλάκις ἀπείναι καλόν.

4. Ἀρχοντες δ' ἐφ' ἐκάστῳ τούτων τῶν μερῶν<sup>6</sup> εἰσι δώδεκα · 20 δώδεκα<sup>7</sup> γὰρ καὶ Περσῶν<sup>8</sup> φυλαὶ διήρηνται. Καὶ ἐπὶ μὲν τοῖς παισίν ἐκ τῶν γεραιτέρων ἡρημένοι εἰσιν, οἱ ἂν δοκῶσι τοὺς παῖδας βελτίστους<sup>9</sup> ἀποδεικνύναι · ἐπὶ δὲ τοῖς ἐφήβοις ἐκ τῶν τελείων ἀνδρῶν, οἱ ἂν αὐ τοὺς ἐφήβους βελτίστους δοκῶσι παρέχειν · ἐπὶ δὲ τοῖς τελείοις ἀνδράσιν, οἱ ἂν δοκῶσι 25 παρέχειν αὐτοὺς μάλιστα<sup>10</sup> τὰ τεταγμένα<sup>11</sup> ποιούντας, καὶ τὰ παραγγελλόμενα<sup>12</sup> ὑπὸ τῆς μεγίστης ἀρχῆς. Εἰσὶ δὲ καὶ τῶν

<sup>1</sup> 182 : C. 376. ε. — <sup>2</sup> How sing. ? — <sup>3</sup> 173. N. 2 (1st item) : C. 393. R. δ. — <sup>4</sup> C. 466. — <sup>5</sup> Subj. ? (v. N.) — <sup>6</sup> 177. 1 and end : C. 362. β. — <sup>7</sup> Construed *before*, not *after*, the verb. — <sup>8</sup> C. 359. β. — <sup>9</sup> Positive ? (v. N.) — <sup>10</sup> C. 460. — <sup>11</sup> = ἐκεῖνα δ τεταγμένα εἰσι. 140. 3 and N. 3. — <sup>12</sup> Give the equivalent as in Ref. 11 !

γεραιτέρων προστάται ἡρημένοι, οἱ προστατεύουσιν, ὅπως καὶ αὐτοὶ τὰ καθήκοντα ἀποτελῶσιν. <sup>1</sup> Ἀ<sup>1</sup> δὲ ἐκάστη τῇ ἡλικίᾳ προστέτακται ποιεῖν,<sup>2</sup> διηγησόμεθα, ὥς μᾶλλον δῆλον γένηται, ἢ<sup>3</sup> ἐπιμέλονται, ὥς ἂν βέλτιστοι εἶεν οἱ πολῖται.

5 5. Οἱ μὲν δὴ παῖδες, εἰς τὰ διδασκαλεῖα<sup>4</sup> φοιτῶντες,<sup>5</sup> διαγούσι<sup>6</sup> μαθάνοντες<sup>7</sup> δικαιοσύνην· καὶ λέγουσιν ὅτι ἐπὶ τούτῳ<sup>8</sup> ἔρχονται, ὥσπερ παρ' ἡμῖν οἱ τὰ γράμματα μαθησόμενοι. Οἱ δὲ ἄρχοντες<sup>9</sup> αὐτῶν<sup>10</sup> διατελοῦσι τὸ πλεῖστον τῆς ἡμέρας<sup>11</sup> δικάζοντες αὐτοῖς. Γίγνεται γὰρ δὴ καὶ παισὶ πρὸς  
10 ἀλλήλους, ὥσπερ ἀνδράσιν, ἐγκλήματα καὶ κλοπῆς<sup>12</sup> καὶ ἀρπαγῆς καὶ βίας καὶ ἀπάτης καὶ κακολογίας καὶ ἄλλων, οἷων δὴ εἰκός.<sup>13</sup> Οὓς δ' ἂν γνῶσι τούτων τι ἀδικούντας, τιμωροῦνται. Κολάζουσι δὲ καὶ οὓς ἂν ἀδίκως ἐγκαλοῦντας εὐρίσκωσι. Δικάζουσι δὲ καὶ ἐγκλήματος,<sup>12</sup> οὗ ἕνεκα ἀνθρωπ-  
15 οὶ μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα,<sup>14</sup> ἀχαριστίας<sup>15</sup>· καὶ ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι καὶ<sup>16</sup> τούτον ἰσχυρῶς. Οἶονται γὰρ τοὺς ἀχαρίστους καὶ<sup>16</sup> περὶ θεοῦς ἂν μάλιστα ἀμελῶς ἔχειν, καὶ περὶ γονέας καὶ πατρίδα καὶ φίλους.  
20 Ἐπεσθαι δὲ δοκεῖ μάλιστα τῇ ἀχαριστίᾳ<sup>17</sup> ἢ ἀναισχυντῖᾳ<sup>17</sup>· καὶ γὰρ αὕτη μεγίστη δοκεῖ εἶναι ἐπὶ πάντα τὰ αἰσχυρὰ ἡγεμών.

6. Διδάσκουσι δὲ τοὺς παῖδας καὶ σωφροσύνην. Μέγα δὲ συμβάλλεται εἰς τὸ μαθάνειν<sup>18</sup> σωφρονεῖν αὐτοὺς,<sup>19</sup> ὅτι  
25 καὶ τοὺς πρεσβυτέρους ὁρῶσιν ἀνὰ πᾶσαν ἡμέραν σωφρόνους

<sup>1</sup> Subj. of προστέτακται. — <sup>2</sup> Makes the idea more definite. — <sup>3</sup> C. 522. — <sup>4</sup> How fr. √ δα, teach? Why the art.? — <sup>5</sup> φοιτάω = go regularly; εἶμι = simply go; frequency not specified. — <sup>6</sup> C. 427. — <sup>7</sup> In learning. — <sup>8</sup> C. 514. — <sup>9</sup> 140. N. 3: C. 476. — <sup>10</sup> 173. N. 2: C. 392. — <sup>11</sup> 177 (end): C. 362. δ. — <sup>12</sup> 183. 1: C. 371; 374. γ. — <sup>13</sup> Sc. ἐστὶν ἐγκλήματα γίνεσθαι, where οἷων limits ἐγκλήματα. — <sup>14</sup> But about which they go to law least. — <sup>15</sup> C. 485. β. Apposed to ἐγκλήματος. — <sup>16</sup> even. — <sup>17</sup> C. 470. 2. — <sup>18</sup> C. 470. 3. — <sup>19</sup> 144. R. 2. (v. N.)

διάγοντας.<sup>1</sup> Διδάσκουσι δὲ αὐτοὺς καὶ πείθεσθαι τοῖς ἄρχουσι· μέγα δὲ καὶ εἰς τοῦτο συμβάλλεται ὅτι καὶ ὁρῶσι τοὺς πρεσβυτέρους πειθομένους τοῖς ἄρχουσιν ἰσχυρῶς. Διδάσκουσι δὲ καὶ ἐγκρατεῖς εἶναι γαστρὸς<sup>2</sup> καὶ ποτοῦ<sup>3</sup>· μέγα δὲ καὶ εἰς τοῦτο συμβάλλεται ὅτι ὁρῶσι καὶ τοὺς πρεσβυτέρους οὐ 5 πρόσθεν ἀπιόντας γαστρὸς ἕνεκα, πρὶν ἂν ἀφῶσιν οἱ ἄρχοντες, καὶ ὅτι οὐ παρὰ μητρὶ σιτοῦνται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ, ὅταν οἱ ἄρχοντες σημήνωσι. Φέρονται δὲ οἴκοθεν<sup>4</sup> σῖτον<sup>5</sup> μὲν, ἄρτον, ὄψον<sup>6</sup> δὲ, κάρδαμον· πιεῖν δὲ, ἢν τις διψῇ, κῶθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Πρὸς δὲ 10 τούτοις μαυθάνουσι τοξεύειν καὶ ἀκοντίζειν. Μέχρι μὲν δὴ ἐξ ἡ ἑπτακαίδεκα<sup>7</sup> ἐτῶν ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράττουσιν. Ἐκ τούτου δὲ εἰς τοὺς ἐφήβους ἐξέρχονται.

7. Οὗτοι δ' αὖ οἱ ἔφηβοι διάγουσιν ὥδε.<sup>8</sup> Δέκα ἔτη,<sup>9</sup> ἀφ' οὗ ἂν ἐκ παίδων ἐξέλθωσι, κοιμῶνται μὲν περὶ τὰ ἀρχεῖα, 15 ὥσπερ προεῖρηται, καὶ φυλακῆς ἕνεκα τῆς πόλεως, καὶ σωφροσύνης· δοκεῖ γὰρ αὕτη ἡ ἡλικία ἐπιμελείας<sup>10</sup> μάλιστα δεῖσθαι. Παρέχουσι δὲ καὶ τὴν ἡμέραν ἑαυτοὺς μάλιστα τοῖς ἄρχουσι χρῆσθαι, ἢν τι δέωνται ὑπὲρ τοῦ κοινού· καὶ ὅταν μὲν δέῃ, πάντες μένουσι περὶ τὰ ἀρχεῖα. Ὅταν δὲ ἐξίῃ 20 βασιλεὺς ἐπὶ θήραν, ἐξάγει τὴν ἡμίσειαν τῆς φυλακῆς. Ποιεῖ δὲ τοῦτο πολλάκις τοῦ μηνός.<sup>11</sup> Ἐχειν δὲ δεῖ τοὺς ἐξιόντας τόξα, καὶ παρὰ τὴν φαρέτρην ἐν κολεῷ κοπίδα ἢ σάγαριν· ἔτι δὲ γέρρον, καὶ παλτὰ δύο, ὥστε τὸ μὲν ἀφιέναι, τῷ δ', ἂν δέῃ, ἐκ χειρὸς χρῆσθαι. Διὰ τοῦτο δὲ δημοσίᾳ τοῦ θηρᾶν 25 ἐπιμέλονται, καὶ βασιλεὺς, ὥσπερ καὶ ἐν πολέμῳ, ἡγεμῶν αὐτοῖς ἐστί, καὶ αὐτός<sup>12</sup> τε θηρᾷ, καὶ τῶν ἄλλων<sup>13</sup> ἐπιμελεῖται,

<sup>1</sup> Sc. what! — <sup>2</sup> 184: C. 350. a. — <sup>3</sup> 121. 2. — <sup>4</sup> C. 332. 3. — <sup>5</sup> Cf. Eng. six- or seven-teen. — <sup>6</sup> C. 513. I. — <sup>7</sup> Why accus.? 168. 1. — <sup>8</sup> 181. 1: C. 357. — <sup>9</sup> 191. 1: C. 378. — <sup>10</sup> 144. R. 2: C. 509; 510. R. 1. — <sup>11</sup> 182: C. 376. δ; 540.

ὅπως ἂν θηρῶεν,<sup>1</sup> ὅτι ἀληθεστάτη αὐτοῖς δοκεῖ αὕτη ἡ μελέτη τῶν πρὸς τὸν πόλεμον εἶναι.

8. Καὶ γὰρ πρῶτ' ἀνίστασθαι ἐθίζει,<sup>2</sup> καὶ ψυχὴ<sup>3</sup> καὶ θάληπ<sup>4</sup> ἀνέχεσθαι· γυμνάζει δὲ καὶ ὁδοιπορίαις καὶ δρόμοις.  
 5 Ἀνάγκη δὲ καὶ τοξεύσαι θηρίον, καὶ ἀκοντίσαι, ὅπου ἂν παραπίπτῃ. Καὶ τὴν ψυχὴν δὲ πολλάκις ἀνάγκη θήγεσθαι ἐν τῇ θήρᾳ, ὅταν τι τῶν ἀλκίμων θηρίων<sup>4</sup> ἀνθιστήται· παίειν μὲν γὰρ δήπου δεῖ τὸ ὁμόσε γιγνόμενον, φυλάξασθαι δὲ τὸ ἐπιφερόμενον· ὥστε οὐ ράδιον εὐρεῖν ἐν τῇ θήρᾳ τί ἄπεστι  
 10 τῶν<sup>5</sup> ἐν τῷ πολέμῳ παρόντων. Ἐξέρχονται δὲ ἐπὶ τὴν θήραν, ἄριστον ἔχοντες πλείον μὲν, ὡς εἰκὸς,<sup>6</sup> τῶν παίδων, τᾶλλα δὲ ὅμοιον. Καὶ θηρῶντες μὲν οὐκ ἂν ἀριστήσαιεν· ἦν δέ τι<sup>7</sup> δέη θηρίου ἕνεκα ἐπικαταμεῖναι, ἢ ἄλλως<sup>8</sup> βουλευθῶσι διατρίψαι<sup>9</sup> περὶ τὴν θήραν, τὸ ἄριστον<sup>10</sup> τοῦτο δειπνήσαντες,  
 15 τὴν ὑστεραίαν αὐθιρῶσι μέχρι δείπνου· καὶ μίαν<sup>9</sup> ἄμφω ταύτας τὰς ἡμέρας λογίζονται, ὅτι μιᾶς ἡμέρας<sup>11</sup> σῦτον δαπανῶσι. Τοῦτο δὲ ποιούσι τοῦ ἐθίζεσθαι ἕνεκα, ἵνα καὶ, εἴαν τι ἐν πολέμῳ δεήσῃ, δύνωνται τοῦτο ποιεῖν. Καὶ ὅψον δὲ τοῦτο ἔχουσιν οἱ τηλικούτοι, ὃ τι ἂν θηράσωσιν· εἰ δὲ μὴ, τὸ κάρ-  
 20 δαμον. Εἰ δέ τις αὐτοὺς οἶεται ἢ ἐσθίειν ἀηδῶς, ὅταν κάρδαμον μόνον ἔχωσιν ἐπὶ τῷ σίτῳ, ἢ πίνειν ἀηδῶς, ὅταν ὕδωρ πίνωσιν, ἀναμνησθήτω, πῶς μὲν ἡδὺ μάζα καὶ ἄρτος πεινῶντι φαγεῖν, πῶς δὲ ἡδὺ ὕδωρ διψῶντι πιεῖν.

9. Αἱ δ' αὖ μένουσαι φυλαὶ διατρίβουσι μελετῶσαι τὰ τε  
 25 ἄλλα, ἃ παῖδες ὄντες<sup>12</sup> ἔμαθον, καὶ τοξεύειν καὶ ἀκοντίζειν· καὶ διαγωνιζόμενοι ταῦτα πρὸς ἀλλήλους διατελοῦσιν. Εἰσὶ δὲ καὶ δημόσιοι τούτων ἀγῶνες, καὶ ἄθλα προτίθεται· ἐν ᾗ δ'

<sup>1</sup> Why φ? 87. N. 1. — <sup>2</sup> Sc. ἡ μελέτη. — <sup>3</sup> Why η? — <sup>4</sup> C. 362. β. —  
<sup>5</sup> Depends on τι. 177. 1. — <sup>6</sup> Subj. and pred. of ὡς εἰκὸς? — <sup>7</sup> 167: C. 432.  
 — <sup>8</sup> for other reasons. — <sup>9</sup> Sc. what? — <sup>10</sup> 164: C. 431. — <sup>11</sup> 173. N. 1:  
 C. 395. N. — <sup>12</sup> = Eng. when.

ἂν τῶν φυλῶν<sup>1</sup> πλείστοι ὥσι δαημονέστατοι<sup>2</sup> καὶ ἀνδρικέτατοι καὶ εὐπιστότατοι, ἐπαινοῦσιν οἱ πολῖται<sup>3</sup> καὶ τιμῶσιν οὐ μόνον τὸν νῦν ἄρχοντα αὐτῶν, ἀλλὰ καὶ ὅστις αὐτοὺς παῖδας ὄντας ἐπαίδευσεν. Χρῶνται δὲ τοῖς μένουσι τῶν ἐφήβων αἱ ἄρχαι, ἥ τι ἢ φρουρῆσαι δεήσῃ, ἢ κακούργους ἐρευνῆσαι, ἢ ληστὰς 5 ὑποδραμεῖν, ἢ καὶ ἄλλο τι, ὅσα ἰσχύος τε καὶ τάχους ἔργα ἐστί. Ταῦτα<sup>4</sup> μὲν δὴ οἱ ἔφηβοι πράττουσιν. Ἐπειδὰν δὲ τὰ δέκα ἔτη διατελέσωσιν, ἐξέρχονται εἰς τοὺς τελείους ἄνδρας.

10. Ἀφ'<sup>5</sup> οὗ δ' ἂν ἐξέλθωσι χρόνου<sup>6</sup> ἐκ τῶν ἐφήβων, οὗτοι 10 αὐτὸ πέντε καὶ εἴκοσι ἔτη διάγουσιν ὧδε.<sup>6</sup> Πρῶτον μὲν, ὥσπερ οἱ ἔφηβοι, παρέχουσιν ἑαυτοὺς ταῖς ἀρχαῖς χρῆσθαι, ἥν τι δέη περὶ τοῦ κοινοῦ,<sup>7</sup> ὅσα φρονούντων<sup>8</sup> τε ἤδη ἔργα ἐστὶ καὶ ἐτι δυναμένων.<sup>8</sup> Ἦν δέ που δεήσῃ στρατεῦσθαι, τόξα μὲν οἱ οὕτω πεπαιδευμένοι οὐκέτι ἔχοντες οὐδὲ παλὰ στρατεύονται, 15 τὰ δ' ἀγχιμάχα<sup>9</sup> ὅπλα καλούμενα, θώρακά τε περὶ τοῖς στέρνεσιν καὶ γέρρον ἐν τῇ ἀριστερᾷ (οἷόν περ γράφονται<sup>9</sup> οἱ Πέρσαι ἔχοντες,) ἐν δὲ τῇ δεξιᾷ μάχαιραν ἢ κοπίδα. Καὶ αἱ ἀρχαὶ δὲ πᾶσαι ἐκ τούτων καθίστανται, πλὴν οἱ τῶν παίδων<sup>10</sup> διδάσκαλοι. Ἐπειδὰν δὲ τὰ πέντε καὶ εἴκοσι ἔτη διατε- 20 λέσωσιν, εἴησαν μὲν ἂν οὗτοι πλείον τι<sup>11</sup> ἢ πεντήκοντα ἔτη γεγονότες ἀπὸ γενεᾶς. Ἐξέρχονται δὲ τηνικαῦτα<sup>12</sup> εἰς τοὺς γεραιτέρους ὄντας τε καὶ καλουμένους.<sup>13</sup>

11. Οἱ δ' αὖ γεραιτέροι οὗτοι στρατεύονται μὲν οὐκέτι ἔξω τῆς<sup>14</sup> ἑαυτῶν, οἴκοι<sup>15</sup> δὲ μένοντες δικάζουσι τὰ τε κοινὰ 25

<sup>1</sup> Why gen. — <sup>2</sup> 57. 5. — <sup>3</sup> Th. ? — <sup>4</sup> C. 513. I. — <sup>5</sup> = Ἀφ' ἐκείνου χρόνου φ, κ. τ. λ., from that time at which, etc. 151. 1 and R. 1 : C. 526 and R. a. — <sup>6</sup> In the following manner. C. 516. — <sup>7</sup> Sc. χρήματος, affair, property. Cf. Eng. common wealth. (v. N.) — <sup>8</sup> 175 : C. 390 and 391 R. ε. (v. N.) — <sup>9</sup> Are painted. — <sup>10</sup> 173. N. 2 (2d sentence) : C. 392. 1. — <sup>11</sup> Why accus. ? — <sup>12</sup> 123. — <sup>13</sup> Those who both (τε) are and are called elders, etc. — <sup>14</sup> Sc. χώρας. — <sup>15</sup> Acc. 20. N. 1 (3d item).



πάντα καὶ τὰ ἴδια. Καὶ θανάτου<sup>1</sup> δὲ οὔτοι κρίνουσι, καὶ τὰς ἀρχὰς οὔτοι πάσας αἰροῦνται. Καὶ ἦν τις ἢ ἐν ἐφήβοις ἢ ἐν τελείοις ἀνδρίσιν ἐλλίπη τι τῶν νομίμων φαίνουσι μὲν οἱ φύλαρχοι ἕκαστον,<sup>2</sup> καὶ τῶν ἄλλων<sup>3</sup> ὁ βουλόμενος· οἱ δὲ  
 5 γεραίτεροι ἀκούσαντες ἐκκρίνουσιν· ὁ δὲ ἐκκριθεὶς ἄτιμος τὸν λοιπὸν βίον διατελεῖ. Οὗ<sup>4</sup> δὲ ἕνεκα ὅδε ὁ λόγος ὠρμήθη, νῦν λέξομεν<sup>5</sup> τὰς Κύρου πράξεις, ἀρξάμενοι ἀπὸ παιδός.<sup>6</sup>

12. Κύρος μὲν γὰρ μέχρι δώδεκα ἐτῶν ἢ ὀλίγῳ πλεῖον ταύτῃ τῇ παιδείᾳ ἐπαιδευθῇ, καὶ πάντων τῶν<sup>7</sup> ἡλικίων<sup>8</sup> δια-  
 10 φέρων ἐφαίνετο, καὶ εἰς τὸ ταχὺ μαθάνειν, ἃ δέοι, καὶ εἰς τὸ καλῶς καὶ ἀνδρείως ἕκαστα ποιεῖν. Ἐκ δὲ τούτου τοῦ χρόνου μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ<sup>9</sup> θυγατέρα καὶ τὸν παῖδα αὐτῆς<sup>9</sup> ἰδεῖν γὰρ ἐπεθύμει, ὅτι ἤκουε καλὸν καγαθὸν αὐτὸν εἶναι. Ἐρχεται δ' αὐτῇ<sup>10</sup> τε ἡ Μανδάνη πρὸς τὸν  
 15 πατέρα καὶ<sup>11</sup> τὸν Κύρον τὸν υἱὸν ἔχουσα.<sup>12</sup> Ὡς δὲ ἀφίκετο τάχιστα<sup>13</sup> καὶ ἔγνω ὁ Κύρος τὸν Ἀστυάγην τῆς μητρὸς<sup>9</sup> πατέρα ὄντα, εὐθύς, οἷα δὴ παῖς φιλόστοργος ὢν φύσει, ἡσπάζετό τε αὐτὸν, ὥσπερ ἂν εἴ τις πάλαι συντεθραμμένος<sup>14</sup> καὶ πάλαι φιλῶν ἀσπάζοιτο· καὶ ὁρῶν δὴ αὐτὸν κεκοσμημένον  
 20 καὶ ὀφθαλμῶν<sup>15</sup> ὑπογραφῇ καὶ χρώματος<sup>15</sup> ἐντρίψει καὶ κόμῃς προσθέτοις, ἃ δὴ νόμιμα ἦν ἐν Μήδοις, (ταῦτα γὰρ πάντα Μηδικὰ ἐστὶ, καὶ οἱ πορφυροὶ χιτῶνες, καὶ οἱ κἀνδυες, καὶ οἱ στρεπτοὶ οἱ περὶ τῇ δέρῃ, καὶ τὰ ψέλλια περὶ ταῖν χερσίν· ἐν Πέρσαις δὲ τοῖς οἴκοι καὶ νῦν ἔτι πολὺ δὲ ἐσθῆτες  
 25 φαυλότεραι, καὶ δίαται εὐτελέστεραι·) ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμβλέπον αὐτῷ, ἔλεγεν· ὦ μητέρα, ὡς καλός μοι ὁ πάππος. Ἐρωτώσης δὲ τῆς μητρὸς αὐτὸν, πότερος

<sup>1</sup> 183. N. 2 : C. 374. N. — <sup>2</sup> I. e. who keeps not the laws. — <sup>3</sup> C. 362. ε. — <sup>4</sup> 150. 4. — <sup>5</sup> Sc. τοῦτο, which is apposed to τὰς πράξεις and anteced. of οἱ. — <sup>6</sup> I. e. from his boyhood. — <sup>7</sup> = his. — <sup>8</sup> 184. 1 : C. 349. — <sup>9</sup> C. 389. — <sup>10</sup> both (τε) herself. 144. R. 2. — <sup>11</sup> and. — <sup>12</sup> = Eng. with. — <sup>13</sup> C. 525. a. — <sup>14</sup> Why θ? 118. T. — <sup>15</sup> C. 392.

δοκεῖ καλλίων αὐτῷ εἶναι, ὁ πατήρ ἢ οὗτος,<sup>1</sup> ἀπεκρίνατο ἄρα ὁ Κύρος· ὦ μῆτερ, Περσῶν μὲν πολὺ κάλλιστος ὁ ἐμὸς<sup>2</sup> πατήρ, Μήδων μέντοι ὄσων<sup>3</sup> ἐώρακα ἐγὼ καὶ ἐν ταῖς ὁδοῖς καὶ ἐπὶ θύραις, πολὺ οὗτος ὁ ἐμὸς πάππος κάλλιστος.

13. Ἀντασπαζόμενος δὲ αὐτὸν ὁ Ἀστυάγης καὶ στολὴν 5 καλὴν ἐνέδυσε, καὶ στρεπτοῖς καὶ ψελλίοις ἐτίμα καὶ ἐκόσμαι· καὶ εἴ που ἐξελαύνοι, ἐφ' ἵππου χρυσοχαλίνου περιήγεν, ὥσπερ καὶ αὐτὸς εἰώθει πορεύεσθαι. Ὁ δὲ Κύρος, ἄτε<sup>4</sup> παῖς ὢν καὶ φιλόκαλος καὶ φιλότιμος, ἤδετο τῇ στολῇ. Καὶ ἰππεύειν μανθάνων ὑπερέχαιρεν· ἐν Πέρσαις γὰρ, διὰ τὸ χαλε- 10 πόν εἶναι καὶ τρέφειν ἵππους καὶ ἰππεύειν ἐν ὀρεινῇ οὔσῃ τῇ χώρᾳ, καὶ<sup>5</sup> ἰδεῖν ἵππον πάνυ σπάνιον ἦν.<sup>6</sup> Δειπνῶν δὲ ὁ Ἀστυάγης σὺν τῇ<sup>7</sup> θυγατρὶ καὶ τῷ<sup>8</sup> Κύρῳ, βουλόμενος τὸν παῖδα ὡς ἥδιστα δειπνεῖν, ἵνα ἦσσαν τὰ οἴκαδε<sup>9</sup> ποθοίη, προσήγαγεν αὐτῷ καὶ παροψίδας, καὶ παντοδαπὰ ἐμβάμματα<sup>9</sup> 15 καὶ βρώματα. Τὸν δὲ Κύρον ἔφασαν λέγειν· ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δεῖπνῳ, εἰ ἀνάγκη σοι ἐπὶ πάντα τὰ λεκάνια ταῦτα διατείνειν τὰς χεῖρας, καὶ ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων.<sup>10</sup> Τί<sup>11</sup> δέ; φάναι<sup>12</sup> τὸν Ἀστυάγην· οὐ γὰρ πολὺ σοι δοκεῖ κάλλιον τόδε τὸ δεῖπνον 20 εἶναι τοῦ ἐν Πέρσαις; Τὸν δὲ Κύρον πρὸς ταῦτα ἀποκρίνασθαι λέγεται· Οὐχί,<sup>13</sup> ὦ πάππε· ἀλλὰ πολὺ ἀπλουστέρα καὶ εὐθυτέρα παρ' ἡμῖν ἡ ὁδὸς ἐστὶν ἐπὶ τὸ ἐμπλησθῆναι, ἢ παρ' ὑμῖν. Ἡμᾶς μὲν γὰρ ἄρτος καὶ κρέας εἰς τοῦτο<sup>14</sup> ἄγει· ὑμεῖς δὲ εἰς μὲν τὸ<sup>14</sup> αὐτὸ ἡμῖν σπεύδετε, πολλοὺς δέ τινας 25 ἐλιγμοὺς ἄνω καὶ κάτω πλανώμενοι μόλις ἀφικνεῖσθε,<sup>15</sup> ὅποι ἡμεῖς πάλαι ἤκομεν.

<sup>1</sup> C. 514. — <sup>2</sup> 146 : C. 503. — <sup>3</sup> 151. 1 and R. 1 : C. 526 and R. a. — <sup>4</sup> V. N. p. 110. l. 17. — <sup>5</sup> even. — <sup>6</sup> Subj. ! — <sup>7</sup> Force of art. ! — <sup>8</sup> W. art. = what ! 141. 1 : C. 475. — <sup>9</sup> Why the μμ ! — <sup>10</sup> 179. 1 : C. 366. I. — <sup>11</sup> Why accus. ! — <sup>12</sup> Sc. ἔφασαν or φασί, and so often in the following conversation. — <sup>13</sup> Force of εἰ ! — <sup>14</sup> I. e. τὸ ἐμπλησθῆναι. — <sup>15</sup> Sc. ἐκείσε.

14. Ἀλλ', ὦ<sup>1</sup> παῖ, φάναι τὸν Ἀστυάγην, οὐκ ἀχθόμενοι ταῦτα περιπλανώμεθα. Γενόμενος δ', ἔφη, καὶ σὺ γνώσῃ ὅτι ἡδέα ταῦτά ἐστιν. Ἀλλὰ καὶ σέ, φάναι τὸν Κῦρον, ὦ πάππε, μυσταττόμενον ταῦτα τὰ βρώματα ὀρώ. Καὶ τὸν  
 5 Ἀστυάγην ἐπερέσθαι. Καὶ τίνι δὴ σὺ τεκμαιρόμενος, ὦ παῖ, ταῦτα λέγεις; Ὅτι σέ, φάναι, ὀρώ, ὅταν μὲν τοῦ ἄρτου<sup>2</sup> ἄψῃ, εἰς οὐδὲν τὴν χεῖρα ἀποψώμενον. ὅταν δὲ τούτων<sup>3</sup> τινὸς<sup>2</sup> θίγῃς, εὐθὺς ἀποκαθαίρῃ τὴν χεῖρα εἰς τὰ χειρόμακτρα, ὡς πάννυ ἀχθόμενος, ὅτι καταπλέα σοι ἀπ' αὐτῶν ἐγένετο. Πρὸς  
 10 ταῦτα δὴ τὸν Ἀστυάγην εἰπεῖν. Εἰ τοίνυν οὕτω γιγνώσκεις, ὦ παῖ, ἀλλὰ κρέα γε εὐωχοῦ, ἵνα νεανίας οἴκαδε ἀπέλθῃς. Ἀμα δὲ ταῦτα λέγοντα πολλὰ<sup>4</sup> αὐτῷ παραφέρειν καὶ θήρεια καὶ τῶν ἡμέρων.<sup>5</sup> Καὶ τὸν Κῦρον, ἐπεὶ ἐώρα πολλὰ τὰ κρέα<sup>6</sup> εἰπεῖν. Ἡ καὶ δίδως, φαναι, μοι, ὦ πάππε, ταῦτα  
 15 πάντα τὰ κρέα, ὅ τι ἂν βούλωμαι, αὐτοῖς χρῆσθαι; Νῆ Δία, φάναι, ἔγωγέ<sup>7</sup> σοι, ὦ παῖ. Ἐνταῦθα δὴ τὸν Κῦρον λαβόντα τῶν κρεῶν<sup>8</sup> διαδιδόναι τοῖς<sup>9</sup> ἀμφὶ τὸν πάππον θεραπευταῖς, ἐπιλέγοντα ἐκάστω. Σοὶ μὲν τοῦτο,<sup>10</sup> ὅτι προθύμως με ἱππεύειν διδάσκεις. σοὶ δὲ, ὅτι μοι παλτὸν ἔδωκας. (τοῦτο γὰρ  
 20 νῦν ἔχω.) σοὶ δὲ, ὅτι τὸν πάππον καλῶς θεραπεύεις. σοὶ δὲ, ὅτι μου<sup>11</sup> τὴν μητέρα τιμᾷς. Τοιαῦτα ἐπειπεῖν, ἕως διέδωκ πάντα, ἃ ἔλαβε κρέα.

15. Σάκας δὲ, φάναι τὸν Ἀστυάγην, τῷ οἰνοχόῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως<sup>12</sup>; Ὁ δὲ Σάκας ἄρα καλός τε ὢν  
 25 ἐτύγχανε, καὶ τιμὴν ἔχων προσάγειν τοὺς δεομένους Ἀστυάγους, καὶ ἀποκωλύειν, οὓς μὴ καιρὸς αὐτῷ δοκοίη εἶναι προσάγειν.<sup>13</sup> Καὶ τὸν Κῦρον ἐπερέσθαι προπετῶς, ὡς ἂν<sup>14</sup> παῖς

1 = Eng. my. — 2 179. 1: C. 368. — 3 Why gen. ? — 4 Sc. κρέατα. — 5 I. e. χρέατα τῶν ἡμέρων ζῶων. — 6 For κρέατα. (Cf. 42. N. 3.) — 7 = Eng. I do. Yet sc. δίδωμι. — 8 178. 1: C. 368. 1. — 9 C. 476 and N. — 10 Sc. δίδωμι. — 11 C. 390. — 12 Verb-stem ! — 13 Goes w. καιρὸς, as above w. τιμὴν. — 14 V. N. p. 110. l. 17.

μηδέπω ὑποπτήσων· Διὰ τί δὴ, ὦ πάππε, τοῦτον οὕτω  
 τιμᾶς; Καὶ τὸν Ἀστυάγην σκώψαντα εἰπεῖν· Οὐχ ὄραε,  
 φάναι, ὡς καλῶς οἰνοχοεῖ καὶ εὐσχημόνως; Οἱ δὲ<sup>1</sup> τῶν  
 βασιλέων τούτων<sup>2</sup> οἰνοχόοι κομψῶς τε οἰνοχοοῦσι, καὶ καθα-  
 ρίως ἐγχέουσι, καὶ διδῶσι<sup>3</sup> τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν  
 φιάλην, καὶ προσφέρουσιν, ὡς ἂν ἐνδοῖεν τὸ ἔκπωμα εὐληπτά-  
 τα τῷ μέλλοντι πίνειν. Κέλευσον δὴ, φάναι, ὦ πάππε,  
 τῷ Σάκα καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα, ἵνα κἀγὼ καλῶς σοι  
 πικρὴν ἐγχέας ἀνακτήσωμαι σε, ἣν δύνωμαι. Καὶ τὸν<sup>4</sup> κελεύσαι  
 δοῦναι. Λαβόντα δὲ τὸν Κῦρον, οὕτω μὲν εὖ κλύσαι τὸ  
 ἔκπωμα, ὥσπερ τὸν Σάκαν ἐώρα, οὕτω δὲ στήσαντα τὸ πρόσ-  
 ωπον σπουδαίως καὶ εὐσχημόνως προσενεγκεῖν καὶ ἐνδοῦναι  
 τὴν φιάλην τῷ πάππῳ, ὥστε τῇ μητρὶ καὶ τῷ Ἀστυάγει  
 πολλὴν γέλωτα παρασχεῖν. Καὶ αὐτὸν δὲ τὸν Κῦρον ἐκγελά-  
 σαντα ἀναπηδήσαι πρὸς τὸν πάππον, καὶ φιλοῦντα ἅμα  
 εἰπεῖν· ὦ Σάκα, ἀπόλωλας· ἐκβαλῶ σε τῆς τιμῆς<sup>5</sup>· τὰ τε  
 γὰρ ἄλλα, φάναι, σοῦ κάλλιον οἰνοχοήσω, καὶ οὐκ ἐκπίομαι<sup>6</sup>  
 αὐτὸς τὸν οἶνον. Οἱ γὰρ τῶν βασιλέων οἰνοχόοι, ἐπειδὰν  
 ἐνδιδῶσι τὴν φιάλην, ἀρύσαντες ἀπ' αὐτῆς τῷ κυάθῳ, εἰς τὴν  
 ἀριστερὰν χεῖρα ἐγχέαμενοι καταρρόφοῦσι· τοῦ<sup>7</sup> δὴ, εἰ φάρ-  
 μακα ἐγχέοιεν, μὴ λυσιτελεῖν αὐτοῖς.

16. Ἐκ τούτων<sup>8</sup> δὴ ὁ Ἀστυάγης ἐπισκώπτων, Καὶ τί  
 δὴ, ἔφη, ὦ Κῦρε, τὰ ἄλλα μιμούμενος τὸν Σάκαν, οὐκ ἀπερρό-  
 φησας τοῦ οἴνου<sup>9</sup>; Ὅτι, νῆ Δί', ἔφη, ἐδεδόικεν μὴ ἐν τῷ  
 κρατῆρι φάρμακα μεμιγμένα εἶη. Καὶ γὰρ, ὅτε εἰστίας σὺ  
 τοὺς φίλους ἐν τοῖς γεγεθλίοις, σαφῶς κατέμαθον<sup>10</sup> φάρμακα

<sup>1</sup> Κ. τ. λ. = language of the historian. — <sup>2</sup> Why gen.? Diff. in sense if τῶνδε? — <sup>3</sup> Why α? — <sup>4</sup> And (that) he, etc., i. e. Astyages. 142. 1 (2d item): C. 491. 3. — <sup>5</sup> 181. 2: C. 347. — <sup>6</sup> 118. Π. — <sup>7</sup> Sc. and this they do, τοῦ — λυσιτελεῖν. 187. 1: C. 372. α. — <sup>8</sup> Sc. πραγμάτων. Cf. Ref. p. 79. l. 14. — <sup>9</sup> 179. 1: C. 375. α. — <sup>10</sup> W. Part. = perceive; w. Inf. = learn.

αὐτὸν<sup>1</sup> ὑμῖν ἐγγέαντα. Καὶ πῶς δὴ, ἔφη, σὺ, ὦ παῖ, τοῦτο κατέγνως ; "Οτι, νῆ Δί', ἔφη, ὑμᾶς ἐώρων καὶ ταῖς γνώμαις καὶ τοῖς σώμασι σφαλλομένους. Πρῶτον μὲν γὰρ, ἃ οὐκ ἔατε ἡμᾶς τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ἐποιεῖτε. Πάντες  
 5 μὲν γὰρ ἅμα ἐκεκράγειτε, ἐμανθάνετε δὲ οὐδὲ ἐν ἀλλήλων.  
 "Ἰδετε δὲ καὶ μάλα γελοίως· οὐκ ἀκροώμενοι δὲ τοῦ ἄδοντος ὠμνύετε ἄδειν<sup>2</sup> ἄριστα. Λέγων δὲ ἕκαστος ὑμῶν τὴν ἑαυτοῦ ῥώμην, ἐπεὶ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε. Ἐπελέλησθε δὲ  
 10 παντάπασι, σύ τε, ὅτι βασιλεὺς ἦσθα οἱ τε ἄλλοι, ὅτι σὺ ἄρχων. Τότε γὰρ δὴ ἔγωγε καὶ πρῶτον κατέμαθον ὅτι τοῦτ' ἄρα ἦν ἡ ἰσηγορία, ὃ ὑμεῖς τότε ἐποιεῖτε· οὐδέποτε γοῦν ἐσιωπᾶτε·

17. Καὶ ὁ Ἀστυάγης εἶπεν· Ὁ δὲ σὸς<sup>3</sup> πατὴρ, ὦ παῖ,  
 15 πίνων οὐ μεθύσκειται ; Οὐ μὰ Δί', ἔφη. Ἀλλὰ πῶς ποιεῖ ; Διψῶν<sup>4</sup> παύεται· ἄλλο<sup>5</sup> δὲ κακὸν οὐδὲν πάσχει· οὐ γὰρ, οἶμαι, ὦ πάππε, Σάκας αὐτῷ οἰνοχοεῖ. Καὶ ἡ μήτηρ εἶπεν· Ἀλλὰ τί ποτε σὺ, ὦ παῖ, οὕτω τῷ Σάκα πολεμεῖς ; Τὸν δὲ Κῦρον εἶπεν· Ὅτι, νῆ Δία, φάναι, μισῶ αὐτὸν· πολλάκις  
 20 γάρ με, πρὸς τὸν πάππον ἐπιθυμοῦντα προσδραμεῖν, οὗτος ὁ μιαρώτατος ἀποκωλύει. Ἀλλὰ, ἱκετεύω, φάναι, ὦ πάππε, δός μοι τρεῖς ἡμέρας ἄρξαι αὐτοῦ.<sup>6</sup> Καὶ τὸν Ἀστυάγην εἶπεν· Καὶ πῶς δὴ ἂν ἄρξαις αὐτοῦ ; Καὶ τὸν Κῦρον φάναι· Στάς ἂν, ὥσπερ οὗτος,<sup>7</sup> ἐπὶ τῇ εἰσόδῳ, ἔπειτα, ὁπότε βούλοιτο  
 25 εἰσιέναι ἐπ' ἄριστον, λέγοιμ' ἂν ὅτι οὐπω δυνατὸν τῷ ἀρίστῳ ἐντυχεῖν<sup>8</sup>· σπουδάξει γὰρ πρὸς τινας. Εἴθ' ὁπότεν ἤκη ἐπὶ τὸ δεῖπνον, λέγοιμ' ἂν ὅτι λούται. Εἰ δὲ πάνυ σπουδάξοι φαγεῖν, εἴποιμ' ἂν ὅτι παρὰ ταῖς γυναιξίν ἐστιν· ἕως παρα-

<sup>1</sup> I. e. the Sacian. — <sup>2</sup> 158. 3. — <sup>3</sup> C. 473. a. — <sup>4</sup> *thirsting*, i. e. while thirsty. — <sup>5</sup> I. e. than not drinking enough. — <sup>6</sup> 184. 1: C. 350. a. and R. — <sup>7</sup> Pred. ! — <sup>8</sup> Sc. αὐτόν, i. e. the Sacian.

τείκαμι τοῦτον, ὥσπερ οὗτος ἐμὲ παρατείνει ἀπὸ σοῦ κωλύων. Τοιαύτας μὲν αὐτοῖς εὐθυμίας παρεῖχεν ἐπὶ τῇ δείπνῃ. Τὰς δὲ ἡμέρας, εἴ τινας<sup>1</sup> αἰσθοίτο δεόμενον ἢ τὸν πάππον ἢ τὸν τῆς μητρὸς<sup>2</sup> ἀδελφὸν, χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα· ὃ τι γὰρ δύναίτο ὁ Κῦρος, ὑπερέχαιρεν αὐτοῖς χαρι- 5 ζόμενος.

18. Ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, ἐδεῖτο αὐτῆς<sup>3</sup> ὁ Ἀστυάγης καταλιπεῖν τὸν Κῦρον. Ἡ δὲ<sup>4</sup> ἀπέκρίνατο ὅτι βούλοίτο μὲν ἂν ἅπαντα τῇ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα χαλεπὸν νομίζοι 10 εἶναι καταλιπεῖν. Ἐνθα δὴ ὁ Ἀστυάγης λέγει πρὸς τὸν Κῦρον· Ὡ παῖ, ἦν μένης παρ' ἐμοί, πρῶτον μὲν τῆς παρ' ἐμὲ εἰσόδου σοι οὐ Σάκας ἄρξει, ἀλλ', ὅποταν βούλῃ εἰσιέναι ὡς ἐμὲ, ἐπὶ σοὶ ἔσται· καὶ χάριν σοι, ἔφη, μᾶλλον εἴσομαι, ὅσῃ ἂν πλεονάκεις εἰσῆς ὡς ἐμέ. Ἐπειτα δὲ ἵπποις τοῖς 15 ἐμοῖς χρήσῃ, καὶ ἄλλοις, ὅπόσοις ἂν βούλῃ· καὶ ὅταν ἀπίης, ἔχων ἅπει, οὓς ἂν αὐτὸς ἐθέλῃς. Ἐπειτα δὲ ἐν τῇ δείπνῃ ἐπὶ τὸ μετρίως σοι δοκοῦν ἔχειν ὅποιαν ἂν βούλῃ ὁδὸν πορεύσῃ. Ἐπειτα τά τε νυν ὄντα ἐν τῇ παραδείσῳ θηρία δίδωμί σοι, καὶ ἄλλα παντοδαπὰ συλλέξω, ἃ σὺ, ἐπειδὴν 20 τάχιστα ἵππεύειν μάθῃς, διώξῃ, καὶ τοξεύων καὶ ἀκοντίζων καταβαλεῖς, ὥσπερ οἱ μεγάλοι ἄνδρες. Καὶ παῖδας δέ σοι ἐγὼ συμπαίστορας παρέξω. Καὶ ἄλλα, ὅσα ἂν βούλῃ, λέγων πρὸς ἐμὲ οὐκ ἀτυχήσεις.

19. Ἐπεὶ δὲ ταῦτα εἶπεν ὁ Ἀστυάγης, ἡ μήτηρ διηρώτα 25 τὸν Κῦρον, πότερα βούλοίτο μένειν, ἢ ἀπιέναι. Ὁ δὲ οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ εἶπεν ὅτι μένειν βούλοίτο. Ἐπερωτηθεὶς<sup>5</sup> δὲ πάλιν ὑπὸ τῆς μητρὸς, διὰ τί, εἰπεῖν λέγεται· Ὅτι οἱκοι μὲν τῶν ἡλίκων<sup>6</sup> καὶ εἰμὶ καὶ δοκῶ κράτιστος εἶναι, ὧ

<sup>1</sup> 181. 1: C. 357. β. — <sup>2</sup> 173. N. 1: C. 389. — <sup>3</sup> 182: C. 357. N. —

<sup>4</sup> 142. 1 (2d item): C. 490. 1. — <sup>5</sup> Lit. asked upon, i. e. in addition. —

<sup>6</sup> Why gen.?

μήτηρ, καὶ τοξεύων καὶ ἀκοντίζων· ἐνταῦθα δὲ εὖ οἶδα ὅτι ἵππεύων ἤτιων εἰμὶ τῶν ἡλίκων<sup>1</sup>· καὶ τοῦτο, εὖ ἴσθι, ἔφη, ἰπῆτερ, ὅτι ἐμὲ πάνυ ἀνιά. Ἦν δέ με καταλίπης ἐνθάδε, καμάθω ἵππεύειν, ὅταν μὲν ἐν Πέρσαις ᾧ, οἶμαί σοι ἐκείνου τοὺς ἀγαθοὺς τὰ πεζικὰ<sup>2</sup> ῥαδίως νικήσειν· ὅταν δὲ εἰς Μῆδου ἔλθω, ἐνθάδε πειράσομαι τῷ πάππῳ, ἀγαθῶν ἵππέων κράτιστος ὧν ἵππεὺς,<sup>3</sup> συμμαχεῖν αὐτῷ.

20. Τοιαῦτα μὲν δὴ πολλὰ ἐλάλει ὁ Κῦρος. Τέλος δέ, μὲν μήτηρ ἀπῆλθε, Κῦρος δὲ κατέμενε, καὶ αὐτοῦ ἐτρέφετο. Καὶ ταχὺ μὲν τοῖς ἡλικιώταις συνεκέκρατο,<sup>4</sup> ὥστε οἰκείων διακεῖσθαι· ταχὺ δὲ τοὺς πατέρας αὐτῶν ἀνῆρτητο, προσιών καὶ ἐνδηλος ὧν ὅτι ἡσπάζετο αὐτῶν τοὺς υἱεῖς· ὥστε καὶ, εἰ τι τοῦ βασιλέως δέοιντο, τοὺς παῖδας ἐκέλευον Κύρου δεῖσθαι διαπράξασθαι σφίσιν. Ὁ δὲ Κῦρος, ὃ τι δέοιντο αὐτοῦ οἱ παῖδες, διὰ τὴν φιланθρωπίαν καὶ φιλοτιμίαν περὶ παντὸς ἐποιεῖτο διαπράττεσθαι. Καὶ ὁ Ἀστυάγης δέ, ὃ τι δέοιτο αὐτοῦ ὁ Κῦρος, οὐδὲν ἐδύνατο ἀντιλέγειν, μὴ οὐ χαρίζεσθαι. Καὶ γὰρ, ἀσθενήσαντος αὐτοῦ,<sup>5</sup> οὐδέποτε ἀπέλειπε τὸν πάππον, οὐδὲ κλαίων ποτὲ ἐπαύετο. Δήλός τε ἦν πᾶσιν ὅτι ὑπερεφοβεῖτο, μὴ οἱ<sup>6</sup> ὁ πάππος ἀποθάνοι. Καὶ γὰρ ἐκ νυκτὸς εἴ τις δέοιτο Ἀστυάγης, πρῶτος ἡσθάνετο Κῦρος, καὶ πάντων ἀοκνότατα ἀνεπῆδα ὑπηρετήσων, ὃ τι οἶοιτο χαρνεῖσθαι· ὥστε παντάπασιν ἀνεκτῆσατο τὸν Ἀστυάγην.

21. Καὶ ἦν μὲν ἴσως ὁ Κῦρος πολυλογώτερος, ἅμα μὲν διὰ τὴν παιδείαν, ὅτι ἠναγκάζετο ὑπὸ τοῦ διδασκάλου καὶ διδόναι λόγον, ὧν<sup>7</sup> ἐποίει, καὶ λαμβάνειν παρ' ἄλλων, ὁπότε δικάζοι· ἔτι δὲ καὶ, διὰ τὸ φιλομαθὲς εἶναι, πολλὰ μὲν αὐτὸς αἰεὶ τοὺς παρόντας ἀνηρώτα, πῶς ἔχοντα<sup>8</sup> τυγχάνοι· καὶ ὅσα

<sup>1</sup> C. 351. — <sup>2</sup> 167: C. 437. — <sup>3</sup> C. 462. — <sup>4</sup> συγκεράννυμι. — <sup>5</sup> When he was sick. — <sup>6</sup> Lit. grandfather to him, i. e. his grandfather. C. 503 and N. c. — <sup>7</sup> = ἐκείνων ᾧ. 151. 1 and R. 1: C. 526. R. a. — <sup>8</sup> Lit. being = to be.

αὐτὸς ὑπ' ἄλλων ἐρωτῶτο, διὰ τὸ ἀγχείους εἶναι, ταχὺ ἀπεκρίνετο· ὥστε ἐκ πάντων τούτων ἡ πολυλογία συνελέγετο αὐτῷ. Ἀλλ' ὥσπερ γὰρ ἐν σώμασιν, ὅσοι νέοι ὄντες μέγεθος ἔλαβον, ὅμως ἐμφαίνεται τι νεαρὸν αὐτοῖς, ὃ κατηγορεῖ τῇ ὀλιγοετίᾳ, οὕτω καὶ Κύρου ἐκ τῆς πολυλογίας οὐ θράσος 5 διεφαίνετο, ἀλλ' ἀπλότης τις καὶ φιλοστοργία· ὥστ' ἐπεθύμει ἂν τις ἔτι πλείω ἀκούειν αὐτοῦ, ἢ σιωπῶντι παρῆναι.

22. Ὡς δὲ προῆγεν ὁ χρόνος αὐτὸν σὺν τῷ μεγέθει εἰς ἄρᾳ τοῦ<sup>1</sup> πρόσηβον γενέσθαι, ἐν τούτῳ δὴ τοῖς μὲν λόγους βραχυτέροις ἐχρήτο, καὶ τῇ φωνῇ ἡσυχαιτέρᾳ<sup>2</sup>. αἰδοῦς δὲ 10 ἐπεμπλάτο, ὥστε καὶ ἐρυθραίνεσθαι, ὅποτε συντυγχάνοι τοῖς πρεσβυτέροις. Καὶ τὸ σκυλακῶδες, τὸ πᾶσιν ὁμοίως προσπίπτειν, οὐκέθ' ὁμοίως προπετῶς εἶχεν. Οὕτω δὲ ἡσυχαιτέρος μὲν ἦν, ἐν δὲ ταῖς συνουσίαις πάμπαν ἐπίχαρις. Καὶ γὰρ ὅσα διαγωνίζονται πολλάκις ἡλικες πρὸς ἀλλήλους, 15 οὐχ, ἃ κρείττων ἥδει ὢν,<sup>3</sup> ταῦτα προῦκαλεῖτο τοὺς συνόντας, ἀλλ', ἅπερ εὖ ἥδει ἑαυτὸν ἥττονα ὄντα,<sup>4</sup> ταῦτα ἐξήρχε, φύσκων<sup>5</sup> κάλλιον αὐτῶν<sup>6</sup> ποιήσειν· καὶ κατήρχεν ἢ διαναπηδῶν ἐπὶ τοὺς ἵππους ἢ διακουντιούμενος ἢ διατοξευσόμενος<sup>7</sup> ἀπὸ τῶν ἵππων, οὕτω πᾶν ἔποχος ὢν. Ἡττώμενος<sup>8</sup> δὲ αὐτὸς 20 ἐφ' ἑαυτῷ μάλιστα ἐγέλα. Ὡς δ' οὐκ ἀπεδίδρασκεν<sup>9</sup> ἐκ<sup>9</sup> τοῦ ἡττᾶσθαι εἰς τὸ<sup>10</sup> μὴ ποιεῖν, ἃ ἡττᾶτο, ἀλλ' ἐκαλινδεῖτο ἐν τῷ πειρᾶσθαι αὐθις βέλτιον ποιεῖν, ταχὺ μὲν εἰς τὸ ἴσον ἀφίκετο τῇ ἱππικῇ τοῖς ἡλικιώταις· ταχὺ δὲ παρῆναι, διὰ τὸ ἐρᾶν τοῦ ἔργου.<sup>11</sup>

25

23. Ἐν μὲν δὴ Μήδοις ταῦτα ἐγεγένητο.<sup>12</sup> Καὶ οἳ τε ἄλλοι<sup>13</sup> πάντες τὸν Κύρον διὰ στόματος εἶχον καὶ ἐν λόγῳ καὶ

<sup>1</sup> 395, N. and a. — <sup>2</sup> √ = αἶδος, + os = αἰδόσος = αἰδό'ος = αἰδοῦς. 181. 1; C. 357. — <sup>3</sup> = that he was. — <sup>4</sup> = to be. — <sup>5</sup> -σκω = frequency. C. 319. 2. — <sup>6</sup> 186. 1; C. 351. — <sup>7</sup> How fr. √ τόξο, bow! — <sup>8</sup> = when worsted. — <sup>9</sup> In consequence of. — <sup>10</sup> K. τ. λ. = to the not doing what he was worsted in. — <sup>11</sup> 182; C. 376. ε. — <sup>12</sup> How fr. √ ΓΑ! — <sup>13</sup> C. 488. 5.



ἐν ῥῥαῖς· ὃ τε Ἀστυάγης, καὶ πρόσθεν τιμῶν αὐτὸν, τότε  
 ὑπερεξεπέπληκτο<sup>1</sup> ἐπ' αὐτῷ. Καμβύσης δὲ ὁ τοῦ Κῦρο  
 πατὴρ ἦδeto μὲν πυνθανόμενος ταῦτα. Ἐπεὶ δ' ἤκουσε  
 ἀνδρὸς<sup>2</sup> ἤδη ἔργα διαχειριζόμενον<sup>3</sup> τὸν Κῦρον, ἀπεκάλει δι  
 5 ὅπως τὰ ἐν Πέρσαις ἐπιχώρια ἀποτελοίη. Καὶ τὸν Κῦρο  
 δὴ ἐνταῦθα λέγεται εἰπεῖν ὅτι ἀπιέναι βούλοιο, μὴ ὁ πατήρ  
 τι ἄχθοιτο, καὶ ἡ πόλις μέμφοιτο αὐτῷ. Τῷ οὖν Ἀστυάγε  
 ἐδόκει ἀναγκαῖον εἶναι<sup>4</sup> ἀποπέμπειν αὐτόν. Ἐνθα δὲ ἵππου  
 τε αὐτῷ δούς, οὓς αὐτὸς ἐπεθύμει λαβεῖν, καὶ ἄλλα συσκευά  
 10 σας παντοδαπά, ἀπέπεμπε, καὶ διὰ τὸ φιλεῖν αὐτόν, καὶ ἅμ  
 ἐλπίδας μεγάλας ἔχων ἐν αὐτῷ, ἄνδρα<sup>5</sup> ἔσσεσθαι ἱκανὸν κα  
 φίλους ὠφελεῖν, καὶ ἐχθροὺς ἀνιᾶν. Ἀπιόντα δὲ τὸν Κῦρο  
 προύπεμπον ἅπαντες,<sup>6</sup> καὶ παῖδες καὶ ἡλικες καὶ ἄνδρες κα  
 γέροντες, ἐφ' ἵππων, καὶ Ἀστυάγης αὐτός. Καὶ οὐδένα ἔφα  
 15 σαν ὄντιν' οὐ δακρύοντ' ἀποστρέφεισθαι.

24. Ὁ μὲν δὲ Κῦρος οὕτως<sup>7</sup> ἀπελθὼν εἰς Πέρσας, ἐνιαυτ  
 ὄν λέγεται ἔτι ἐν τοῖς παισὶ γενέσθαι. Καὶ τὸ μὲν πρῶτοι  
 οἱ παῖδες ἔσκωπτον αὐτόν, ὥς ἡδυνπαθεῖν μεμαθηκὼς ἐν Μήδ  
 οῖς ἦκοι. Ἐπεὶ δὲ καὶ ἐσθίοντα αὐτόν ἐώρων, ὥσπερ καὶ  
 20 αὐτοὶ, ἡδέως καὶ πίνοντα, καὶ, εἴποτ' ἐν ἐορτῇ εὐωχία προσ  
 γένοιτο, ἐπιδιδόντα μᾶλλον αὐτόν τοῦ ἑαυτοῦ μέρους ἡσθάν  
 οντο ἢ προσδεόμενον, καὶ πρὸς τούτοις δὲ καὶ τᾶλλα κρα  
 τιστεύοντα αὐτόν ἐώρων, ἐνταῦθα δὲ πάλιν ὑπέπτησσαν οἱ  
 ἡλικες αὐτῷ. Ἐπεὶ δὲ διελθὼν τὴν παιδείαν ταύτην ἤδη  
 25 εἰσῆλθεν εἰς τοὺς ἐφήβους, ἐν τούτοις αὖ ἐδόκει κρατιστεύειν,  
 καὶ μελετῶν ἃ χρῆν, καὶ καρτερῶν ἃ ἔδει, καὶ αἰδούμενος  
 τοὺς πρεσβυτέρους, καὶ πειθόμενος τοῖς ἄρχουσι.

25. Προϊόντος δὲ τοῦ χρόνου, ὁ μὲν Ἀστυάγης ἐν τοῖς

<sup>1</sup> Force of each prep. ? — <sup>2</sup> Why gen. ? — <sup>3</sup> √ = χειρ, hand. ∴ = handling through, carry through by hand, manage. — <sup>4</sup> Inf.-subj. ? — <sup>5</sup> ἄνδρα — ἀνιᾶν = accus. apposed to ἐλπίδας. — <sup>6</sup> & means what ? — <sup>7</sup> thus. How ?

Μήδους ἀποθνήσκει. Ὁ δὲ Κναξάρης ὁ τοῦ Ἀστυάγου<sup>1</sup> παῖς, τῆς δὲ Κύρου μητρὸς<sup>1</sup> ἀδελφός, τὴν ἀρχὴν ἔλαβε τῶν Μήδων.<sup>2</sup> Ὁ δὲ τῶν Ἀσσυρίων<sup>1</sup> βασιλεὺς, καταστρεφάμενος μὲν πάντας Σύρους, φύλον οὐ μικρὸν, ὑπήκουον δὲ πεποιημένος τὸν Ἀραβίων βασιλέα, ὑπηκόους δὲ ἔχων ἤδη καὶ Ἑρκανίους, 5 πολιορκῶν δὲ καὶ Βακτρίους, ἐνόμιζεν, εἰ τοὺς Μήδους ἀσθενεῖα ποιήσκει, πάντων γε ἂν τῶν πέριξ ῥαδίως ἄρχειν· ἰσχυρότατον γὰρ τῶν ἐγγύς φύλων τοῦτο ἐδόκει εἶναι. Κναξάρης δὲ, ὁ τοῦ Ἀστυάγου παῖς, ἐπεὶ ἠσθάνετο τὴν τ' ἐπιβουλὴν καὶ τὴν παρασκευὴν τῶν συνισταμένων ἐφ' ἑαυτὸν, αὐτός τε 10 εὐθέως ὅσα ἐδύνατο<sup>3</sup> ἀντιπαρεσκευάζετο, καὶ εἰς Πέρσας δὲ ἔπεμπε πρὸς τε τὸ κοινόν, καὶ πρὸς Καμβύσην<sup>4</sup> τὸν τὴν ἀδελφὴν ἔχοντα καὶ βασιλεύοντα ἐν Πέρσαις. Ἐπεμπε δὲ καὶ πρὸς Κύρον δεόμενος αὐτοῦ πειράσθαι ἄρχοντα ἐλθεῖν τῶν ἀνδρῶν, εἴ τινας πέμποι στρατιώτας τὸ Περσῶν κοινόν. 15 Ἡδὴ γὰρ καὶ ὁ Κύρος, διατετελεκώς τὰ ἐν τοῖς ἐφήβοις δέκα ἔτη, ἐν τοῖς τελείοις ἀνδράσιν ἦν. Οὕτω δὲ δεξαμένου τοῦ Κύρου, οἱ βουλευόντες ἡγεραίτεροι αἰροῦνται αὐτὸν ἄρχοντα<sup>5</sup> τῆς εἰς Μήδους βοηθείας.

26. Ἐπεὶ δὲ ἀφίκετο ὁ Κύρος εἰς Μήδους πρὸς τὸν 20 Κναξάρην, πρῶτον μὲν, ὥσπερ εἰκός, ἡσπάσαντο ἀλλήλους. Ἐν ᾧ<sup>6</sup> δὲ οἱ πολέμοι ἐλέγοντο μὲν προσιέναι, παρήσαν δὲ οὐδέπω, ἐν τούτῳ ἐπειράτο ὁ Κύρος ἀσκεῖν μὲν τὰ σώματα τῶν μεθ' ἑαυτοῦ πρὸς ἰσχύν, διδάσκειν δὲ τὰ τακτικά, θίγγειν δὲ τὰς ψυχὰς εἰς τὰ πολεμικά. Ἐπεμέλετο δὲ καὶ τοῦδε<sup>7</sup> ὁ 25 Κύρος, ὅπως<sup>8</sup> μήποτε ἀνίδρωτοι γενόμενοι ἐπὶ τὸ ἄριστον καὶ τὸ δειπνον εἰσίοιεν.<sup>8</sup> Ἡ γὰρ ἐπὶ θήραν αὐτοὺς ἐξάγων ἰδρώτα αὐτοῖς παρείχεν, ἢ παιδιὰς τοιαύτας ἐξεύρισκεν, αἱ<sup>9</sup>

<sup>1</sup> Why gen. ? — <sup>2</sup> C. 392. — <sup>3</sup> C. 525 and R. α. — <sup>4</sup> C. 486. γ. — <sup>5</sup> 166 : C. 434. Ι. — <sup>6</sup> Anteced. ? — <sup>7</sup> 182 : C. 376. ε. — <sup>8</sup> ὅπως — εἰσίοιεν = subs. apposed to τοῦδε. — <sup>9</sup> = Eng. as.

- ιδρώτα ἔμελλον παρέχειν· ἢ καὶ, πράξαι εἴ τι δεόμενος τύχοι, οὕτως ἐξηγείτο<sup>1</sup> τῆς πράξεως,<sup>2</sup> ὥς μὴ ἐπανόιεν ἀνιδρωτί. Τοῦτο<sup>3</sup> γὰρ ἡγείτο καὶ πρὸς τὸ ἡδέως ἐσθίειν ἀγαθὸν<sup>4</sup> εἶναι, καὶ πρὸς τὸ ὑγιαίνειν, καὶ πρὸς τὸ δύνασθαι τι ποιεῖν. Καὶ
- 5 πρὸς τὸ ἀλλήλοις δὲ πραστέρους εἶναι ἀγαθὸν ἡγείτο τοὺς πόνους εἶναι, ὅτι καὶ οἱ ἵπποι συμπονοῦντες ἀλλήλοις πραότεροι συνεστήκασιν. Πρὸς γε μὴν τοὺς πολεμίους μεγαλοφρονέστεροι γίνονται, οἳ ἂν ξυνειδῶσιν<sup>5</sup> ἑαυτοῖς εὐῆσκηκότες.
- 10 27. Ἐξέτασιν δὲ ποτε τοῦ Κύρου πάντων<sup>6</sup> ποιουμένου ἐν τοῖς ὅπλοις καὶ σύνταξιν, ἦλθε παρὰ Κναξάρου ἄγγελος λέγων ὅτι Ἰνδῶν παρείη πρεσβεΐα. Κελεύει οὖν σε ἐλθεῖν ὡς τάχιστα. Φέρω δέ σοι, ἔφη ὁ ἄγγελος, καὶ στολὴν τῶν καλλίστων<sup>7</sup> παρὰ Κναξάρου· βούλεται γὰρ σε ὡς εὐκοσμό-
- 15 τατα<sup>8</sup> καὶ λαμπρότατα<sup>8</sup> προσάγειν, ὡς<sup>9</sup> ὀφιομένων τῶν Ἰνδῶν ὅπως ἂν προσίης. Ἀκούσας ταῦτα ὁ Κύρος παρήγγειλε τῷ πρώτῳ τεταγμένῳ ταξιάρχῳ εἰς μέτωπον στήναι, ἐφ' ἑνὸς ἄγοντα τὴν τάξιν, ἐν δεξιᾷ ἔχοντα ἑαυτὸν· καὶ τῷ δευτέρῳ ἐκέλευσε ταῦτο τοῦτο παραγγεῖλαι, καὶ διὰ πάντων οὕτω
- 20 παραδιδόναι ἐκέλευσεν. Οἱ δὲ πειθόμενοι ταχὺ μὲν παρήγγελλον, ταχὺ δὲ τὰ παραγγελλόμενα ἐποίουν. Ἐν ὀλίγῳ δὲ χρόνῳ ἐγένετο τὸ μὲν μέτωπον ἐπὶ τριακοσίων, (τοσοῦτοι γὰρ ἦσαν οἱ<sup>10</sup> ταξίαρχοι,) τὸ<sup>11</sup> δὲ βάθος ἐφ' ἑκατόν. Ἐπεὶ δὲ κατέστησαν, ἔπεσθαι ἐκέλευσεν, ὡς ἂν αὐτὸς ἡγήται· καὶ
- 25 εὐθὺς τροχάζων ἡγείτο. Ἐπεὶ δὲ κατενόησε τὴν ἀγυῖαν, τὴν πρὸς τὸ βασίλειον φέρουσαν, στενωτέραν οὖσαν ἢ<sup>12</sup> ὡς ἐπὶ

<sup>1</sup> Cf. Eng. *lead off*. — <sup>2</sup> 184. 1 : C. 350. a. — <sup>3</sup> Refers to ὡς — ἀνιδρωτί. — <sup>4</sup> to be a good, sc. thing. 160. N. 2. — <sup>5</sup> Conscious to themselves of having practised well. — <sup>6</sup> C. 392. 1. — <sup>7</sup> C. 395. a. — <sup>8</sup> C. 525. N. — <sup>9</sup> As, i. e. since the Indians will see, etc. — <sup>10</sup> C. 487. 4. — <sup>11</sup> C. 470. 2. — <sup>12</sup> K. τ. λ., than so as for all to go through, etc. C. 463. 3.

μετώπου<sup>1</sup> πάντας διέναι, παραγγείλας τὴν πρώτην χιλιοστὺν ἔπεσθαι κατὰ χώραν, τὴν δὲ δευτέραν κατ' οὐρανὸν ταύτης ἀκολουθεῖν, καὶ διαπαντὸς οὕτως, αὐτὸς μὲν ἡγείτο οὐκ ἀναπαύομενος, αἱ δὲ ἄλλαι χιλιοστύες κατ' οὐρανὸν ἐκύστη τῆς ἔμπροσθεν εἶποντο. Ἐπεμψε δὲ καὶ ὑπηρέτας δύο ἐπὶ τὸ στόμα τῆς ἀγυιάς, ὅπως, εἴ τις ἀγνοοίη, σημαίνοιεν τὸ<sup>2</sup> δέον ποιεῖν.

28. Ὡς δὲ ἀφίκοντο ἐπὶ τὰς Κναξάρου θύρας, παρήγγειλε τῷ πρώτῳ ταξιάρχῳ τὴν τάξιν εἰς δώδεκα τάττειν βύθος, τοὺς δὲ δωδεκάρχας ἐν μετώπῳ καθιστάναι περὶ τὸ βασίλειον · 10 καὶ τῷ δευτέρῳ ταῦτα ἐκέλευσε παραγγεῖλαι, καὶ διαπαντὸς οὕτως. Οἱ<sup>3</sup> μὲν δὴ ταῦτ' ἐποιοῦν. Ὁ<sup>4</sup> δ' εἰσῆγει πρὸς τὸν Κναξάρην ἐν τῇ Περσικῇ στολῇ, οὐδέν τι ὑβρισμένη.<sup>4</sup> Ἰδὼν δὲ αὐτὸν ὁ Κναξάρης, τῷ μὲν τάχει ἥσθη, τῇ δὲ φαυλότητι τῆς στολῆς<sup>5</sup> ἠχθέσθη, καὶ εἶπε· Τί τοῦτο, ὦ Κῦρε ; οἷον 15 πεποίηκας οὕτω φανεῖς<sup>6</sup> τοῖς Ἰνδοῖς ; Ἐγὼ δ', ἔφη, ἐβουλόμην σε ὡς λαμπρότατον φανῆναι · καὶ γὰρ ἐμοὶ κόσμος ἂν ᾔην τοῦτο, ἐμῆς ὄντα σε ἀδελφῆς υἱὸν, ὅτι μεγαλοπρεπέστατον φαίνεσθαι. Καὶ ὁ Κῦρος πρὸς ταῦτα εἶπε· Καὶ ποτέρως ἂν, ὦ Κναξάρη, μᾶλλον σε ἐκόσμουν, εἴπερ πορφυρίδα<sup>7</sup> ἐνδύς, καὶ ψέλλια λαβὼν καὶ στρεπτὸν περιθέμενος σχολῇ σαλεύων ὑπήκουόν σοι, ἢ νῦν, ὅτε σὺν τοσαύτῃ καὶ τοιαύτῃ δυνάμει, οὕτως ὀξέως σοι ὑπακούω, διὰ τὸ<sup>8</sup> σὲ τιμᾶν, ἰδρῶτι καὶ σπουδῇ καὶ αὐτὸς κεκοσμημένος, καὶ σὲ κοσμῶν, καὶ τοὺς ἄλλους ἐπιδεικνύς σοι οὕτω πειθομένους ; Κῦρος μὲν οὖν ταῦτα 25 εἶπεν. Ὁ δὲ Κναξάρης, νομίσας αὐτὸν ὀρθῶς λέγειν, ἐκέλευσεν ἄγειν<sup>8</sup> τοὺς Ἰνδοὺς.

<sup>1</sup> On front = *afront*, abreast, i. e. w. so broad a front. — <sup>2</sup> C. 477. a. — <sup>3</sup> 142. 1 (2d item) : C. 490. N. 1. — <sup>4</sup> In no respect arrogant, i. e. not indicating haughtiness. — <sup>5</sup> 173 : C. 387. — <sup>6</sup> In thus appearing. — <sup>7</sup> Sc. ἐμαυτὸν 165. 1 : C. 436. — <sup>8</sup> 158. 3.

29. Οἱ δ' Ἰνδοὶ εἰσελθόντες ἔλεξαν ὅτι πέμψειε σφᾶς<sup>1</sup> ὁ Ἰνδῶν βασιλεὺς, καὶ κελεύσειεν ἐρωτᾶν, ἐξ ὅτου ὁ πόλεμος εἴη Μήδοις τε καὶ τῷ Ἀσσυρίῳ. Ἐπεὶ δὲ σου<sup>2</sup> ἀκούσαιομεν, ἐκέλευσεν αὐτὸν ἐλθόντας πρὸς τὸν Ἀσσύριον καὶ ἐκείνου<sup>3</sup> τὰ  
 5 αὐτὰ ταῦτα πυνθέσθαι· τέλος<sup>4</sup> δ' αὐτὸν ἀμφοτέροις ὑμῖν εἰπεῖν ὅτι ὁ Ἰνδῶν βασιλεὺς, τὸ δίκαιον<sup>5</sup> σκεψάμενος, φαίη μετὰ τοῦ ἡδικοκλήμενον ἔσεσθαι. Πρὸς ταῦτα ὁ Κναξάρης εἶπεν· Ἐμοῦ μὲν τοίνυν ἀκούετε ὅτι οὐκ ἀδικοῦμεν τὸν Ἀσσύριον οὐδέν· ἐκείνου δ', εἰ δεῖσθε, ἐλθόντες νῦν πυνθάνεσθε, ὃ τι λέγει.  
 10 Παρὼν δὲ ὁ Κῦρος ἤρετο τὸν Κναξάρην· Ἡ καὶ ἐγὼ, ἔφη, εἶπω, ὃ τι γινώσκω; Καὶ ὁ Κναξάρης ἐκέλευσεν· Ὑμεῖς τοίνυν, ἔφη, ἀπαγγεῖλατε τῷ Ἰνδῶν βασιλεῖ τάδε, εἰ μὴ τι ἄλλο δοκεῖ Κναξάρη, ὅτι φαμέν<sup>6</sup> ἡμεῖς, εἴ τι<sup>7</sup> φησὶν ὑφ' ἡμῶν ἀδικεῖσθαι ὁ Ἀσσύριος, αἰρεῖσθαι αὐτὸν τὸν Ἰνδῶν βασιλέα  
 15 δικαστήν. Οἱ μὲν δὴ ταῦτα ἀκούσαντες ὥχοντο.

30. Ἐπειδὴ δὲ οἱ Ἰνδοὶ ἐξῆλθον, ὁ Κῦρος πρὸς τὸν Κναξάρην ἤρχετο λόγου<sup>8</sup> τοιοῦδε· ὦ Κναξάρη, ἐγὼ μὲν ἦλθον οὐδέν τι πολλὰ ἔχων ἴδια χρήματα οἴκοθεν<sup>9</sup>· ὅποσα δ' ἦν, τούτων πάννυ ὀλίγα λοιπὰ ἔχω· ἀνήλωκα<sup>10</sup> δὲ, ἔφη, εἰς  
 20 τοὺς στρατιώτας. Σκοπεῖν δ' ἀξιώσιν κοινῇ καὶ σὲ καὶ ἐμέ, ὅπως σε μὴ ἐπιλείψει χρήματα. Ἦν γὰρ σὺ ἀφθονα ἔχης, οἶδ' ὅτι καὶ ἐμοὶ ἂν εἴη λαμβάνειν, ὅποτε δεοίμην, ἄλλως τε καὶ<sup>11</sup> εἰ εἰς τοιοῦτόν<sup>12</sup> τι λαμβάνοιμι, ὃ μέλλει καὶ σοὶ δαπανηθὲν βέλτιον εἶναι. Ἐναγχος οὖν ποτέ σου μέμνημαι  
 25 ἀκούσας, ὡς<sup>13</sup> ὁ Ἀρμένιος καταφρονοῖ σου<sup>14</sup> νῦν, ὅτι ἀκούει τοὺς πολεμίους προσιόντας ἐφ' ἡμᾶς· καὶ οὔτε στρατεύμα

<sup>1</sup> 64: C. 506. — <sup>2</sup> 179. 1: C. 395. a. — <sup>3</sup> 182: C. 375. β. — <sup>4</sup> 167. N. 1. — <sup>5</sup> 138. 2. — <sup>6</sup> Why acc.? C. 732. R. b. — <sup>7</sup> = Accus. after ἀδικεῖσθαι. 206. 3: K. 280. 2. — <sup>8</sup> 184. 1: C. 350 and R. — <sup>9</sup> Force of -θεν! — <sup>10</sup> Cf. Eng. *used up*. — <sup>11</sup> ἄλλως τε καὶ = especially. — <sup>12</sup> τοιοῦτον — ὃ, lit. *such — which = that — which*. — <sup>13</sup> ὡς — ἀπάγοι = accus. after ἀκούσας. — <sup>14</sup> 182: C. 376. ζ.

πέμποι, οὔτε τὸν δασμὸν, δὴν ἔδει, ἀπάγοι. Ποιεῖ γὰρ ταῦτα, ἔφη, ὦ Κῦρε, ἐκεῖνος· ὥστε ἔγωγε ἀπορῶ, πότερόν μοι κρεῖττον στρατεύεσθαι καὶ πειρᾶσθαι ἀνάγκην αὐτῷ προσθεῖναι, ἢ λυσιστελεῖ εἶσαι ἐν τῷ παρόντι, μὴ καὶ τοῦτον πολέμιον πρὸς τοῖς ἄλλοις προσθώμεθα.

5

31. Ἄκουε τοίνυν, ἔφη ὁ Κῦρος, ἦν τι<sup>1</sup> σοι δόξω λέγειν. Ἐγὼ πολλάκις δὴ σὺν πᾶσι τοῖς μετ' ἐμοῦ Πέρσαις τεθήρακα ἀμφὶ τὰ ὄρια τε σῆς χώρας καὶ τῆς τῶν Ἀρμενίων, καὶ ἱππέας δέ τινας ἤδη προσλαβὼν τῶν ἐνθένδε ἐταίρων ἀφικόμεν. Τὰ μὲν τοίνυν ὅμοια ποιῶν, ἔφη ὁ Κναξάρης, οὐκ ἂν ἵπο- 10 πτεύοιο· εἰ δὲ πολὺ πλείων ἡ δύναμις φαίνοιτο, ἥ<sup>2</sup> εἰώθειν ἔχων θηρᾶν, τοῦτο ἤδη ὑποπτον ἂν γίγνοιτο. Ἄλλ' ἔστιν, ἔφη ὁ Κῦρος, καὶ πρόφασιν κατασκευάσαι καὶ ἐνθάδε οὐκ ἀπίθανον, καὶ ἦν τις ἐκείσε ἐξαγγείλῃ δὴ, ὥς ἐγὼ βουλοίμην μεγάλην θήραν ποιῆσαι· καὶ ἱππέας, ἔφη, αἰτοίην ἂν σε ἐκ 15 τοῦ φανεροῦ. Οὕτω δὴ ὁ μὲν Κναξάρης εὐθέως πρὸς τὰ φρούρια ἤθροιζεν ἱππέας τε καὶ πεζοὺς, καὶ ἀμάξας δὲ σίτου προέπεμπε τὴν ἐπὶ τὰ φρούρια ὁδόν. Ὁ δὲ Κῦρος ἐθύετο ἐπὶ τῇ πορείᾳ.

32. Πορευομένη δὲ αὐτῷ εὐθύς ἐν τῷ πρώτῳ χωρίῳ 20 ὑπανίσταται<sup>3</sup> λαγῶς. Ἀετὸς δ' ἐπιπτάμενος αἰσιος, ὥς κατείδε τὸν λαγὼν φεύγοντα, ἐπιφερόμενος ἔπαισέ τε αὐτὸν, καὶ συναρπάσας ἐξῆρε, καὶ ἀπενεγκὼν ἐπὶ λόφον τινὰ οὐ πρόσω, ἐχρήτο τῇ ἄγρᾳ, ὃ τί<sup>4</sup> ἤθελεν. Ἰδὼν οὖν ὁ Κῦρος τὸ σημεῖον ἦσθη τε καὶ προσεκύνησε Δία βασιλέα, καὶ εἶπε πρὸς τοὺς 25 παρόντας· Ἡ μὲν θήρα καλὴ ἔσται, ὦ ἄνδρες, ἢν<sup>5</sup> θεὸς θελήσῃ. Ὡς δὲ πρὸς τοῖς ὁρίοις ἐγένοντο, εὐθύς, ὥσπερ εἰώθει, ἐθήρα. Ἐπεὶ δ' ἔληξαν τῆς θήρας,<sup>6</sup> προσμίξας πρὸς

<sup>1</sup> 148. N. 4 : C. 518. β. — <sup>2</sup> = Eng. *than what*. 151. 1 ; goes w. ἔχων, with (lit. *having*). — <sup>3</sup> ὑπαν- (ὑπο, ἀνα), up from under. — <sup>4</sup> Lit. *as to what* = *as*. — <sup>5</sup> = *ἐάν*. — <sup>6</sup> 180. 1 : C. 347.

τὰ ὄρια τῶν Ἀρμενίων ἐδειπνοποιήσατο. Καὶ τῇ ὑστεραίᾳ αὐθις ἐθῆρα, προσελθὼν πρὸς τὰ ὄρη, ὧν ὠρέγετο. Ἐπεὶ δὲ ἀπεκοιμήθησαν, ὅσον ἐδόκει μέτριον εἶναι, ἐπορεύετο ἐπὶ τὰ ὄρη. Κύρος δὲ, ἐπεὶ ἡμέρα ἐγένετο,<sup>2</sup> ἄγγελον προέπεμπε πρὸς τὸν Ἀρμένιον, προειπὼν αὐτῷ<sup>3</sup> λέγειν<sup>4</sup> ὧδε· Κύρος, ὦ Ἀρμένιε, κελεύει οὕτω ποιεῖν σε, ὅπως ὡς τάχιστα ἔχων<sup>5</sup> οἴσεις καὶ τὸν δασμὸν καὶ τὸ στράτευμα. Ἦν δ' ἐρωτᾷ, ὅπου εἰμί, λέγε τάληθῇ, ὅτι ἐπὶ τοῖς ὀρίοις. Ἦν δ' ἐρωτᾷ, εἰ καὶ αὐτὸς ἔρχομαι,<sup>6</sup> λέγε κἀνταῦθα τάληθῇ, ὅτι οὐκ οἶσθα. Ἦν δὲ, ὅποσοι ἐσμέν, πυνθάνηται, συμπέμπειν<sup>7</sup> τινα κέλευε καὶ μαθεῖν. Τὸν μὲν δὴ ἄγγελον, ἐπιστείλας ταῦτα, ἔπεμψε· νομίζων φιλικώτερον εἶναι οὕτως, ἢ μὴ προειπόντα πορεύεσθαι. Αὐτὸς δὲ συνταξάμενος, ἧ<sup>8</sup> ἄριστον καὶ πρὸς τὸ ἀνύτειν τὴν ὁδὸν, καὶ πρὸς τὸ μάχεσθαι, εἴ τι δέοι, ἐπορεύετο. Προεῖπε δὲ τοῖς στρατιώταις μηδένα ἀδικεῖν.<sup>9</sup>

33. Ὁ μὲν δὴ Κύρος ἐν τούτοις ἦν. Ὁ δὲ Ἀρμένιος, ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη, ἐννοήσας ὅτι ἀδικοίη καὶ τὸν δασμὸν λείπων, καὶ τὸ στράτευμα οὐ πέμπων. Καὶ τὸ μέγιστον ἐφοβεῖτο, ὅτι ὀφθῆσέσθαι ἔμελλε τὰ βασιλεία οἰκοδομεῖν ἀρχόμενος, ὡς ἂν ἱκανὰ ἀπομάχεσθαι εἶη. Διὰ πάντα δὴ ταῦτα ὀκνῶν, ἅμα μὲν διέπεμπε<sup>10</sup> ἀθροίζων τὴν αὐτοῦ δύναμιν, ἅμα δ' ἔπεμπε εἰς τὰ ὄρη τὸν νεώτερον υἱὸν Σάβαριν, καὶ τὰς γυναῖκας, τὴν<sup>11</sup> τε ἑαυτοῦ καὶ τὴν τοῦ υἱοῦ,<sup>12</sup> καὶ τὰς θυγατέρας· καὶ κόσμον δὲ καὶ κατασκευὴν τὴν πλείστου<sup>13</sup> ἀξίαν συναπέπεμπε, προπομποὺς δούς αὐτοῖς.<sup>14</sup>

<sup>1</sup> 182: C. 373. — <sup>2</sup> Sc. ὁ χρόνος = subj. nom. *when it*, i. e. the time, *was day*. — DATIVE (195–203. C. 397–421.) *Gen. View*. C. 339; 397, 414 (v. N.) — <sup>3</sup> 196. 2: C. 401, 402. — <sup>4</sup> Subj. accus. = αὐτὸν, i. e. ἄγγελον. — <sup>5</sup> Lit. *bring having* = Eng. *bring with*. ἔχων here, as elsewhere, somewhat pleonastic. — <sup>6</sup> = fut. — <sup>7</sup> Cf. Eng. *send along*. — <sup>8</sup> Sc. ὁδῶ. Lit. *in what way*, = *as*. — <sup>9</sup> = ποιεῖν ἄδικα and ∴ involves the other accus. — <sup>10</sup> Why δὲ (α) ἐπεμπεν? — <sup>11</sup> 140. 4. — <sup>12</sup> I. e. Tigranes. — <sup>13</sup> C. 486. ε. — <sup>14</sup> 196. 2: C. 404. δ.

Αὐτός δὲ ἅμα μὲν κατασκεψομένους ἔπεμπε τί πράττοι Κύρ-  
 ος, ἅμα δὲ συνέταττε τοὺς παραγιγνομένους τῶν Ἀρμενίων.  
 Καὶ ταχὺ παρήσαν ἄλλοι λέγοντες ὅτι καὶ δὴ αὐτὸς ὁμοῦ.  
 Ἐνταῦθα δὴ οὐκέτι ἔτλη εἰς χεῖρας<sup>2</sup> ἔλθειν, ἀλλ' ὑπεχώρει.  
 Ὡς δὲ τοῦτο εἶδον αὐτὸν<sup>3</sup> ποιήσαντα οἱ Ἀρμένιοι, διαδίδρασκον  
 ἤδη ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλόμενοι τὰ ὄντα ἐκποδῶν  
 ποιῆσθαι. Ὁ δὲ Κύρος, ὡς ἑώρα διαθεόντων καὶ ἐλαυνόντων  
 τὸ πεδίου μεστὸν, ὑποπέμπων<sup>4</sup> ἔλεγεν ὅτι οὐδενὶ<sup>5</sup> πολέμιος  
 εἴη τῶν μενόντων· εἰ δέ τινα φεύγοντα λήψοιτο, προηγόρευ-  
 σεν ὅτι ὡς πολεμίῳ<sup>6</sup> χρήσοιτο. Οὕτω δὴ οἱ μὲν πολλοὶ  
 κατέμενον, ἦσαν<sup>7</sup> δὲ οἱ ὑπεχώρουν σὺν τῷ βασιλεῖ.

34. Ἐπεὶ δὲ οἱ σὺν ταῖς γυναιξὶ προϊόντες ἐνέπεσον εἰς  
 τοὺς ἐν τῷ ὄρει, κραυγὴν τε εὐθὺς ἐποίουν, καὶ φεύγοντες  
 ἡλίσκοντο πολλοὶ αὐτῶν. Τέλος δὲ καὶ ὁ παῖς καὶ αἱ γυναῖκες  
 καὶ αἱ θυγατέρες ἐάλωσαν, καὶ τὰ χρήματα, ὅσα σὺν αὐτοῖς  
 ἀγόμενα ἔτυχεν. Ὁ δὲ βασιλεὺς αὐτῶν, ὡς ἦσθετο τὰ γι-  
 γνόμενα, ἀπορῶν ποῖ τράποιτο, ἐπὶ λόφον τινα καταφεύγει.  
 Ὁ δὲ αὖ Κύρος ταῦτα ἰδὼν περιστάται τὸν λόφον τῷ παρόντι  
 στρατεύματι,<sup>8</sup> καὶ πρὸς Χρυσάνταν πέμψας ἐκέλευε φυλακὴν  
 τοῦ ὄρους<sup>9</sup> καταλιπόντα ἔχειν. Τὸ μὲν δὴ στράτευμα ἡθροίζ-  
 ετο τῷ Κύρῳ.<sup>10</sup> Ὁ δὲ πέμψας πρὸς τὸν Ἀρμένιον κήρυκα  
 ἤρετο ὧδε.<sup>11</sup> Εἰπέ μοι, ἔφη, ὦ Ἀρμένιε, πότερα βούλει  
 αὐτοῦ<sup>12</sup> μένων τῷ λιμῶ<sup>13</sup> καὶ τῷ δίψει<sup>13</sup> μάχεσθαι, ἢ εἰς τὸ  
 ἰσόπεδον καταβὰς ἡμῖν<sup>13</sup> διαμάχεσθαι; Ἀπεκρίνατο ὁ Ἀρ-  
 μένιος ὅτι οὐδετέρους βούλοιο μάχεσθαι. Πάλιν ὁ Κύρος  
 πέμψας ἠρώτα· Τί οὖν κάθησαι αὐτόθι, καὶ οὐ καταβαίνεις;

<sup>1</sup> K. τ. λ., in fact even (καὶ) Cyrus himself was near. — <sup>2</sup> to hands = Eng. to an engagement. — <sup>3</sup> I. e. the Armenian king. — <sup>4</sup> ὑπο- under, i. e. privately. — <sup>5</sup> C. 405. ζ. — <sup>6</sup> 198. N. 1: C. 419. 5. Goes w. χρήσοιτο understood. — <sup>7</sup> There were those who = some. K. 331. R. 4. — <sup>8</sup> 198: C. 416. I. — <sup>9</sup> 193: C. 379 and R. — <sup>10</sup> 196. 2: C. 409. — <sup>11</sup> = the 2d accus. — <sup>12</sup> C. 379 and R. — <sup>13</sup> 195. 1: C. 405. ζ.



Ἀπορῶν, ἔφη, ὃ τι χρὴ ποιεῖν. Ἄλλ' οὐδέν, ἔφη ὁ Κῦρος, ἀπορεῖν σε δεῖ<sup>1</sup>. ἔξεστι γάρ σοι<sup>2</sup> ἐπὶ δίκην καταβαίνειν. Τίς δ', ἔφη, ἔσται ὁ δικάζων; Ἀῆλον ὅτι ᾧ<sup>3</sup> ὁ Θεὸς ἔδωκε καὶ ἄνευ δίκης σοι<sup>4</sup> χρήσασθαι, ὃ τι καὶ βούλοιτο. Ἐνταῦθα δὴ  
 5 ὁ Ἀρμένιος, γιγνώσκων τὴν ἀνάγκην, καταβαίνει. Καὶ ὁ Κῦρος, λαβὼν εἰς τὸ μέσου κάκεινον καὶ τὰ ἄλλα πάντα, περιστρατοπεδεύσατο, ὁμοῦ ἔχων πᾶσαν ἤδη τὴν δύναμιν.

35. Ἐν τούτῳ δὲ τῷ χρόνῳ ὁ πρεσβύτερος παῖς τοῦ Ἀρμενίου, Τιγράνης, ἐξ ἀποδημίας τινὸς προσήει δὲ καὶ σύνθηρός  
 10 ποτε ἐγένετο τῷ Κύρῳ.<sup>2</sup> Καὶ ὡς ἤκουσε τὰ γεγενημένα, εὐθύς πορεύεται, ὥσπερ εἶχε, πρὸς τὸν Κῦρον. Ὡς δὲ εἶδε πατέρα<sup>5</sup> τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους<sup>6</sup> γεγενημένους, ἐδάκρυσεν, ὥσπερ εἰκός. Ὁ δὲ Κῦρος, ἰδὼν αὐτὸν, ἄλλο μὲν οὐδέν ἐφιλοφρονήσατο αὐτῷ,<sup>7</sup>  
 15 εἶπε δ' ὅτι Εἰς καιρὸν ἦκεις, ἔφη, ὅπως σὺ τῆς δίκης ἀκούσης παρὼν τῆς ἀμφὶ τοῦ πατρός. Καὶ εὐθύς συνεκάλει τοὺς ἡγεμόνας τοὺς τε τῶν Περσῶν καὶ τοὺς τῶν Μήδων· προσε-  
 κάλει δὲ καὶ, εἴ τις Ἀρμενίων τῶν ἐντίμων παρῆν· καὶ τὰς γυναῖκας, ἐν ταῖς ἀρμαμάξαις παρούσας, οὐκ ἀπήλασεν, ἀλλ'  
 20 εἶα ἀκούειν. Ὅποτε δὲ καλῶς εἶχεν, ἤρχετο τοῦ λόγου, καί, ὦ Ἀρμένιε, ἔφη, πρῶτον μὲν σοι<sup>8</sup> συμβουλεύω ἐν τῇ δίκῃ τάληθῇ λέγειν, ἵνα σοι ἔν γε ἀπῇ τὸ εὐμίσητότατον· τὸ γὰρ ψευδόμενον φαίνεσθαι, εὖ ἴσθι ὅτι, καὶ τοῦ συγγνώμης<sup>9</sup> τινὸς τυγχάνειν ἐμποδὼν μάλιστα ἀνθρώποις γίγνεται. Ἐπειτα  
 25 δὲ, ἔφη, συνίσασι μὲν σοι<sup>10</sup> καὶ οἱ παῖδες καὶ αἱ γυναῖκες αὐται πάντα, ὅσα ἔπραξας, καὶ Ἀρμενίων οἱ παρόντες. Ἦν δὲ αἰσθάνωνται σε ἄλλα ἢ τὰ γεγόμενα λέγοντα, νομιούσι σε καὶ αὐτὸν καταδικάζειν σαντοῦ<sup>11</sup> πάντα τὰ ἔσχατα παθεῖν, ἣν

<sup>1</sup> C. 546. γ. — <sup>2</sup> 196. 3 : C. 408. — <sup>3</sup> 196. 4 : C. 404. δ — <sup>4</sup> 198. N. 1 : C. 419. 5. — <sup>5</sup> C. 486. δ. — <sup>6</sup> Case of *syllipsis*. C. 329. N. — <sup>7</sup> C. 406. — <sup>8</sup> C. 402. α. — <sup>9</sup> C. 370. and N. — <sup>10</sup> Governed by *συν* (composite). — <sup>11</sup> 183. 2 : C. 372. γ.

ἐγὼ τάληθῇ πύθωμαι. Ἄλλ' ἐρώτα, ἔφη, ὦ Κῦρε, ὃ τι βούλει, ὡς τάληθῇ ἐρούντος<sup>1</sup>. τούτου ἔνεκα καὶ γενέσθω, ὃ τι βούλεται.

36. Λέγε δὴ μοι, ἔφη, ἐπολέμησάς ποτε Ἀστυάγει<sup>2</sup> τῷ τῆς ἐμῆς μητρὸς πατρὶ, καὶ τοῖς ἄλλοις Μήδοις; Ἐγωγ',<sup>3</sup> 5 ἔφη. Κρατηθεὶς δ' ὑπ' αὐτοῦ συνωμολόγησας δασμὸν οἴσειν, καὶ συστρατεύσεσθαι ὅπου ἐπαγγελοῖ, καὶ ἐρύματα μὴ ἔξειν; Ἦν ταῦτα. Νῦν οὖν διὰ τί οὔτε τὸν δασμὸν ἀπήγαγες, οὔτε τὸ στράτευμα ἔπεμπες, ἐτείχιζές τε τὰ ἐρύματα; Καὶ δς<sup>4</sup> ἔφη. Ἐλευθερίας ἐπεθύμουν· καλὸν γάρ μοι ἐδόκει εἶναι, 10 καὶ αὐτὸν ἐλεύθερον εἶναι, καὶ παισὶν<sup>5</sup> ἐλευθερίαν καταλιπεῖν. Καὶ γὰρ ἔστιν, ἔφη ὁ Κῦρος, καλὸν μάχεσθαι, ὅπως μὴ πότε τις δούλος<sup>6</sup> μέλλοι γενήσεσθαι. ἦν δὲ δὴ, ἡ πολέμῳ<sup>7</sup> κρατηθεὶς, ἡ καὶ ἄλλον τινα τρόπον δουλωθεὶς, ἐπιχειρῶν<sup>8</sup> τις φαίνεται τοὺς δεσπότας ἀποστερεῖν ἑαυτοῦ,<sup>9</sup> τοῦτον σὺ, πρῶ- 15 τος<sup>10</sup> εἶπες, πότερον ὡς ἀγαθὸν ἄνδρα καὶ καλὰ πράττοντα τιμᾶς, ἢ ὡς ἀδικοῦντα, ἢν λάβης, κολάζεις; Κολάζω,<sup>11</sup> ἔφη. οὐ γὰρ ἑᾶς σὺ ψεύδεσθαι.<sup>12</sup> Λέγε δὴ σαφῶς, ἔφη ὁ Κῦρος, ὧδε καθ' ἓν ἕκαστον. Ἦν ἄρχων<sup>13</sup> τις τύχῃ σοι καὶ ἀμάρτη, πότερον ἑᾶς ἄρχειν, ἢ ἄλλον καθίστης ἀντ' αὐτοῦ; Ἄλλον 20 καθίστημι, ἔφη. Τί δὲ, ἦν χρήματα πολλὰ ἔχῃ, ἑᾶς πλουτεῖν, ἢ πένητα<sup>14</sup> ποιεῖς; Ἀφαιροῦμαι, ἔφη, ἃ ἂν ἔχων τυγχάνῃ. Ἦν δὲ καὶ πρὸς πολεμίους αὐτὸν γιγνώσκης ἀφιστάμενον,<sup>15</sup> τί ποιεῖς; Κατακαίνω, ἔφη. τί γὰρ δεῖ, ἐλεγχθέντα<sup>15</sup> ὅτι ψεύδομαι, ἀποθανεῖν μάλλον, ἢ τάληθῇ λέγοντα; 25

37. Ἐνταῦθα δὲ ὁ μὲν παῖς αὐτοῦ, ὡς ἤκουσε ταῦτα,

<sup>1</sup> As of one who will speak the truth. — <sup>2</sup> 195. 1: C. 405. ζ — <sup>3</sup> = Eng. I did. So below Ἦν ταῦτα. sc. οὕτως, = 't was so = Eng. just so. — <sup>4</sup> = οὕτος. — <sup>5</sup> 196. 4: C. 504. δ. — <sup>6</sup> Agrees w. τις or not? — <sup>7</sup> 200. 1: C. 417; 424. R. 1. — <sup>8</sup> Seems trying = Eng. seems to try. — <sup>9</sup> 181. 2: C. 347. — <sup>10</sup> 138. N. 1: C. 457. δ. — <sup>11</sup> = Eng. simply I do. — <sup>12</sup> Subj. ? — <sup>13</sup> ἄρχων sc. εἶναι σοι. — <sup>14</sup> 166: C. 434. I.; 427. — <sup>15</sup> Sc. ἐμέ.

- περιεσπάσατο τὴν τιάραν, αἱ δὲ γυναῖκες ἀναβοήσασαι ἐδρύνοντο, καὶ τοὺς πέπλους κατεῤῥήξαντο, ὡς οἰχομένου τοῦ πατρὸς, καὶ ἀπολωλότων πάντων σφῶν ἥδη. Καὶ ὁ Κῦρος σιωπῆσαι κελεύσας, πάλιν εἶπεν. Εἶπεν· τὰ μὲν δὴ σὰ
- 5 δίκαια ταῦτα,<sup>1</sup> ὦ Ἀρμένιε· ἡμῶν<sup>2</sup> δὲ τί συμβουλεύεις ἐκ τούτων ποιεῖν; Ὁ μὲν δὴ Ἀρμένιος ἐσιώπα, ἀπορῶν, πότερα συμβουλευοὶ τῷ Κύρῳ κατακαίνειν ἑαυτὸν, ἢ τὰναντία<sup>3</sup> διδάσκει, ὧν αὐτὸς ἔφη ποιεῖν. Ὁ δὲ παῖς αὐτοῦ Τιγράνης ἐπηρετο τὸν Κῦρον· Εἰπέ μοι,<sup>2</sup> ὦ Κύρε, ἔφη, ἐπεὶ ὁ πατὴρ
- 10 ἀπορῶντι<sup>4</sup> ἔοικεν, ἢ συμβουλεύσω περὶ αὐτοῦ, ἃ οἶμαί σοι<sup>5</sup> βέλτιστα εἶναι; Καὶ ὁ Κῦρος, ἡσθημένος, ὅτε συνεθήρα αὐτῷ<sup>6</sup> ὁ Τιγράνης, σοφιστὴν τινα αὐτῷ<sup>6</sup> συνόντα, καὶ θαυματούμενον ὑπὸ τοῦ Τιγράνου, πάννυ ἐπεθύμει αὐτοῦ ἀκούσαι, ὅτι ποτὲ<sup>7</sup> ἐροῖ. Καὶ προθύμως ἐκέλευε λέγειν ὅτι γιγνώσκου.
- 15 Ἐγὼ τοίνυν, ἔφη ὁ Τιγράνης, εἰ μὲν ἄγασαι τοῦ πατρὸς,<sup>8</sup> ἢ ὅσα βεβούλευται, ἢ ὅσα πέπραχε, πάννυ σοι συμβουλεύω τούτον μιμῆσθαι. Εἰ μέντοι σοι<sup>9</sup> δοκεῖ πάντα ἡμαρτηκέναι, συμβουλεύω σοι αὐτὸν μὴ μιμῆσθαι. Οὐκοῦν, ἔφη ὁ Κῦρος, τὰ δίκαια ποιῶν, ἥκιστ' ἂν τὸν ἀμαρτάνοντα μιμοίμην.
- 20 Ἔστιν, ἔφη, ταῦτα. Κολαστέον<sup>10</sup> ἄρ' ἂν εἴη, κατὰ γε τὸν σὸν λόγον, τὸν πατέρα· εἴπερ τὸν ἀδικοῦντα δίκαιον κολάζειν. Πότερα δ' ἡγῇ, ὦ Κύρε, ἄμεινον εἶναι, σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ; Ἐμμαντὸν ἄρα, ἔφη,<sup>11</sup> οὕτω γ' ἂν τιμωροίμην.
- 25 38. Ἡ καὶ δύναιτο ἂν, ἔφη, ὦ Κύρε, ἐν τῷ παρόντι εὐρεῖν νῦν, ὅτῳ<sup>12</sup> ἂν χαρίσαιτο, ὅσα περ τῷ ἐμῷ πατρί; Αὐτίκα, ἔφη, ἥν τινα ἕως ἔξην τῶν σέ μηδὲν ἡδικοκότων, τίνα σοι

<sup>1</sup> Subj. and pred. of the sentence τὰ — ταῦτα! — <sup>2</sup> 196. 2 : C. 402. a. — <sup>3</sup> Sc. τούτων. 186. N. 2. — <sup>4</sup> 195. 1 : C. 400. — <sup>5</sup> 196. 1 : C. 409. — <sup>6</sup> Gov. by prep. — <sup>7</sup> ever. Cf. Eng. in the world. — <sup>8</sup> 189 : C. 376. ζ. — <sup>9</sup> 196. 2 (2d item) : C. 404. — <sup>10</sup> 162. N. 1 : C. 424. R. 1; 642, 643. — <sup>11</sup> Sc. Κῦρος. — <sup>12</sup> 196. 2 : C. 403.

τούτου<sup>1</sup> χάριν οἶει αὐτὸν εἴσεσθαι ; Τί δέ<sup>2</sup> ; Ἄν αὐτοῦ τέκνα καὶ γυναῖκα μὴ ἀφαιρῇ, τίς σε τούτου ἔνεκα φιλήσει μᾶλλον, ἢ ὁ νομίζων προσήκειν αὐτῷ<sup>3</sup> ἀφαιρεθῆναι ; Τὴν δ' Ἀρμενίων βασιλείαν εἰ μὴ ἔξει,<sup>4</sup> οἷσθ' αἴ τινα, ἔφη, νῦν λυπούμενον μᾶλλον, ἢ ἡμᾶς<sup>5</sup> ; Οὐκοῦν καὶ τοῦτο, ἔφη, δῆλον, ὅτι ὁ μάλιστα 5 λυπούμενος, εἰ μὴ βασιλεὺς εἴη, οὗτος καὶ λαβὼν τὴν ἀρχὴν, μεγίστην ἂν σοι<sup>6</sup> χάριν εἰδείη. Εἰ δέ τί σοι,<sup>7</sup> ἔφη, μέλει καὶ τοῦ<sup>8</sup> ὡς ἥκιστα τεταραγμένα τάδε καταλιπεῖν, ὅταν ἀπίης, σκόπει, ἔφη, πότερον ἂν οἶει ἡρεμεστέως ἔχειν<sup>9</sup> τὰ ἐνθάδε, καὶνῆς γενομένης ἀρχῆς, ἢ τῆς εἰωθυίας καταμενούσης. Εἰ 10 δέ τί σοι μέλει καὶ τοῦ ὡς πλείστην στρατιὰν ἐξάγειν, τίνα ἂν οἶει μᾶλλον ἐξετάσαι ταύτην ὀρθῶς τοῦ<sup>10</sup> πολλάκις αὐτῇ κεκρημένου ; Εἰ δέ καὶ χρημάτων δεῖσει, τίνα ἂν ταῦτα νομίζεις ἐκπορίσαι κρεῖττον τοῦ καὶ εἰδότος καὶ ἔχοντος πάντα τὰ ὄντα ; Ὡ γὰρ<sup>11</sup> ἔφη, Κύρε, φύλαξαι, μὴ ἡμᾶς ἀπο- 15 βαλὼν σαυτὸν ζημιώσης πλείω, ἢ ὁ πατὴρ ἡδυνήθη σε βλάβῃ. Ὁ μὲν τοιαῦτα ἔλεγεν.

39. Ὁ δὲ Κύρος ἀκούων ὑπερήδeto, ὅτι ἐνόμιζε περαίνεισθαι πάντα αὐτῷ,<sup>12</sup> ὅσα περ ὑπέσχετο τῷ Κναξάρει<sup>13</sup> πράξειν. ἐμέμνητο γὰρ εἰπὼν ὅτι καὶ φίλον οἶοιτο μᾶλλον αὐτὸν ἢ 20 πρόσθεν ποιήσειν. Ἐκ τούτου δὴ τὸν Ἀρμένιον ἐρωτᾷ. Ἦν δὲ δὴ ταῦτα<sup>14</sup> πείθωμαι ὑμῖν,<sup>12</sup> λέγε μοι σὺ, ἔφη, ὦ Ἀρμένιε, πόσῃ μὲν στρατιᾷ μοι συμπέμψεις, πόσα δὲ χρήματα συμβαλῇ εἰς τὸν πόλεμον ; Πρὸς ταῦτα δὴ λέγει ὁ Ἀρμένιος. Οὐδὲν, ἔφη, ὦ Κύρε, ἔχω ἀπλούστερον εἰπεῖν, οὐδὲ δικαιο- 25 τερον, ἢ δεῖξαι μὲν ἐμὲ πᾶσαν τὴν δύναμιν τὴν οὖσαν, σὲ δὲ

<sup>1</sup> for this. 187. 1 : C. 372. a. — <sup>2</sup> Sc. φήσω, or φητέον. Cf. Lat. quid vero ? sc. dicam. — <sup>3</sup> 196. 2 : C. 403. — <sup>4</sup> Sc. ὁ Ἀρμένιος, Tigranes' father. — <sup>5</sup> I. e. I and my father. — <sup>6</sup> C. 404. δ. — <sup>7</sup> Follows μέλει. — <sup>8</sup> τοῦ — καταλιπεῖν. 182. N. 3 : C. 376. δ ; 407. ι. — <sup>9</sup> Subj. = τὰ ἐνθάδε. — <sup>10</sup> Goes w. μᾶλλον. — <sup>11</sup> 26. 3. — <sup>12</sup> 200. 1 : C. 447 and N. — <sup>13</sup> 196. 2 : C. 402. a. — <sup>14</sup> Why accus. ?

ιδόντα,<sup>1</sup> ὅσῃ μὲν ἄν σοι δοκῇ, στρατιὰν ἄγειν, τὴν δὲ καταλιπεῖν τῆς χώρας φυλακὴν. Ὡσαύτως δὲ περὶ χρημάτων, δηλώσαι μὲν ἐμὲ δίκαιόν σοι πάντα τὰ ὄντα· σὲ δὲ τούτῳ αὐτῶν, γνόντα,<sup>2</sup> ὅποσα ἂν βούλῃ, φέρεσθαι, καὶ ὅποσα ἂν βούλῃ, καταλιπεῖν. Καὶ ὁ Κῦρος εἶπεν· Ἴθι δὴ, δεῖξόν μοι, πόση μοι<sup>3</sup> δύναμις ἐστί, λέξον δὲ καὶ πόσα χρήματα. Ἐνταῦθα δὴ λέγει ὁ Ἀρμένιος· Ἰππεῖς μὲν τοίνυν τῶν Ἀρμενίων εἰσὶν εἰς<sup>4</sup> ὀκτακισχιλίους, πεζοὶ δὲ εἰς τέτταρας μυριάδας· χρήματα δ', ἔφη, σὺν τοῖς θησαυροῖς, οἷς ὁ πατὴρ  
 10 κατέλιπεν, ἔστιν, εἰς<sup>5</sup> ἀργύριον λογισθέντα, τάλαντα πλείω τῶν τρισχιλίων.

40. Καὶ ὁ Κῦρος οὐκ ἐμέλλησεν, ἀλλ' εἶπε· Τῆς μὲν τοίνυν στρατιᾶς, ἐπεὶ σοι,<sup>6</sup> ἔφη, οἱ ὅμοροι Χαλδαῖοι πολεμοῦσι, τοὺς ἡμίσεις μοι σύμπεμπε· τῶν δὲ χρημάτων, ἀντὶ  
 15 μὲν τῶν πεντήκοντα ταλάντων, ὧν<sup>7</sup> ἔφερεις δασμὸν, διπλάσια Κυαξάρει,<sup>8</sup> ὅτι ἔλιπες τὴν φορὰν· ἐμοὶ<sup>9</sup> δ', ἔφη, ἄλλα ἑκατὸν δάνεισον. Ἐγὼ δέ σοι ὑπισχνούμαι, ἣν ὁ Θεὸς εὖ διδῶ, ἀνθ' ὧν ἂν ἐμοὶ δανείσης, ἢ ἄλλα πλείονος<sup>9</sup> ἄξια εὐεργετήσῃ, ἢ τὰ χρήματα ἀπαριθμήσῃ, ἣν δύνωμαι. Ἦν δὲ μὴ δύνωμαι,  
 20 ἀδύνατος ἂν φανοίμην, οἶμαι, ἄδικος δ' οὐκ ἂν δικαίως κρινοίμην. Καὶ ὁ Ἀρμένιος, Πρὸς τῶν θεῶν, ἔφη, ὦ Κῦρε, μὴ οὕτω λέγε· εἰ δὲ μὴ, οὐ θαρρόυντά με ἔξεις. Ἀλλὰ νόμιζε, ἔφη, ἃ ἂν καταλίπῃς, μηδὲν ἡττον σὰ εἶναι, ὧν<sup>10</sup> ἂν ἔχων ἀπίης. Εἶπεν,<sup>11</sup> ἔφη ὁ Κῦρος· ὥστε δὲ τὴν γυναῖκα ἀπολαβεῖν,  
 25 πόσα ἂν μοι<sup>12</sup> χρήματα δώῃς<sup>13</sup>; Ὅποσα ἂν δυναίμην,<sup>14</sup> ἔφη. Τί δαί, ὥστε τοὺς παῖδας<sup>15</sup>; Καὶ τούτων,<sup>16</sup> ἔφη, ὅποσα ἂν

<sup>1</sup> Sc. αὐτήν. — <sup>2</sup> Sc. it, i. e. how much money there is. — <sup>3</sup> 196. 3 : C. 408. — <sup>4</sup> into, to = Eng. towards 8000. — <sup>5</sup> Lit. into = in = as silver. — <sup>6</sup> C. 405. ζ. — <sup>7</sup> How attracted? — <sup>8</sup> C. 404. δ. — <sup>9</sup> 186. 2 : C. 352. — <sup>10</sup> Attracted fr. what? — <sup>11</sup> Fr. εἰμί, Opt. Plur. 3; lit. May things be so. Here an interjection, = so be it, good, well. — <sup>12</sup> Why dat.? — <sup>13</sup> Why φ? — <sup>14</sup> As much as I could, sc. give, i. e. all I am worth. — <sup>15</sup> Fill out the sentence. — <sup>16</sup> 187. 1 or 190. N. 1 : C. 372. α.

δυναίμην. Οὐκοῦν, ἔφη ὁ Κῦρος, ταῦτα μὲν ἤδη διπλάσια τῶν ὄντων.<sup>1</sup> Σὺ δέ, ἔφη, ὦ Τιγράνη, λέξον μοι, πόσου<sup>2</sup> ἂν πρίαίω, ὥστε τὴν γυναῖκα ἀπολαβεῖν; (Ὁ δὲ ἐτύγγανε κεύθαμος τε ὢν, καὶ ὑπερφιλῶν τὴν γυναῖκα.) Ἐγὼ μὲν, ἔφη, ὦ Κῦρε, κἂν τῆς ψυχῆς πριαίμην, ὥστε μήποτε λατρεῦ- 5  
σαι ταύτην. Σὺ μὲν τοίνυν, ἔφη, ἀπάγου τὴν σὴν· οὐδὲ γὰρ εἰληφθαι ἔγωγε αἰχμάλωτον ταύτην νομίζω, σοῦ γε μὴ πώποτε φυγόντος ἡμᾶς. Καὶ σὺ δέ, ὦ Ἀρμένιε, ἀπάγου τὴν τε γυναῖκα καὶ τοὺς παῖδας, μηδὲν αὐτῶν<sup>3</sup> καταθείς· ἵνα εἰδῶσιν ὅτι ἐλεύθεροι πρὸς σὲ ἀπέρχονται. Καὶ νῦν μὲν, ἔφη, 10  
δειπνεῖτε παρ' ἡμῖν· δειπνήσαντες δὲ ἀπελαύνετε, ὅποι ὑμῖν<sup>4</sup> θυμός. Οὕτω δὴ κατέμειναν.

41. Τῇ δ' ὑστεραίᾳ ὁ Ἀρμένιος Κύρῳ<sup>5</sup> μὲν καὶ τῇ στρατιᾷ πάσῃ ξένια ἔπεμπε· προεῖπε δὲ τοῖς ἑαυτοῦ, οὓς δεήσοι στρατεῦεσθαι, εἰς τρίτην ἡμέραν παρῆναι· τὰ δὲ χρήματα, 15  
ὧν<sup>6</sup> εἶπεν ὁ Κῦρος, διπλάσια ἀπηρίθμησεν. Ὁ δὲ Κῦρος, ὅσα εἶπε λαβὼν, τὰ ἄλλα ἀπέπεμψεν. Τῇ δ' ὑστεραίᾳ ἀναλαβὼν ὁ Κῦρος τὸν Τιγράνην, καὶ τῶν Μήδων ἱππέων τοὺς κρατ-  
ίστους, καὶ τῶν ἑαυτοῦ φίλων ὁπόσους καιρὸς ἐδόκει<sup>7</sup> εἶναι, περιελαύνων τὴν χώραν κατεθεᾶτο, σκοπῶν, οὗ<sup>8</sup> τειχισθεῖη 20  
φρδύριον. Καὶ ἐπ' ἄκρον τι ἐλθὼν ἐπηρώτα τὸν Τιγράνην, ποῖα ἂν εἴη τῶν ὁρέων,<sup>9</sup> ὅποθεν οἱ Χαλδαῖοι καταθέοντες ληίζονται. Καὶ ὁ Τιγράνης ἐδείκνυνεν. Ὁ δὲ πάλιν ἤρετο· Νῦν δὲ ταῦτα τὰ ὄρη ἔρημά ἐστιν; Οὐ μὰ Δί', ἔφη, ἀλλ' αἰὲ σκοποὶ εἰσιν<sup>10</sup> ἐκείνων,<sup>11</sup> οἳ σημαίνουσι τοῖς ἄλλοις, ὅ τι 25

<sup>1</sup> 186. 2 and 2d item: C. 352. Sc. sol. 196. 3: C. 408. — <sup>2</sup> *at how much would you buy*, i. e. *how much would you pay*. 190. 1: C. 374. α, or 399. α; K. 275. 3. — <sup>3</sup> *for them*. 187. 1: C. 372. α; K. 275. 3. — <sup>4</sup> 196. 3: C. 408. — <sup>5</sup> 196. 4: C. 409; 424. R. 2. — <sup>6</sup> Attracted to ἐκείνων, a suppressed anteced. which would go w. διπλάσια. 151. α; 186. 2. — <sup>7</sup> Subj. ? — <sup>8</sup> 193: C. 379 and R. α. — <sup>9</sup> Sc. ἐκεῖνα. *What kind were those of mountains*, i. e. *those mountains*. — <sup>10</sup> Sc. ἐκεῖ. — <sup>11</sup> I. e. the Chaldeans.

ἀν ὁρώσι. Τί οὖν, ἔφη, ποιούσιν, ἐπὰν αἰσθωνται; Βοηθεύ-  
 σιν, ἔφη, ἐπὶ τὰ ἄκρα, ὡς ἀν ἕκαστος δύνηται. Ταῦτα μὲν  
 δὴ ὁ Κῦρος ἠκηκόει. Σκοπῶν δὲ κατενόει πολλὴν τῆς χώρας  
 τοῖς Ἀρμενίοις<sup>1</sup> ἔρημον καὶ ἀργὸν οὖσαν διὰ τὸν πόλεμον.  
 5 Καὶ τότε μὲν ἀπῆλθον ἐπὶ τὸ στρατόπεδον, καὶ δειπνήσαντες  
 ἐκοιμήθησαν. Τῇ δ' ὑστεραίᾳ αὐτὸς τε ὁ Τιγράνης παρὴν  
 συνεσκευασμένος, καὶ εἰς τετρακισχιλίους ἵππεῖς συνελέγοντο  
 αὐτῷ, καὶ τοξόται εἰς τοὺς μυρίους, καὶ πελτασταὶ ἄλλοι  
 τοσοῦτοι. Ὁ δὲ Κῦρος, ἐν ᾧ<sup>2</sup> συνελέγοντο, ἐθύετο· ἐπεὶ δὲ  
 10 καλὰ ἦν τὰ ἱερὰ αὐτῷ, συνεκάλεσε τοὺς τῶν Περσῶν ἡγεμόν-  
 ας, καὶ ἡγείτο, ὀρθίους ποιησάμενος τοὺς λόχους. Οἱ δὲ  
 Χαλδαῖοι, ὡς ἔγνωσαν τὴν ὁρμὴν ἄνω οὖσαν, εὐθύς ἐσήμαινόν  
 τε τοῖς<sup>3</sup> ἑαυτῶν, καὶ συνεβόων ἄλληλοις,<sup>4</sup> καὶ συνηθροίζοντο.  
 Ὁ δὲ Κῦρος παρηγγύα· Ἄνδρες Πέρσαι,<sup>5</sup> ἡμῖν σημαίνουσι  
 15 σπεύδειν. Ἦν γὰρ φθάσωμεν<sup>6</sup> ἄνω γενόμενοι, οὐδὲν τὰ τῶν  
 πολεμίων δυνήσεται.

42. Εἶχον δὲ οἱ Χαλδαῖοι, γέρρα τε καὶ παλτὰ δύο· καὶ  
 πολεμικώτατοι δὲ λέγονται οὗτοι τῶν περὶ ἐκείνην τὴν χώραν  
 εἶναι. Καὶ μισθοῦ<sup>6</sup> στρατεύονται, ὅποταν τις αὐτῶν δέηται,  
 20 διὰ τὸ πολεμικοὶ τε καὶ πένητες εἶναι· καὶ γὰρ ἡ χώρα  
 αὐτοῖς<sup>7</sup> ὀρεινὴ τέ ἐστι, καὶ ὀλίγη ἡ τὰ χρήματα ἔχουσα. Ὡς  
 δὲ μᾶλλον ἐπλησίαζον οἱ ἀμφὶ<sup>8</sup> τὸν Κῦρον τῶν ἄκρων,<sup>9</sup> ὁ  
 Τιγράνης σὺν τῷ Κύρῳ πορευόμενος εἶπεν· ὦ Κῦρε, ἄρ'  
 οἶσθ', ἔφη, ὅτι αὐτοὺς ἡμᾶς ἀντίκα μάλα δεήσει μάχεσθαι;  
 25 ὡς οἱ γε Ἀρμένιοι οὐ μὴ δέξωνται τοὺς πολεμίους. Καὶ ὁ  
 Κῦρος εἰπὼν ὅτι εἰδεῖν τοῦτο, εὐθύς παρηγγύησε τοῖς Πέρ-  
 αῖς παρασκευάζεσθαι, ὡς ἀντίκα δεῆσον ἐπιδιώκειν, ἐπειδὴν

<sup>1</sup> 196. 1 : C. 409. — <sup>2</sup> Sc. χρόνῳ. Lit. in what time = while. — <sup>3</sup> Why dat.? — VOCATIVE (204. C. 442, 443). (V. N.) — <sup>4</sup> 204. 1 ; 136. R. : C. 442 ; 443. R. β. — <sup>5</sup> Lit. If we get the start in getting up = Eng. If we get up first. — <sup>6</sup> 190. 1 : C. 374. a. — <sup>7</sup> C. 411. — <sup>8</sup> C. 476. N. — <sup>9</sup> Gen. after πλησίον implied in verb. 188. 2 : C. 394.

ὑπαγάγῃσι τοὺς πολεμίους ὑποφεύγοντες οἱ Ἀρμένιοι, ὥστ' ἐγγὺς ἡμῖν<sup>1</sup> γενέσθαι. Οὕτω δὲ ἡγοῦντο μὲν οἱ Ἀρμένιοι. Τῶν δὲ Χαλδαίων οἱ παρόντες, ὡς ἐπλησίαζον οἱ Ἀρμένιοι, ταχὺ ἀλαλάξαντες ἔθεον, ὥσπερ εἰώθεσαν, ἐπ' αὐτούς· οἱ δὲ Ἀρμένιοι, ὥσπερ εἰώθεσαν, οὐκ ἐδέχοντο. Ὡς δὲ διώκοντες 6 οἱ Χαλδαῖοι εἶδον ἐναντίους μαχαιροφόρους ἱεμένους ἄνω, οἱ μὲν τινες αὐτοῖς<sup>2</sup> πελάσαντες ταχὺ ἀπέθνησκον, οἱ δ' ἔφευγον, οἱ δὲ τινες καὶ ἐάλωσαν αὐτῶν. Ταχὺ δὲ εἵχeto τὰ ἄκρα. Ἐπεὶ δὲ τὰ ἄκρα εἶχον οἱ ἀμφὶ τὸν Κῦρον, καθιῶρων τε τῶν Χαλδαίων τὰς οἰκήσεις, καὶ ἥσθάνοντο φεύγοντας αὐτοὺς ἐκ 10 τῶν ἐγγύς οἰκήσεων. Ὁ δὲ Κῦρος, ὡς πάντες οἱ στρατιῶται ὁμοῦ ἐγένοντο, ἀριστοποιεῖσθαι παρήγγειλεν. Ἐπεὶ δὲ ἡρίστηκεσαν, καταμαθὼν, ἔνθα αἱ σκοπαὶ ἦσαν αἱ τῶν Χαλδαίων, ἱφυμνόν τε ὃν καὶ ἐνδρον, εὐθὺς ἐτείχιζε<sup>3</sup> φρούριον. Καὶ τὸν Τυγράστην ἐκέλευσε πέμπειν ἐπὶ τὸν πατέρα, καὶ κελεύειν 15 παραγενέσθαι, ἔχοντα,<sup>4</sup> ὅποσοι εἰεν τέκτονές τε καὶ λιθοδόμοι. Ἐπὶ μὲν δὴ τὸν Ἀρμένιον ὥχeto ἄγγελος· ὁ δὲ Κῦρος τοῖς παροῦσιν<sup>5</sup> ἐτείχιζεν.

43. Ἐν<sup>6</sup> δὲ τούτῳ<sup>6</sup> προσάγουσι τῷ Κύρῳ τοὺς αἰχμαλώτους δεδεμένους, τοὺς δὲ τινες καὶ τετρωμένους. Ὡς δὲ εἶδεν, 20 εὐθὺς λύειν μὲν ἐκέλευσε τοὺς δεδεμένους, τοὺς δὲ τετρωμένους, ἰατροὺς καλέσας, θεραπεύειν ἐκέλευσεν. Ἐπειτα δὲ ἔλεξε τοῖς Χαλδαίοις ὅτι ἦκοι οὔτε ἀπολέσαι ἐπιθυμῶν ἐκείνους, οὔτε πολεμεῖν δεόμενος, ἀλλ' εἰρήνην ποιῆσαι βουλόμενος Ἀρμενίοις καὶ Χαλδαίοις. Πρὶν μὲν οὖν ἔχεισθαι<sup>7</sup> τὰ 25 ἄκρα, οἶδ' ὅτι οὐδὲν ἐδεῖσθε εἰρήνης· τὰ μὲν γὰρ ὑμέτερα ἀσφαλῶς εἶχε, τὰ δὲ τῶν Ἀρμενίων ἤγχετε καὶ ἐφέρετε. Νῦν δ' ὁράτε δὴ, ἐν οἷ<sup>8</sup> ἐστέ. Ἐγὼ οὖν ἀφήμι ὑμᾶς οἵκαδε τοὺς

<sup>1</sup> 188. 2 : C. 394. — <sup>2</sup> 195 : C. 399. — <sup>3</sup> began to build. — <sup>4</sup> Obj. ? — <sup>5</sup> 200. 1 : C. 417. — <sup>6</sup> How = meanwhile ! — <sup>7</sup> I. e. ἐμοί. — <sup>8</sup> What what ?



εἰλημμένους, καὶ δίδωμι ὑμῖν σὺν τοῖς ἄλλοις Χαλδαίοις  
 βουλευσασθαι, εἴτε βούλεσθε πολεμεῖν ἡμῖν, εἴτε φίλοι εἶναι.  
 Κὰν μὲν πόλεμον αἰρήσθε, μηκέτι ἤκετε δεῦρο ἄνευ ὅπλων, εἰ  
 σωφρονεῖτε· ἦν δὲ εἰρήνης δοκῆτε δεῖσθαι, ἄνευ ὅπλων ἤκετε·  
 5 ὡς δὲ καλῶς ἔξει τὰ ὑμέτερα, ἦν φίλοι γένησθε, ἐμοὶ μελήσει.  
 Ἀκούσαντες δὲ ταῦτα οἱ Χαλδαῖοι, πολλὰ<sup>2</sup> μὲν ἐπαινέσαντες,  
 πολλὰ δὲ δεξιωσάμενοι τὸν Κῦρον, ὄχοντο οἴκαδε.

44. Οἱ<sup>3</sup> μὲν δὴ ἀμφὶ ταῦτα εἶχον. Γωβρύας δ' ἐν τούτῳ  
 παρῆν ὁ Ἀσσύριος, πρεσβύτης ἀνὴρ,<sup>4</sup> ἐφ' ἵππου σὺν ἱππικῇ  
 10 θεραπείᾳ· εἶχον δὲ πάντες τὰ ἐφ' ἵππων ὅπλα. Καὶ οἱ μὲν  
 ἐπὶ τῷ τὰ ὅπλα παραλαμβάνειν τεταγμένοι<sup>5</sup> ἐκέλευον παρα-  
 δίδόναι τὰ ξυστὰ, ὅπως κατακαίοιεν, ὥσπερ καὶ τᾶλλα. Ὁ  
 δὲ Γωβρύας εἶπεν ὅτι Κῦρον πρῶτον βούλοιο ἰδεῖν. Καὶ οἱ  
 ὑπηρέται τοὺς μὲν ἄλλους ἱππέας αὐτοῦ κατέλιπον, τὸν δὲ  
 15 Γωβρύαν ἄγουσι πρὸς τὸν Κῦρον. Ὁ δὲ, ὡς εἶδε τὸν Κῦρον,  
 ἔλεξεν ὧδε. Ὡ δέσποτα,<sup>6</sup> ἐγὼ εἰμι τὸ μὲν γένος Ἀσσύριος.  
 Ἔχω δὲ καὶ τεῖχος ἰσχυρὸν, καὶ χώρας ἐπάρχω πολλῆς· καὶ  
 ἵππον εἰς χιλίαν τῷ τῶν Ἀσσυρίων βασιλεῖ παρειχόμεν, καὶ  
 φίλος ἦν ἐκείνῳ ὡς μάλιστα. Ἐπεὶ δὲ ἐκείνος μὲν τέθνηκεν<sup>7</sup>  
 20 ὑφ' ὑμῶν, ἀνὴρ ἀγαθὸς ὢν, ὁ δὲ παῖς ἐκείνου τὴν ἀρχὴν ἔχει,  
 ἔχθιστος ὢν ἐμοὶ,<sup>8</sup> ἤκω πρὸς σέ, καὶ ἰκέτης προσπίπτω, καὶ  
 δίδωμί σοι ἐμαντὸν δούλον<sup>9</sup> καὶ σύμμαχον, σέ δὲ τιμωρὸν  
 αἰτοῦμαι ἐμοὶ γενέσθαι. Καὶ παῖδα<sup>10</sup> οὕτως, ὡς δυνατόν, σε  
 ποιοῦμαι· ἅπαις δὲ εἰμι ἀρρένων παίδων.<sup>11</sup> Ὅς γὰρ ἦν μοι  
 25 μόνος, καὶ καλὸς, ὦ δέσποτα, καὶ ἀγαθὸς, καὶ ἐμὲ φίλῳ καὶ  
 τιμῶν, ὥσπερ ἂν εὐδαίμονα πατέρα παῖς τιμῶν τιθείη, τούτον

<sup>1</sup> Subj. ?—<sup>2</sup> C. 432 and R. 1. Cf. C. 440; 441. R. β.—<sup>3</sup> K. τ. λ. Now they were busied about these things.—<sup>4</sup> C. 448.—<sup>5</sup> I. e. by Cyrus.—<sup>6</sup> 304. 2 : C. 443. R. α.—<sup>7</sup> In a battle w. Cyrus.—<sup>8</sup> 196. 1 : C. 405.—FACTATIVE. V. N.—<sup>9</sup> Factative. Cf. C. 332. R. 3.—<sup>10</sup> Factative. Cf. 166 : C. 434.—<sup>11</sup> 168. 1 : C. 356 or 357. β.

ὁ νυνὶ βασιλεὺς οὗτος ἐπὶ θήραν παρεκάλεσεν, ἀνείς αὐτῷ<sup>1</sup> θηρᾶν ἀνὰ κρύτος, ὡς πολὺ κρείσσων αὐτοῦ ἵππευς ἡγούμενος εἶναι. Ὁ μὲν ὡς φίλῳ συνεθήρα. Φανείσης δ' ἄρκτου, διώκοντες ἀμφότεροι, ὁ μὲν νῦν ἄρχων οὗτος ἀκοντίσας ἤμαρτεν· ὡς μήποτ' ὤφελεν· ὁ δ' ἐμὸς παῖς βαλὼν, 5 (οὐδὲν δέον,) καταβάλλει τὴν ἄρκτον.

45. Καὶ τότε μὲν δὴ ἀνιαθεὶς ἄρα κατέσχευεν οὗτος ὑπὸ σκότου τὸν φθόνον. Ὡς δὲ πάλιν λέοντος παρατυχόντος ὁ μὲν αὖ ἤμαρτεν, οὐδὲν, οἶμαι, θαυμαστὸν παθὼν, ὁ δ' αὖ ἐμὸς παῖς δυστυχῶν τυχῶν κατειργάσατό τε τὸν λέοντα, καὶ εἶπεν· 10 Ἄρα βέβληκα μὲν δις ἐφεξῆς, καὶ καταβέβληκα θήρα ἑκατερ-  
 ἀκίς· ἐν τούτῳ δὴ οὐκέτι κατέσχευεν ὁ ἀνόσιος τὸν φθόνον, ἀλλ' αἰχμὴν παρά τινος τῶν ἐπομένων ἀρπάσας, παίσας εἰς τὰ στέρνα, τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν.<sup>2</sup> Καὶ γὰρ μὲν ὁ τάλας νεκρὸν ἀντὶ νυμφίου ἐκομισάμην, 15 καὶ ἔθαψα τηλικούτος ὢν ἄρτι γενειάσκοντα τὸν ἄριστον παῖδα τὸν ἀγαπητόν. Ὁ δὲ κατακτανὼν, ὥσπερ ἐχθρὸν ἀπολέσας, οὔτε μεταμελόμενος πώποτε φανερὸς ἐγένετο, οὔτε ἀντὶ τοῦ κακοῦ ἔργου τιμῆς<sup>3</sup> τινος ἡξιώσε<sup>4</sup> τὸν κατὰ γῆς. Εἰ μὲν οὖν ἐμὲ σὺ δέχῃ,<sup>5</sup> καὶ ἐλπίδα τινὰ λάβοιμι τῷ φίλῳ παιδί 20 τιμωρίας ἂν τινος μετὰ σοῦ τυχεῖν, καὶ ἀνηβῆσαι ἂν πάλιν δοκῶ μοι, καὶ οὗτ' ἂν ζῶν ἔτι αἰσχυνοίμην,<sup>6</sup> οὔτε ἀποθνήσκων ἀνιώμενος ἂν τελευτᾶν δοκῶ. Ὁ μὲν οὕτως εἶπε. Κῦρος δ' ἀπεκρίνατο<sup>7</sup>. Ἀλλ' ἦνπερ, ὦ Γωβρύα, καὶ φρονῶν φαίνη,<sup>8</sup> ὅσαπερ λέγεις πρὸς ἡμᾶς, δέχομαι<sup>9</sup> τε ἰκέτην<sup>10</sup> σε, καὶ τιμωρ- 25 ἦσειν σοι τοῦ παιδὸς<sup>11</sup> τὸν φονέα σὺν θεοῖς ὑπισχνούμαι.<sup>5</sup> Δέξον δέ μοι, ἔφη, ἐάν σοι ταῦτα ποιῶμεν, καὶ τὰ τεῖχῃ ἐῷμεν

<sup>1</sup> C. 404. δ. — <sup>2</sup> 185. 1: C. 436. — <sup>3</sup> 190. N. 4: C. 374. β. — VOICE (205–208. C. 553–564.) *Gen. View.* 74. 1: C. 165; 166; 553. (v. N.) — <sup>4</sup> 205. 1. — <sup>5</sup> 208: C. 166. 2 and N. — <sup>6</sup> 206. 1: C. 165 (3d item); 562. — <sup>7</sup> 207. 2: C. 556; 561. 2 (a). — <sup>8</sup> C. 560. 1; 561. 2. a. — <sup>9</sup> 207. 2: C. 558. — <sup>10</sup> Factative. — <sup>11</sup> Why gen.?

ἔχειν σε καὶ τὴν χώραν καὶ τὴν δύναμιν, ἣν περ πρόσθεν εἶχες, σὺ ἡμῖν τί ἀντὶ τούτων ὑπηρετήσεις; Ὁ δὲ εἶπε· Τὰ μὲν τείχη, ὅταν ἔλθῃς, οἰκόν σοι παρέξω· δασμὸν δὲ τῆς χώρας, ὅν περ ἔφερον ἐκείνῳ, σοὶ ἀποίσω· καὶ ὅποι ἂν στρατεύῃ,<sup>1</sup>  
 5 συστρατεύσομαι<sup>2</sup> σοι, τὴν ἐκ τῆς χώρας δύναμιν ἔχων. Οὕτω δὴ ὁ Κῦρος εἶπεν. Ἐπὶ τούτοις, ἔφη, ἐγὼ ἀληθευομένοις δίδωμί τε<sup>3</sup> σοι τὴν ἐμὴν καὶ λαμβάνω τὴν σὴν δεξιάν. Θεοὶ δὲ ἡμῖν μάρτυρες ἔστων. Ἐπεὶ δὲ ταῦτα ἐπράχθη, ἀπιέναι τε κελεύει τὸν Γωβρύαν ἔχοντα τὰ ὄπλα, καὶ ἐπήρετο, πόση  
 10 τις<sup>4</sup> ὁδὸς ὡς αὐτὸν εἶη, ὡς ἤξων. Ὁ δ' ἔλεγεν· Ἦν αὖριον ἱὴς πρωΐ, τῇ ἐτέρᾳ<sup>4</sup> ἂν αὐλίζοιο παρ' ἡμῖν. Οὕτω δὴ οὗτος μὲν ᾤχετο, ἡγεμόνα καταλιπών.

46. Πρωτὶ δ' ἀναστάντες ἐπορεύοντο πρὸς τὸν Γωβρύαν, Κῦρος μὲν ἐφ' ἵππῳ, καὶ οἱ Περσῶν ἱππεῖς γεγενημένοι ἀμφὶ  
 15 τοὺς δισχιλίους. Δευτεραῖοι<sup>5</sup> δὲ ἀμφὶ δείλην γίγνονται πρὸς τῷ Γωβρύου χωρίῳ, καὶ ὁρῶσιν ὑπερίσχυρόν τε τὸ ἔρυμα, καὶ ἐπὶ τῶν τειχῶν πάντα παρεσκευασμένα, ὡς ἂν κράτιστα ἀπομάχοιτο. Ὁ δὲ Γωβρύας αὐτὸς τε ἐξῆι πρὸς αὐτὸν, καὶ τοὺς ἔνδοθεν πάντας ἐξῆγε φέροντας οἶνον, ἄλφιτα, ἄλευρα,  
 20 ἄλλους δὲ ἐλαύνοντας βούς, αἰγας, οἰς, σὺς, καὶ εἴ τι βρωτὸν,<sup>6</sup> πάντα ἱκανὰ προσήγον, ὡς δειπνήσαι καλῶς ἄπασαν τὴν σὺν Κῦρῳ στρατιάν. Ὁ δὲ Κῦρος, Ἄγ', ἔφη, ὦ Γωβρύα, ὅπως πρωτὶ παρέσῃ<sup>7</sup> ἔχων τοὺς ἱππέας ἐξοπλισμένους, ἵνα καὶ τὴν δύναμίν σου ἴδωμεν καὶ ἅμα διὰ τῆς σῆς χώρας ἄγῃς ἡμᾶς,  
 25 ὡς ἂν εἰδῶμεν, ἃ τε δεῖ φίλια καὶ πολέμια ἡμᾶς νομίζειν. Τότε μὲν δὴ ταῦτα εἰπόντες ἀπήλθον ἑκάτερος ἐπὶ τὰ προσήκοντα.<sup>8</sup> Ἐπεὶ δὲ ἡμέρα ἐγένετο, παρῆν ὁ Γωβρύας, ἔχων τοὺς ἱππέας, καὶ ἡγεῖτο. Ἐκ τούτου δὴ ἦει<sup>9</sup> πρὸς Βαβυλῶνα,

<sup>1</sup> C. 561. 3. — <sup>2</sup> both. — <sup>3</sup> how much of a, etc. — <sup>4</sup> 201: C. 420. 1. —  
<sup>5</sup> 138. N. 1 (2d item): C. 457. a. — <sup>6</sup> Sc. ἐγένετο. — <sup>7</sup> C. 561. 3. — <sup>8</sup> Lit  
 the things fitting; belonging to him, i. e. his own. — <sup>9</sup> I. e. Cyrus.

παραταξάμενος,<sup>1</sup> ὥσπερ ὅτε ἡ μάχη ἦν. Ὡς δ' οὐκ ἀντεξήσαν οἱ Ἀσσύριοι, ἐκέλευσεν ὁ Κύρος τὸν Γωβρύαν προσελάσαστα εἰπεῖν ὅτι, εἰ βούλεται<sup>2</sup> ἐξίων ὁ βασιλεὺς ὑπὲρ τῆς χώρας μάχεσθαι, κἂν αὐτὸς σὺν ἐκείνῳ μάχοιτο<sup>3</sup>. εἰ δὲ μὴ ἀμύνει τῇ χώρᾳ,<sup>3</sup> ὅτι ἀνάγκη τοῖς κρατοῦσι<sup>4</sup> πείθεσθαι. 5

47. Ὁ μὲν δὴ Γωβρύας προσελάσας, ἔνθα ἀσφαλὲς ἦν, ταῦτα εἶπεν. Ὁ δὲ αὐτῷ ἐξέπεμψεν<sup>5</sup> ἀποκρινόμενον<sup>6</sup> τοιάδε<sup>7</sup>. Δεσπότης ὁ σὸς λέγει, ὦ Γωβρύα. Οὐχ, ὅτι ἀπέκτεινά σου τὸν υἱὸν, μεταμέλει<sup>8</sup> μοι, ἀλλ' ὅτι οὐ καὶ σὲ προσαπέκτεινα.<sup>9</sup> Μάχεσθαι δ' ἂν βούλησθε, ἤκετε εἰς τὴν 10 τριακοστὴν ἡμέραν. νῦν δ' ἡμῖν<sup>10</sup> οὕτω σχολή. ἔτι γὰρ παρασκευαζόμεθα.<sup>11</sup> Ὁ δὲ Γωβρύας εἶπεν. Ἀλλὰ μήποτε<sup>12</sup> σοι<sup>12</sup> λήξειεν αὕτη ἡ μεταμέλεια. δῆλον γὰρ ὅτι ἀνὼ σε ἐγὼ, ἐξ οὗ αὕτη σε ἡ μεταμέλεια ἔχει. Ὁ μὲν δὴ Γωβρύας ἀπήγγειλε τὰ<sup>13</sup> τοῦ Ἀσσυρίου. Ὁ δὲ Κύρος ἀκούσας ταῦτα 15 ἀπήγαγε τὸ στράτευμα. - Καὶ καλέσας τὸν Γωβρύαν, Εἰπέ μοι, ἔφη,<sup>14</sup> οὐκ ἔλεγες μέντοι σὺ, ὅτι τὸν ἐκτμηθέντα ὑπὸ τοῦ Ἀσσυρίου οἶε ἂν σὺν ἡμῖν γενέσθαι; Εὖ μέντοι, ἔφη, δοκῶ εἰδέναι<sup>15</sup>. πολλὰ<sup>16</sup> γὰρ ἤδη ἔγωγε καὶ ἐκεῖνος ἐπαρρήσια-σάμεθα πρὸς ἀλλήλους. Ὅποτε<sup>17</sup> τοίνυν σοι<sup>10</sup> δοκεῖ<sup>8</sup> καλῶς 20 ἔχειν,<sup>18</sup> πρόσσιθι πρὸς αὐτόν. Καὶ πρῶτον μὲν οὕτω ποίει, ὅπως ἂν αὐτοὶ, ὃ τι ἂν λέγῃ, εἰδῇτε. Ἐπειδὰν δὲ συγγένῃ αὐτῷ, εἰ μὲν γινῶς αὐτὸν φίλον ἡμῶν βουλόμενον εἶναι, τοῦτο δεῖ μηχανᾶσθαι,<sup>19</sup> ὅπως λάθῃ φίλος ὢν ἡμῖν. οὔτε γὰρ ἂν φίλους τις ποιήσειεν ἄλλως πῶς πλείω<sup>20</sup> ἀγαθὰ ἐν πολέμῳ, ἢ 25 πολέμιος δοκῶν εἶναι, οὗτ' ἂν ἐχθροὺς πλείω τις βλάψειεν

<sup>1</sup> 207. 1 : C. 557. a. — <sup>2</sup> 208 : C. 166. — <sup>3</sup> C. 405. ζ. — <sup>4</sup> C. 405. η. — <sup>5</sup> Sc. τινὰ. — <sup>6</sup> = inf. to answer. — <sup>7</sup> C. 432. — <sup>8</sup> Subj. ? — <sup>9</sup> kill you off (ἀπ) too (προς). — <sup>10</sup> Why dat. ? — <sup>11</sup> I. e. not yet ready. 207. 2 : C. 558. — <sup>12</sup> 196. 2 (2d item) : C. 409. — <sup>13</sup> C. 477. a. — <sup>14</sup> C. 552. — <sup>15</sup> In antithesis to ἔλεγες. — <sup>16</sup> Why accus. ? — <sup>17</sup> K. τ. λ. = words of Cyrus. — <sup>18</sup> Verb-γ ? — <sup>19</sup> 207. N. 4 : C. 561. 3. — <sup>20</sup> How fr. γ πλειον ?

ἄλλως πως, ἢ φίλος δοκῶν εἶναι. Καὶ μὴν, ἔφη ὁ Γωβρύας οἶδ' ὅτι κὰν πρίαιτο Γαδάτας<sup>1</sup> τὸ μέγα τι ποιῆσαι κακὸν τὰ νῦν βασιλέα Ἀσσυρίων· ἀλλ' ὃ τι ἂν δύναιτο,<sup>2</sup> τοῦτο καὶ ἡμᾶς δεῖ σκοπεῖν. Ἐκ τούτου ᾤχετο μὲν ὁ Γωβρύας. Ἀσ-  
 5 μενος δὲ ἰδὼν αὐτὸν ὁ εὐνούχος, συνωμολόγει τε πάντα καὶ συνέθετο,<sup>3</sup> ἃ ἔδει. Καὶ τὸν μὲν Γαδάταν ὁ Κῦρος ἐν τοῖς περὶ αὐτὸν ἦει ἔχων καὶ ὁδῶν φραστῆρα καὶ ὑδάτων καὶ χιλοῦ καὶ σίτου, ὥς αἰεὶ ἐν τοῖς ἀφθονωτάτοις στρατο-  
 πεδύοιτο.<sup>4</sup>

10 48. Προῖὼν δὲ τὴν ἐπὶ Βαβυλῶνος, κατεστρέψατο<sup>5</sup> μὲν Φρύγας τοὺς ἐν τῇ μεγάλῃ Φρυγίᾳ, κατεστρέψατο δὲ Καππαδόκας, ὑποχειρίους<sup>6</sup> δὲ ἐποίησατο Ἀραβίους. Ἐξέπλησε δὲ ἀπὸ πάντων τούτων Περσῶν μὲν ἱππέας οὐ μείον ἢ τετρακισμυρίους, πολλοὺς δὲ ἵππους τῶν αἰχμαλώτων καὶ  
 15 πᾶσι τοῖς συμμάχοις διέδωκε. Καὶ πρὸς Βαβυλῶνα ἀφίκετο παμπόλλους μὲν ἱππέας ἄγων, παμπόλλους δὲ τοξότας καὶ ἀκοντιστάς, σφενδονήτας δὲ ἀναρίθμους. Ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος, περιέστησε μὲν πᾶν τὸ στράτευμα περὶ τὴν πόλιν, ἔπειτα αὐτὸς περιήλαυε τὴν πόλιν σὺν τοῖς φίλοις  
 20 τε καὶ ἐπικαιρίοις τῶν συμμάχων. Ἐπεὶ δὲ κατεθεάσατο τὰ τεῖχη, ἀπάγειν παρεσκευάσατο τὴν στρατιὰν ἀπὸ τῆς πόλεως. Ἐπεὶ δὲ συνεσπειράθησαν,<sup>7</sup> ἀπῆρσαν, ἕως μὲν ἐξικνεῖτο τὰ βέλη ἀπὸ τοῦ τείχους, ἐπὶ πόδα. Ἐπεὶ δὲ ἔξω βελῶν ἐγένοντο, στραφέντες<sup>8</sup> καὶ τὸ μὲν πρῶτον ὀλίγα βήματα προῖ-  
 25 όντες μετεβάλλοντο ἐπ' ἀσπίδα, καὶ ἴσταντο<sup>9</sup> πρὸς τὸ τεῖχος βλέποντες· ὅπῃ<sup>10</sup> δὲ προσωτέρω ἐγίγνοντο, τοσῶδ' ἐμανότερον μετεβάλλοντο. Ἐπεὶ δὲ ἐν τῷ ἀσφαλεῖ<sup>11</sup> ἐδόκουν<sup>12</sup> εἶναι, ξυν-  
 εἶρον<sup>11</sup> ἀπιόντες, ἔστε ἐπὶ ταῖς σκηναῖς ἐγένοντο.<sup>12</sup>

<sup>1</sup> The eunuch's name. — <sup>2</sup> 208. N. 1: C. 564. — <sup>3</sup> 207. 2: C. 558. —

<sup>4</sup> C. 560. — <sup>5</sup> Factative. — <sup>6</sup> 206. 1: C. 562. — <sup>7</sup> 206. N. 2. — <sup>8</sup> C. 560. 1. — <sup>9</sup> 197. N. 3: C. 419. — <sup>10</sup> Sc. τόπῳ. 138. 1 or 2: C. 447. — TENSE (209–212. C. 565–585). Gen. View. C. 165; 167; 565–568. (v. N.) — <sup>11</sup> 210: C. 569; 572. — <sup>12</sup> 212. 1: C. 572.

49. Ἐπεὶ δὲ κατεστρατοπεδεύσαντο,<sup>1</sup> συνεκάλεσεν<sup>1</sup> ὁ Κύρ-  
 ος τοὺς ἐπικαιρίους, καὶ ἔλεξεν<sup>1</sup>. Ἄνδρες<sup>2</sup> σύμμαχοι,  
 τεθεάμεθα<sup>3</sup> μὲν κύκλῳ<sup>4</sup> τὴν πόλιν· ἐγὼ δὲ, ὅπως μὲν ἂν τις  
 τείχη οὕτως ἰσχυρὰ καὶ ὑψηλὰ προσμαχόμενος ἔλοι, οὐκ  
 ἐπορᾶν μοι δοκῶ<sup>5</sup>. ὅσῳ<sup>6</sup> δὲ πλείονες ἄνθρωποι ἐν τῇ πόλει  
 εἰσὼν, ἐπείπερ οὐ μάχονται<sup>5</sup> ἐξιόντες,<sup>5</sup> τοσούτῳ<sup>6</sup> ἂν θάπτον  
 λιμῷ αὐτοὺς ἡγοῦμαι ἀλῶναι.<sup>7</sup> Εἰ μήτινα οὖν ἄλλον τρόπον  
 ἔχετε<sup>8</sup> λέγειν,<sup>8</sup> τούτῳ<sup>9</sup> πολιορκητέους φημί<sup>10</sup> εἶναι τοὺς ἄνδρας.  
 Καὶ ὁ Χρυσάντας εἶπεν<sup>10</sup>. Ὁ δὲ ποταμὸς, ἔφη,<sup>11</sup> οὗτος οὐ διὰ  
 μέσης τῆς πόλεως ρεῖ,<sup>5</sup> πλάτος ἔχων πλεῖον ἢ ἐπὶ δύο στάδια ;  
 10 καὶ μὰ Διῖ, ἔφη ὁ Γωβρύας· καὶ βάθος γε, ὡς οὐδ' ἂν δύο  
 ἄνδρες, ὁ ἕτερος ἐπὶ τοῦ ἑτέρου ἐστηκώς,<sup>12</sup> τοῦ ὕδατος ὑπερ-  
 ἔχειεν· ὥστε τῷ ποταμῷ<sup>13</sup> ἔτι ἰσχυροτέρα ἐστὶν ἡ πόλις ἢ  
 τοὺς τείχεσι.<sup>13</sup> Καὶ ὁ Κύρος, Ταῦτα<sup>14</sup> μὲν, ἔφη,<sup>11</sup> ὦ Χρυσ-  
 ἀντα, ἐῷμεν, ὅσα κρείττω<sup>15</sup> ἐστὶ τῆς ἡμετέρας δυνάμεως· δια-  
 15 μετρησαμένους<sup>16</sup> δὲ χρὴ ὡς τάχιστα τὸ μέρος ἐκάστου ἡμῶν  
 ὀρύττειν<sup>5</sup> τάφρον ὡς πλατυτάτην καὶ βαθυτάτην, ὅπως ὅτι  
 ὑψηλῶν ἡμῖν τῶν φυλάκων δέοι.

50. Οὕτω δὴ κύκλῳ διαμετρήσας<sup>1</sup> περὶ τὸ τεῖχος, ἀπο-  
 λπὼν<sup>1</sup> ὅσον τύρσεσι μεγάλαις ἀπὸ τοῦ ποταμοῦ, ὥρυσσεν  
 20 ἔθεν καὶ ἔνθεν τοῦ τείχους<sup>17</sup> τάφρον ὑπερμεγέθη, καὶ τὴν γῆν  
 ἀνέβαλλον πρὸς ἑαυτούς.<sup>18</sup> Καὶ πρῶτον μὲν πύργους ἐπὶ τῷ  
 ποταμῷ ὠκοδόμει,<sup>19</sup> φοίνιξι θεμελιώσας οὐ μείον ἢ πλεθριαίους·  
 εἰσι γὰρ καὶ μείζονες ἢ τοσοῦτοι<sup>20</sup> τὸ μῆκος πεφυκότες<sup>10</sup>.

<sup>1</sup> 212. 1 : C. 570. a. — <sup>2</sup> 136. R. : C. 443. β. — <sup>3</sup> 209. 2 : C. 577 ; 579.  
 c. How deponent? — <sup>4</sup> 202 : C. 421. β. — <sup>5</sup> 209. 1 (1st item) : C. 570. a.  
 and N. 1. — <sup>6</sup> 197. N. 3 : C. 419. — <sup>7</sup> 212. 2 and R. : C. 568 (2d sen-  
 tence). — <sup>8</sup> 209. 1 (2d item) : C. 568. R. — <sup>9</sup> C. 418. — <sup>10</sup> C. 574. — <sup>11</sup> C.  
 552. — <sup>12</sup> 205. N. 2 ; 209. N. 4 : C. 233 ; 578. γ. — <sup>13</sup> 198 : C. 416. I.  
 — <sup>14</sup> = anteceded. of ὅσα and ∴ refers forward. — <sup>15</sup> Why ω? — <sup>16</sup> Force  
 of this middle. — <sup>17</sup> 188. 2 : C. 204. — <sup>18</sup> I. e. for a breastwork. — <sup>19</sup> C.  
 573. — <sup>20</sup> Factative. (v. N.) Lit. they are having grown = Eng. they  
 have grown to be even greater than so great in height.

- καὶ γὰρ δὴ πιεζόμενοι οἱ φοίνικες ὑπὸ βάρους ἄνω κυρτοῦνται ὥσπερ οἱ ὄνοι οἱ κανθήλιοι. Τούτους δ' ὑπετίθει τοῦτον ἕνεκα, ὅπως ὅτι μάλιστα εἰκοι πολιορκήσιν παρασκευασμένον, ὡς, εἰ καὶ διαφύγοι ὁ ποταμὸς εἰς τὴν τάφρον, μὴ ἀνέβη τοὺς πύργους. Ἀνίστη δὲ καὶ ἄλλους πολλοὺς πύργους ἐκ τῆς ἀμβολάδος γῆς, ὅπως ὅτι πλείστα φυλακτήρια εἶη. μὲν δὴ ταῦτ' ἐποιοῦν. Οἱ δὲ ἐν τῷ τείχει κατεγέλων τὴν πολιορκίας, ὡς ἔχοντες τὰ ἐπιτήδεια πλεονεξοῦσιν ἐπὶ Ἀκούσας δὲ ταῦτα ὁ Κῦρος, τὸ στράτευμα κατένειμε δώδεκα μέρη, ὡς μῆνας<sup>1</sup> τοῦ ἐνιαυτοῦ ἕκαστον τὸ μέρος φυλάξον. δὲ αὖ Βαβυλώνιοι, ἀκούσαντες ταῦτα, πολὺν ἔτι μᾶλλον κατεγέλων, ἐννοοῦμενοι, εἰ σφᾶς Φρύγες καὶ Λυδοὶ καὶ Ἀράβιοι καὶ Καππαδόκαι φυλάξοιεν, οὓς σφίσιν ἐνόμιζον πάντῃ εὐμενεστέρους εἶναι ἢ Πέρσαις.
51. Καὶ αἱ μὲν τάφροι ἤδη ὀρωρυγμέναι ἦσαν. Ὁ Κῦρος, ἐπεὶ ἐορτὴν ἐν Βαβυλώνι ἤκουσεν εἶναι, ἐν ᾗ πάντες οἱ Βαβυλώνιοι ὅλην τὴν νύκτα πίνουσι καὶ κωμάζουσιν, ταύτῃ, ἐπεὶ τάχιστα συνεσκότασε, λαβὼν<sup>2</sup> πολλοὺς ἀνθρώπους, ἀνεστόμωσε<sup>3</sup> τὰς τάφρους πρὸς τὸν ποταμόν. Ὡς τοῦτο ἐγένετο,<sup>4</sup> τὸ ὕδωρ κατὰ τὰς τάφρους ἐχώρει<sup>5</sup> ἐν τῇ νυκτί· ἡ<sup>6</sup> δὲ διὰ τῆς πόλεως τοῦ ποταμοῦ ὁδὸς πορεύσιμος ἀνθρώποις<sup>7</sup> ἐγίνετο. Ὡς δὲ τὸ<sup>8</sup> τοῦ ποταμοῦ οὕτως ἐπορεύετο,<sup>9</sup> παρηγγύησεν<sup>10</sup> ὁ Κῦρος Πέρσαις χιλιάρχους καὶ πεζῶν καὶ ἵππέων, εἰς δύο ἄγοντας τὴν χιλιοστὴν παρεῖναι πρὸς αὐτὸν, τοὺς δ' ἄλλους συμμάχους κατ' οὐρανὸν τούτῃ ἐπεσθαι, ἥπερ<sup>11</sup> πρόσθεν τεταγμένους.<sup>12</sup> Οἱ μὲν δὴ παρήσαν· Ὁ δὲ καταβιβάσας<sup>13</sup> εἰς τὸ ξηρὸν<sup>14</sup> τοῦ ποταμοῦ τοὺς ὑπηρε

<sup>1</sup> a month of, i. e. out of the year. — <sup>2</sup> 212. 1: C. 569; 570. a. — <sup>3</sup> C. 573. — <sup>4</sup> 140. 1 (2d item). — <sup>5</sup> 131. 4. — <sup>6</sup> Why dat.? — <sup>7</sup> 176 and N. C. 447. a. Cf. Eng. *The affair of the river*. — <sup>8</sup> C. 576. — <sup>9</sup> Sc. ὁδὸς; i. what way = as. — <sup>10</sup> 209. 2: C. 577; 578. β. — <sup>11</sup> C. 576. 5. — <sup>12</sup> 205. 2. — <sup>13</sup> Sc. μέρος.

τας καὶ πεζοὺς καὶ ἱππέας, ἐκέλευσε σκέφασθαι,<sup>1</sup> εἰ πορεύσι-  
 μον εἴη τὸ ἔδαφος τοῦ ποταμοῦ. Ἐπεὶ δὲ ἀπήγγειλαν<sup>2</sup> ὅτι  
 πορεύσιμον εἴη, ἐνταῦθα δὴ, συγκαλέσας<sup>3</sup> τοὺς ἡγεμόνας τῶν  
 πεζῶν καὶ τῶν ἱππέων, ἔλεξε<sup>4</sup> τοιάδε.

52. Ἄνδρες, ἔφη, φίλοι, ὁ μὲν ποταμὸς ἡμῶν παρακεχώρ- 5  
 ηκε<sup>5</sup> τῆς εἰς τὴν πόλιν οδοῦ.<sup>6</sup> Ἡμεῖς δὲ θαρρόντες εἰσίσωμεν  
 δι' αὐτοῦ, ἐννοοῦμενοι<sup>7</sup> ὅτι σῦντοι, ἐφ' οὓς νῦν πορευσόμεθα,<sup>8</sup>  
 αἰετοὶ εἰσιν, οὓς ἡμεῖς καὶ συμμάχους πρὸς ἑαυτοῖς ἔχοντας,  
 καὶ ἐρηγορότας ἅπαντας καὶ νήφοντας, καὶ ἐξωπλισμένους<sup>9</sup>  
 καὶ συντεταγμένους<sup>9</sup> ἐνικῶμεν. Νῦν δ' ἐπ' αὐτοὺς ἴμεν,<sup>10</sup> ἐν 10  
 πολλοὶ μὲν αὐτῶν καθεύδουσι, πολλοὶ δ' αὐτῶν μεθύουσι,  
 πάντες δὲ ἀσύντακτοί εἰσιν· ὅταν δὲ καὶ αἰσθωνται ἡμᾶς  
 ὄντας, πολὺ ἂν ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται<sup>11</sup> ὑπὸ  
 τοῦ ἐκπεπλήχθαι. Εἰ δέ τις τοῦτο ἐννοεῖται, ὃ δὴ λέγεται  
 φοβερὸν εἶναι τοῖς εἰς πόλιν εἰσιούσι, μὴ ἐπὶ τὰ τέγη ἀνα- 15  
 βῶντες βάλλωσιν ἔνθεν καὶ ἔνθεν, τοῦτο μάλιστα θαρρεῖτε·  
 ἢ γὰρ ἀναβῶσί τινες ἐπὶ τὰς οἰκίας, ἔχομεν σύμμαχον θεὸν  
 Ἡφαίστον. Εὐφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοῖνικος μὲν  
 αἱ θύραι<sup>11</sup> πεποιημέναι, ἀσφάλτῃ<sup>12</sup> δὲ ὑπεκκαύματι κεχρισ-  
 μέναι. Ἡμεῖς δ' αὖ πολλὴν<sup>13</sup> μὲν δάδα ἔχομεν, ἢ ταχὺ πολὺ 20  
 τύρ τέξεται,<sup>14</sup> πολλὴν δὲ πύρρην καὶ στυνπείον, ἃ ταχὺ  
 παρακαλεῖ πολλὴν φλόγα· ὥστε ἀνάγκην εἶναι, ἢ φεύγειν  
 ταχὺ τοὺς ἀπὸ τῶν οἰκιῶν, ἢ ταχυ κατακεκαῦσθαι. Ἄλλ'  
 ἄγετε,<sup>15</sup> λαμβάνετε<sup>15</sup> τὰ ὄπλα· ἡγήσομαι δὲ ἐγὼ σὺν τοῖς<sup>16</sup>  
 θεοῖς. Ἦμεῖς δ', ἔφη, ὦ Γαδάτα καὶ Γωβρύα, δείκνυτε τὰς 25  
 οδούς· ἴστε γάρ. Ὅταν δὲ ἐντὸς γενώμεθα, τὴν ταχίστην

1 212. 2 : C. 568 and R. — 2 212. N. 1 : C. 580. — 3 C. 575. Rs. 1, 2.  
 — 4 C. 579. ε. — 5 180. 1 : C. 347. — 6 = ἐν + pr. √νοο(ς) + ομενος = in-  
 mind-ing, i. e. bearing in mind. — 7 209. 4 : C. 581. — 8 ἐξ intensive,  
 ου = Eng. full. — 9 C. 578. α. These part. go w. οὓς. — 10 209 N. 3.  
 C. 579. ζ. — 11 C. 333. 5. — 12 198 : C. 416. 1. — 13 = Eng. many a. —  
 14 207. N. 5 : C. 561. 3. — 15 209. 1 (2d item) : C. 265. 1. — 16 199. N. 2.



ἄγετε ἐπὶ τὰ βασίλεια. Καὶ μὴν, ἔφασαν οἱ ἀμφὶ τὸν  
Γωβρῦαν, οὐδὲν ἂν εἴη θαυμαστὸν, εἰ καὶ ἄκλειστοι αἱ πύλαι  
αἱ τοῦ βασιλείου εἴεν· ὥς ἐν κώμῳ γὰρ δοκεῖ ἡ πόλις πᾶσι  
εἶναι τῇδε τῇ νυκτί. Φυλακῇ<sup>1</sup> μέντοι πρὸ τῶν πυλῶν ἔντε  
5 ξόμεθα<sup>2</sup>. ἔστι γὰρ αἰεὶ τεταγμένη.<sup>3</sup> Οὐκ ἂν ἀμελεῖν δέ  
ἔφη ὁ Κῦρος, ἀλλ' ἵέναι, ἵνα ἀπαρασκευoύς ὥς μάλισ  
λάβωμεν τοὺς ἄνδρας.

53. Ἐπεὶ δὲ ταῦτα ἐρρήθη,<sup>4</sup> ἐπορεύοντο.<sup>5</sup> Τῶν δὲ ἅπαν  
ὄντων οἱ μὲν ἀπέθνησκον παλιόμενοι, οἱ δ' ἔφευγον<sup>6</sup> πάλιν  
10 ὀπίσω, οἱ δ' ἐβόων.<sup>7</sup> Οἱ δ' ἀμφὶ τὸν Γωβρῦαν συνεβόω  
αὐτοῖς, ὥς κωμασταὶ ὄντες καὶ αὐτοί· καὶ ἰόντες,<sup>8</sup> ἢ ἐδύναντο  
ὥς τάχιστα, ἐπὶ τοῖς βασιλείοις ἐγένοντο.<sup>9</sup> Καὶ οἱ μὲν σὺν  
τῷ Γωβρῦᾳ καὶ Γαδάτᾳ τεταγμένοι<sup>8</sup> κεκλεισμένους<sup>8</sup> εὐρίσκουσιν  
τὰς πύλας τοῦ βασιλείου· οἱ δ' ἐπὶ τοὺς φύλακας ταχθέντες  
15 ἐπεισπίπτουσιν<sup>9</sup> αὐτοῖς πίνουσι πρὸς φῶς πολὺ,<sup>10</sup> καὶ εὐθὺς  
ὥς πολεμίοις ἐχρῶντο αὐτοῖς.<sup>11</sup> Ὡς δὲ κραυγὴ καὶ κτύπος  
ἐγίγνετο, αἰσθόμενοι οἱ ἔνδον τοῦ θορύβου,<sup>12</sup> κελεύσαντος  
τοῦ βασιλέως σκέψασθαι, τί εἴη τὸ πρᾶγμα, ἐκθέουσι<sup>13</sup> τινες  
ἀνοίξαντες τὰς πύλας. Οἱ δ' ἀμφὶ τὸν Γαδάταν, ὥς εἶδον τὰς  
20 πύλας χαλῶσας, εἰσπίπτουσι, καὶ τοῖς πάλιν φεύγουσιν εἰς  
ἐφεπόμενοι καὶ παίοντες ἀφικνοῦνται πρὸς τὸν βασιλέα· καὶ  
ἤδη ἐστηκότα αὐτὸν καὶ σπασάμενον ὃν εἶχεν<sup>14</sup> ἀκινάχη  
εὐρίσκουσι. Καὶ τοῦτον μὲν οἱ σὺν Γαδάτᾳ καὶ Γωβρῦᾳ  
πολλοὶ ἐχειροῦντο<sup>15</sup>. καὶ οἱ σὺν αὐτῷ δὲ ἀπέθνησκον,<sup>16</sup> ὁ μὲν  
25 προβαλλόμενός τι, ὁ δὲ φεύγων, ὁ δὲ γε καὶ ἀμυνόμενος ὅτε

<sup>1</sup> 195: C. 399. — <sup>2</sup> Cf. Eng. *happen on*. — <sup>3</sup> C. 578. β. — <sup>4</sup> C. 580. —  
<sup>5</sup> C. 573. — MODE (213–221. C. 586–644). INDICATIVE, SUBJUNC  
TIVE, and OPTATIVE (213; 214; 215; 216. C. 587–611). — <sup>6</sup> 213. 1  
C. 169. 1; 587 (1st and last sentences) and R. 1. — <sup>7</sup> C. 572. — <sup>8</sup> 209. 2.  
C. 578. β. — <sup>9</sup> 209. N. 1: C. 566. R. α; 567 and R. α. — <sup>10</sup> *towards*, i. e.  
by *broad light*, i. e. the brilliant lights of the festival. — <sup>11</sup> 198. N. 1: C.  
419. 5. — <sup>12</sup> 182: C. 375. β. — <sup>13</sup> C. 574 and N. — <sup>14</sup> 210. N. 2: C. 571.  
— <sup>15</sup> Force of imperf. ! — <sup>16</sup> Denotes *successive action*: *gradually died off*.

θάνατο. Ὁ δὲ Κύρος διέπεμπε τὰς τῶν ἱππέων τάξεις κατὰ τὰς οὐδούς· καὶ προεῖπεν, οὓς μὲν ἔξω λαμβάνοιεν<sup>1</sup> κατακταίνων,<sup>2</sup> τοὺς δ' ἐν ταῖς οἰκίαις κηρύττειν<sup>3</sup> τοὺς Συριστὶ ἐπισταμένους ἔνδον μένειν<sup>4</sup> εἰ δέ τις ἔξω ληφθῇσοιτο, ὅτι θανατώσεται.<sup>5</sup>

5

54. Οἱ μὲν δὴ ταῦτα ἐποιοῦν. Γαδάτας δὲ καὶ Γωβρύας ἦσαν· καὶ θεοὺς μὲν πρῶτον προσεκύνουν, ὅτι τετιμωρημένοι<sup>6</sup> ἦσαν τὸν ἀνόσιον βασιλέα· ἔπειτα δὲ Κύρου κατεφίλουν καὶ χεῖρας καὶ πόδας, πολλὰ δακρύοντες ἅμα χαρᾷ καὶ εὐφραινόμενοι. Ἐπεὶ δὲ ἡμέρα ἐγένετο, καὶ ἦσθοντο οἱ τὰς ἄκρας<sup>7</sup> ἔχοντες ἑαλωκυῖάν τε τὴν πόλιν καὶ τὸν βασιλέα τεθνηκότα, παραδιδόασιν καὶ τὰς ἄκρας. Ὁ δὲ Κύρος τὰς μὲν ἄκρας αὐτὸς παρελάμβανε,<sup>8</sup> καὶ φρουράρχους τε καὶ φρουροὺς εἰς τὰς ἀνέπεμπε· τοὺς δὲ τεθνηκότας θάπτειν ἐφῆκε τοῖς προσήκουσι. Τοὺς δὲ κήρυκας κηρύττειν ἐκέλευσεν ἀποφέρειν<sup>9</sup> πάντας τὰ ὄπλα Βαβυλωνίους· ὅπου δὲ ληφθῇσοιτο<sup>10</sup> ὄπλα ἐν οἰκίᾳ, προηγόρευεν, ὥς πάντες οἱ ἔνδον ἀποθανοῖντο.<sup>11</sup> Οἱ μὲν δὴ ἀπέφερον· ὁ δὲ Κύρος ταῦτα μὲν εἰς τὰς ἄκρας κατέθετο, ὥς εἴη<sup>12</sup> ἑτοιμα, εἴ τι ποτε δέοι<sup>13</sup> χρῆσθαι. Ἐπεὶ δὲ ταῦτ' ἐπέπρακτο, πρῶτον μὲν τοὺς μάγους καλέσας, ὥς δορυ-<sup>20</sup> αλώτου τῆς πόλεως οὕσης, ἀκροθίνια τοῖς θεοῖς καὶ τεμένη ἐκέλευσεν ἐξελεῖν· ἐκ τούτου<sup>10</sup> δὲ καὶ οἰκίας διεδίδου καὶ ἀρχαῖα τούτοις, οὕσπερ κοινωνοὺς ἐνόμιζε τῶν καταπεπραγμένων· οὕτω δὲ διένειμεν, ὥσπερ ἐδέδοκτο,<sup>11</sup> τὰ κράτιστα τοῖς ἀρίστοις. Εἰ δέ τις οἶοιτο μείον<sup>12</sup> ἔχειν, διδάσκειν προσιόντα<sup>25</sup> ἐκέλευε.<sup>13</sup> Προεῖπε δὲ Βαβυλωνίοις τὴν γῆν ἐργάζεσθαι, καὶ

<sup>1</sup> 216. 2 and N. 3: C. 169. 3; 590. 2; 592; 594; 606. — <sup>2</sup> Subj. — τῶν — ἐπισταμ. — <sup>3</sup> Subj. — τοὺς — οἰκίας. — <sup>4</sup> 217. 2: C. 603. γ. — <sup>5</sup> 216. 4: C. 607; 608. — <sup>6</sup> 206. 3 and N. 3: C. 582. α; 583. — <sup>7</sup> proceeded to take. — <sup>8</sup> 216. 2: C. 606. — <sup>9</sup> C. 608. — <sup>10</sup> from, i. e. after this, = then. — <sup>11</sup> as had been purposed, or decreed. 209. 3: C. 167. 6. — <sup>12</sup> too little. C. 465. N. — <sup>13</sup> C. 603. ζ.

τοὺς δασμούς ἀποφέρειν, καὶ θεραπεύειν τούτους, οἷς ἕκαστοι αὐτῶν ἐδόθησαν. Ἐκ τούτου δὴ εἰσέρχεται εἰς τὰ βασιλεία, καὶ τὰ ἐκ Σάρδεων χρήματα ἐνταῦθ' οἱ ἄγοντες ἀπέδωσαν. Ἐπεὶ δὲ εἰσῆλθεν ὁ Κύρος, πρῶτον μὲν Ἑστία ἔθυσεν, 5 ἔπειτα Διὶ βασιλεῖ, καὶ εἴ τιμι ἄλλῃ θεῷ<sup>2</sup> οἱ μάγοι ἐξηγούντο.

55. Ἐπεὶ δὲ περιῆλθεν ὁ ἐνιαυτὸς, συνήγειρε στρατιὰν εἰς Βαβυλῶνα, καὶ λέγεται αὐτῷ γενέσθαι εἰς δώδεκα μὲν ἱππέων μυριάδας, εἰς δισχιλία δὲ ἄρματα δρεπανηφόρα, πεζῶν 10 δὲ εἰς μυριάδας ἐξήκοντα. Ἐπεὶ δὲ ταῦτα συνεσκευάσατο<sup>3</sup> αὐτῷ, ὥρμα δὴ ταύτην τὴν στρατιὰν ἔχων, ἐν ἣ λέγεται καταστρέφασθαι<sup>4</sup> πάντα τὰ ἔθνη, ὅσα Συρίαν ἐκβάντι οἰκίε μέχρις Ἐρυθρᾶς θαλάσσης. Μετὰ δὲ ταῦτα, ἢ εἰς Αἴγυπτον στρατεία λέγεται γενέσθαι, καὶ καταστρέφασθαι Αἴγυπτον. 15 Καὶ ἐκ τούτου τὴν ἀρχὴν ὠριζεν αὐτῷ πρὸς ἑὸν<sup>5</sup> μὲν ἢ Ἐρυθρὰ θάλαττα, πρὸς ἄρκτον δὲ ὁ Εὐξείνιος πόντος, πρὸς ἐσπέραν δὲ Κύπρος καὶ Αἴγυπτος, πρὸς μεσημβρίαν δὲ Αἰθιοπία. Τούτων δὲ τὰ πέρατα, τὰ μὲν διὰ θάλπος, τὰ δὲ διὰ ψύχος, τὰ δὲ διὰ ὕδωρ, τὰ δὲ δι' ἀνδρίαν, δυσοίκετα. Αὐτὸς δ' ἐν 20 μέσῳ τούτων τὴν διαίταν ποιησάμενος, τὸν μὲν ἀμφὶ τὸν χειμῶνα χρόνον διῆγεν<sup>6</sup> ἐν Βαβυλῶνι ἑπτὰ μῆνας<sup>7</sup>. αὕτη γὰρ ἀλγεινὴ ἡ χώρα· τὸν δὲ ἀμφὶ τὸ ἔαρ τρεῖς μῆνας ἐν Σούσοις<sup>8</sup>. τὴν δὲ ἀκμὴν τοῦ θέρους δύο μῆνας ἐν Ἐκβάτανοις.<sup>8</sup> Οὕτω δὲ ποιοῦντ' αὐτὸν λέγουσιν ἐν ἑαρινῷ θάλπει καὶ ψύχει διά- 25 γειν αἰεί. Οὕτω δὲ διέκειντο<sup>9</sup> πρὸς αὐτὸν οἱ ἄνθρωποι, ὥς πᾶν<sup>9</sup> μὲν ἔθνος μειονεκτεῖν ἐδόκει,<sup>10</sup> εἰ μὴ Κύρῳ πέμψειν,<sup>10</sup> ὅ τι καλὸν αὐτοῖς ἐν τῇ χώρᾳ ἢ φύοιτο<sup>11</sup> ἢ τρέφοιτο ἢ τεχνῶτο.

<sup>1</sup> 212. N. 1 : C. 580. — <sup>2</sup> Attracted fr. the accus. by βασιλεῖ — <sup>3</sup> 207. N. 3 : C. 561. R. 1. — <sup>4</sup> to have overthrown. 212. 2 : C. 565. I. (v. N.) — <sup>5</sup> Stem ? — <sup>6</sup> 210. N. 2 : C. 571. — <sup>7</sup> 168. 1 : C. 439. — <sup>8</sup> 47 : C. 126. β. — <sup>9</sup> 140. N. 6. — <sup>10</sup> 216. 1 ; 217. 2. N. 4 (2d item) : C. 603. γ and ζ. — <sup>11</sup> 216. 2 : C. 606.

πάντα δὲ πόλεις ὡσαύτως. Πᾶς δὲ ἰδιώτης πλούσιος<sup>1</sup> ἂν  
ῥητο<sup>2</sup> γενέσθαι, εἴ τι Κύρῳ χαρίσαιο· καὶ γὰρ ὁ Κύρος  
λαμβάνων παρ' ἐκάστων, ὧν ἀφθονίαν εἶχον οἱ διδόντες, αὐτε-  
δίδου, ὧν<sup>3</sup> σπανίζοντας αὐτοὺς αἰσθάνοιτο.<sup>4</sup>

56. Οὕτω δὲ τοῦ αἰῶνος προκεχωρηκός, μάλα δὴ πρεσ- 5  
βύτης ὧν ὁ Κύρος ἀφικνεῖται<sup>5</sup> εἰς Πέρσας τὸ ἑβδομον<sup>6</sup> ἐπὶ  
τῆς αὐτοῦ ἀρχῆς. Καὶ ὁ μὲν πατὴρ καὶ ἡ μήτηρ πάλαι δὴ,  
ὥστερ εἰκός, ἐτετελευτήκεσαν αὐτῷ.<sup>7</sup> Ὁ δὲ Κύρος ἐλθὼν  
ἔθυσε τὰ νομιζόμενα ἱερὰ, καὶ τοῦ χοροῦ ἡγήσατο Πέρσαις  
κατὰ τὰ πάτρια, καὶ τὰ δῶρα πᾶσι διέδωκεν, ὥστερ εἰώθει. 10  
Κοιμηθεὶς<sup>8</sup> δ' ἐν τῷ βασιλείῳ ὄναρ εἶδε τοιόνδε. Ἔδοξεν  
αὐτῷ προσελθὼν κρείττων τις, ἢ κατὰ<sup>9</sup> ἄνθρωπον, εἰπεῖν·  
Ἰσχυεύζου, ὦ Κύρε· ἤδη γὰρ εἰς θεοὺς ἅπει. Τοῦτο δὲ  
ἰδὼν τὸ ὄναρ ἐξηγέρθη,<sup>8</sup> καὶ σχεδὸν ἐδόκει εἰδέναι ὅτι τοῦ  
βίου<sup>10</sup> ἡ τελευτὴ παρείη. Εὐθύς οὖν λαβὼν ἱερεῖα ἔθνε Διί 15  
τε πατρώφ καὶ Ἡλίφ καὶ τοῖς ἄλλοις θεοῖς ἐπὶ τῶν ἁκρων,  
ὡς Πέρσαις θύουσιν, ὧδε ἐπενχόμενος· Ζεῦ πατρώφ καὶ Ἡλίε,  
καὶ πάντες θεοί, δέχεσθε τάδε, καὶ τελεστήρια πολλῶν καὶ  
καλῶν πράξεων, καὶ χαριστήρια, ὅτι ἐσημύνατέ<sup>11</sup> μοι καὶ ἐν  
ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμαις, καὶ  
ἐν τῇ ἐχρήν ποιεῖν καὶ ἃ οὐκ ἐχρήν. Πολλὴ δ' ὑμῖν χάρις, ὅτι  
κατὰ ἐγὶ γνωσκον τὴν ὑμετέραν ἐπιμέλειαν, καὶ οὐδεπώποτε  
ἐπὶ ταῖς εὐτυχίαις ὑπὲρ ἄνθρωπον ἐφρόνησα. Αἰτούμαι δ'  
ὑμᾶς δοῦναι καὶ νῦν παισὶ μὲν καὶ γυναικὶ καὶ φίλοις καὶ  
πατρίδι εὐδαιμονίαν· ἐμοὶ δὲ, οἷόν περ αἰῶνα δεδώκατε, 25  
τοιαύτην καὶ τελευτήν δοῦναι. Ὁ μὲν δὴ ταῦτα ποιήσας καὶ

<sup>1</sup> 161. 1. — <sup>2</sup> He would be thinking. 213. 4: C. 603. ζ. — <sup>3</sup> Goes w. ἀφθονίαν, and has ἐκεῖνα understood as an implied anteced. 150.5. — <sup>4</sup> 217. 2. — <sup>5</sup> 209. N. 1: C. 567. R. α; 576. — <sup>6</sup> K. τ. λ., the seventh time during his reign. — <sup>7</sup> C. 412. — <sup>8</sup> 206. N. 2. — <sup>9</sup> C. 463. — <sup>10</sup> C. 395. α. — <sup>11</sup> 209. N. 4. — <sup>12</sup> 213. 3.

οἵκαδε ἀπελθὼν ἔδοξεν ἀναπαύσασθαι,<sup>1</sup> καὶ κατεκλίθη.<sup>2</sup>  
 Ἐπεὶ δὲ ὥρα ἦν, οἱ τεταγμένοι προσιόντες λούσασθαι αὐτὸν  
 ἐκέλευον. Ὁ δ' ἔλεγεν ὅτι ἡδέως ἀναπαύοιτο.<sup>3</sup> Οἱ δ' αὖ  
 τεταγμένοι, ἐπεὶ ὥρα ἦν,<sup>4</sup> δεῖπνον παρετίθεσαν· τῷ δὲ ἡ  
 5 ψυχὴ σίτον μὲν οὐ προσίετο, διψῆν δ' ἐδόκει καὶ ἔπιεν ἡδέως.  
 Ὡς δὲ καὶ τῇ ὑστεραίᾳ συνέβαινε αὐτῷ τὰ αὐτὰ ταῦτα καὶ  
 τῇ τρίτῃ, ἐκάλεσε τοὺς παῖδας· οἱ δ' ἔτυχον συνηκολουθηκότες  
 αὐτῷ καὶ ὄντες ἐν Πέρσαις. Ἐκάλεσε δὲ καὶ τοὺς φίλους  
 καὶ τὰς Περσῶν ἀρχάς. Παρόντων δὲ πάντων, ἤρχετο<sup>6</sup>  
 10 τοιοῦδε λόγου.

57. Παῖδες ἐμοὶ, καὶ πάντες οἱ παρόντες φίλοι, ἐμοὶ μὲν  
 τοῦ βίου τὸ τέλος ἤδη πάρεστιν· ἐκ πολλῶν τοῦτο σαφῶς  
 γυγνώσκω. Ἑμᾶς δὲ χρὴ, ὅταν τελευτήσω,<sup>7</sup> ὥσπερ εὐδαίμον-  
 15 ος ἐμοῦ καὶ λέγειν καὶ ποιεῖν<sup>8</sup> πάντα. Ἐγὼ γὰρ παῖς τε  
 ὢν τὰ ἐν παισὶ νομιζόμενα καλὰ δοκῶ κεκαρπῶσθαι· ἐπεὶ τε  
 ἤβησα, τὰ ἐν νεανίσκοις· τέλειός τε ἀνὴρ γενόμενος, τὰ ἐν  
 ἀνδράσι. Σὺν τῷ χρόνῳ τε προϊόντι αἰεὶ συναυξανομένην  
 ἐπιγυγνώσκειν ἐδόκουν καὶ τὴν ἐμὴν δύναμιν, ὥστε καὶ τοῦμὸν  
 20 γῆρας οὐδεπώποτε ἠσθόμην τῆς ἐμῆς νεότητος ἀσθενέστερον  
 γιγνόμενον, καὶ<sup>9</sup> οὐτ' ἐπιχειρήσας οὐτ' ἐπιθυμήσας οἶδα, ὅτου  
 ἡτύχησα. Καὶ τοὺς μὲν φίλους ἐπείδον δι' ἐμοῦ εὐδαίμονας  
 γενομένους, τοὺς δὲ πολεμίους ὑπ' ἐμοῦ δουλωθέντας· καὶ τὴν  
 πατρίδα, πρόσθεν ἰδιωτεύουσαν ἐν τῇ Ἀσίᾳ, νῦν προτετιμη-  
 μένην καταλείπω· ὦν τ' ἐκτησάμην, οὐδὲν οἶδα, ὃ τι οὐ  
 25 διεσώσάμην. Καὶ τὸν<sup>10</sup> μὲν παρελθόντα χρόνον ἔπραττον  
 οὕτως, ὥσπερ ἡνυχόμην· φόβος δέ<sup>11</sup> μοι συμπαρομαρτῶν, μή  
 τι ἐν τῷ ἐπιόντι χρόνῳ ἢ ἰδοίμι<sup>12</sup> ἢ ἀκούσαιμι ἢ πάθοιμι

<sup>1</sup> C. 560. 1. — <sup>2</sup> 206. N. 2. — <sup>3</sup> 217. 2 : C. 604. R. a, N. a. — <sup>4</sup> Subj. ?  
 — <sup>5</sup> 142. 1 : C. 490. 1. — <sup>6</sup> 207. N. 4 : C. 561. 3. — <sup>7</sup> 209. 4 : C. 581. —  
<sup>8</sup> C. 583 and R. a. — <sup>9</sup> K. τ. λ., and I do not know of having, &c. — <sup>10</sup> and  
 in time past, indeed. 168. 1. — <sup>11</sup> Yt. — <sup>12</sup> 216. 1 : C. 601. γ; 602. 3.

χαλεπὸν, οὐκ εἶα τελέως μέγα φρονεῖν, οὐδ' εὐφραίνεσθαι ἐκπεπταμένως. Νῦν δ' ἦν τελευτήσω,<sup>1</sup> καταλείπω<sup>2</sup> μὲν ὑμᾶς, ὦ παῖδες, ζῶντας, οὗσπερ ἔδοσάν μοι οἱ θεοὶ γενέσθαι· καταλείπω δὲ πατρίδα καὶ φίλους εὐδαιμονοῦντας· ὥστε πῶς οὐκ ἂν ἐγὼ δικαίως μακαριζόμενος τὸν αἰὲ χρόνον μνήμης τυγχάν- 5 οίμ; Δεῖ δὲ καὶ τὴν βασιλείαν με ἤδη σαφηνίσαντα καταλιπεῖν· ὥς ἂν μὴ ἀμφίλογος γενομένη πράγματα ὑμῖν παράσχη. Ἐγὼ οὖν φιλῶ μὲν ἀμφοτέρους ὑμᾶς ὁμοίως, ᾧ παῖδες· τὸ δὲ προβουλεύειν καὶ τὸ ἡγεῖσθαι, ἐφ' ὃ τι ἂν καμρὸς δοκῇ εἶναι, τοῦτο προστάττω τῷ προτέρῳ γενομένῳ, 10 καὶ πλειόνων, κατὰ τὸ εἶκος, ἐμπείρῳ.

58. Ἐπαιδεύθην δὲ καὶ αὐτὸς οὕτως ὑπὸ τῆσδε τῆς ἐμῆς τε καὶ ὑμετέρας πατρίδος, τοῖς πρεσβυτέροις<sup>3</sup> οὐ μόνον ἀδελφοῖς ἀλλὰ καὶ πολίταις καὶ ὁδῶν<sup>4</sup> καὶ θάκων καὶ λόγων ὑπέκειν. Καὶ ὑμᾶς δὲ, ὦ παῖδες, οὕτως ἐξ ἀρχῆς ἐπαίδεον,<sup>5</sup> 15 τοὺς μὲν γεραιτέρους προτιμᾶν,<sup>6</sup> τῶν δὲ νεωτέρων<sup>7</sup> προτετιμῆσθαι· ὥς<sup>8</sup> οὖν παλαιὰ καὶ εἰθισμένα καὶ ἔννομα λέγοντος ἐμοῦ,<sup>9</sup> οὕτως ἀποδέχεσθε. Καὶ σὺ μὲν, ὦ Καμβύση, τὴν βασιλείαν ἔχε, θεῶν τε διδόντων καὶ ἐμοῦ, ὅσον ἐν ἐμοί· σοὶ δὲ, ὦ Ταναοξάρη, σατράπην εἶναι δίδωμι Μῆδων<sup>9</sup> τε καὶ Ἀρμενί- 20 ων, καὶ τρίτων Καδουσιῶν. Ταῦτα δέ σοι δίδους, νομίζω ἀρχὴν μὲν μείζω καὶ τοῦνομα τῆς βασιλείας τῷ πρεσβυτέρῳ καταλιπεῖν, εὐδαιμονίαν δὲ σοὶ ἀλυποτέραν. Ὅποίας μὲν γὰρ ἀνθρωπίνης εὐφροσύνης ἐπιδεῆς ἔσει,<sup>10</sup> οὐχ ὁρῶ<sup>11</sup>. ἀλλὰ πάντα σοι τὰ δοκοῦντα ἀνθρώπους εὐφραίνειν παρέσται. Το 25 δὲ δυσκαταπρακτοτέρων τε ἐρᾶν, καὶ τὸ πολλὰ μεριμνᾶν, καὶ τὸ μὴ δυνάσθαι ἡσυχίαν ἔχειν κεντριζόμενον<sup>12</sup> ὑπὸ τῆς πρὸς

<sup>1</sup> 213. 4: C. 603. a. — <sup>2</sup> 200. N. 3: C. 584. — <sup>3</sup> 196. 2: C. 405. η. —

<sup>4</sup> 188. 1: C. 348. R. a. — <sup>5</sup> *I sought to train.* C. 573. — <sup>6</sup> Force of προ-?

— <sup>7</sup> C. 381. β. — <sup>8</sup> ὥς — ἐμοῦ, *as from me.* — <sup>9</sup> Why gen.? — <sup>10</sup> 207. N.

5. — <sup>11</sup> Obj. = Ὅποίας — ἔσει. — <sup>12</sup> from being goaded.

τὰμὰ ἔργα φιλονεικίας, καὶ τὸ ἐπιβουλεύειν καὶ τὸ ἐπι-  
βουλεύεσθαι, ταῦτα τῷ βασιλεύοντι ἀνάγκη σοῦ<sup>1</sup> μᾶλλον  
συμπαρομαρτεῖν· ἃ, σάφ' ἴσθι,<sup>2</sup> τῷ εὐφραίνεισθαι πολλὰς  
ἀσχολίας παρέχει.

- 5 59. Οἶσθα μὲν οὖν καὶ σὺ, ὦ Καμβύση, ὅτι οὐ τόδε τὸ  
χρυσοῦν σκῆπτρον τὸ<sup>3</sup> τὴν βασιλείαν διασῶζόν ἐστιν, ἀλλ' οἱ  
πιστοὶ φίλοι σκῆπτρον βασιλεύσιν ἀληθέστατον καὶ ἀσφα-  
λέστατον. Πιστοὺς δὲ μὴ νόμιζε<sup>4</sup> φύσει φύεσθαι ἀνθρώπους·  
πᾶσι γὰρ ἂν οἱ αὐτοὶ πιστοὶ<sup>5</sup> φαίνοντο, ὥσπερ καὶ τᾶλλα τὰ  
10 πεφυκότα πᾶσι τὰ αὐτὰ φαίνεται· ἀλλὰ τοὺς πιστοὺς τί-  
θεσθαι δεῖ<sup>7</sup> ἕκαστον ἑαυτῷ. Ἡ δὲ κτήσις αὐτῶν ἐστὶν  
οὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ. Εἰ  
οὖν καὶ ἄλλους<sup>8</sup> τινὰς<sup>8</sup> πειράσῃ συμφύλακας τῆς βασιλείας  
ποιεῖσθαι,<sup>9</sup> μηδαμῶθεν πρότερον ἄρχου<sup>4</sup> ἢ ἀπὸ τοῦ ὁμόθεν  
15 γενομένου. Καὶ πολῖταί τοι ἄνθρωποι ἀλλοδαπῶν οἰκειότε-  
ροι, καὶ σύσσιτοι ἀποσκήνων· οἱ δὲ ἀπὸ τοῦ αὐτοῦ σπέρ-  
ματος φύντες,<sup>10</sup> καὶ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες, καὶ ἐν τῇ  
αὐτῇ οἰκίᾳ αὐξηθέντες, καὶ ὑπὸ τῶν αὐτῶν γονέων ἀγαπώ-  
μενοι, καὶ τὴν αὐτὴν μητέρα καὶ τὸν αὐτὸν πατέρα προσαγο-  
20 ρεύοντες, πῶς οὐ πάντων οὗτοι οἰκειότατοι; Μὴ οὖν, ἃ οἱ  
θεοὶ ὑφήγηνται ἀγαθὰ εἰς οἰκειότητα τοῖς ἀδελφοῖς, μάταιά  
ποτε ποιήσητε,<sup>11</sup> ἀλλ' ἐπὶ ταῦτα εὐθὺς οἰκοδομεῖτε ἄλλα  
φιλικά ἔργα· καὶ οὕτως αἰὲ ἀνυπέρβλητος ἄλλοις<sup>12</sup> ἔσται ἡ  
ὑμετέρα φιλία. Ἐαυτοῦ τοι κήδεται ὁ προνοῶν ἀδελφοῦ·  
25 τίνι γὰρ ἄλλῳ ἀδελφός, μέγας ὢν, οὕτω καλόν,<sup>13</sup> ὥς ἀδελφῷ;  
τίς δ' ἄλλος τιμῆσεται δὴ ἄνδρα μέγα δυνάμενον οὕτως ὥς  
ἀδελφός; τίνα δὲ φοβήσεταιί τις ἀδικεῖν, ἀδελφοῦ μεγάλου

<sup>1</sup> Goes w. σοῦ. 186. 1.— IMPERATIVE (218. C. 612, 613). V. N.—

<sup>2</sup> 218. 1: C. 612.—<sup>3</sup> K. τ. λ. is that which saves.—<sup>4</sup> 218. 2: C. 612.—

<sup>5</sup> Pred. nom.—<sup>6</sup> 217. 2: C. 604. R. 1. α and N. α.—<sup>7</sup> Sc. πάντας. C.

583.—<sup>8</sup> any others, i. e. than yourself.—<sup>9</sup> Sense how diff. if ποιείν!—

<sup>10</sup> 205. N. 4: C. 556.—<sup>11</sup> 218. N. 1.—<sup>12</sup> C. 407. κ.—<sup>13</sup> 160. N. 2.

ἄσπετος, οὕτως, ὥς τὸν ἀδελφόν; Μήτε οὖν θάττον μηδεὶς σοῦ  
 τούτῳ ὑπακουέτω, μήτε προθυμότερον παρέστω· οὐδενὶ γὰρ  
 οἰκειότερα τὰ τούτου οὔτε τὰγαθὰ οὔτε τὰ δεινὰ ἢ σοί.  
 Ἐννόει δὲ καὶ τάδε, τίνι χαρισάμενος<sup>2</sup> ἐλπίσαις ἂν μειζόνων  
 τυχεῖν ἢ τούτῳ; τίνι δ' ἂν βοηθήσας ἰσχυρότερον σύμμαχον  
 ἀντιλάβοις; τίνα δ' αἷσχιον μὴ φιλεῖν ἢ τὸν ἀδελφόν; τίνα  
 δὲ ἀπάντων κάλλιον προτιμᾶν ἢ τὸν ἀδελφόν; Μόνου τοι,  
 ὦ Καμβύση, πρωτεύοντος ἀδελφοῦ παρ' ἀδελφῷ οὐδὲ φθόνος  
 παρὰ τῶν ἄλλων ἀφικνεῖται.

60. Ἀλλὰ πρὸς θεῶν πατρώων, ὧ παῖδες, τιμᾶτε ἀλλή- 10  
 λους, εἴ τι καὶ τοῦ ἐμοὶ χαρίζεσθαι μέλει ὑμῖν. Οὐ γὰρ  
 δήπου τοῦτό γε σαφῶς δοκεῖτε εἰδέναι, ὥς οὐδέν<sup>3</sup> εἰμι ἐγὼ ἔτι,  
 ἐπειδὰν τοῦ ἀνθρωπίνου βίου<sup>4</sup> τελευτήσω· οὐδὲ γὰρ νῦν τοι  
 τῇ γ' ἐμὴν ψυχὴν ἐωρᾶτε, ἀλλ', οἷς διεπράττετο, τούτοις<sup>5</sup>  
 αὐτὴν ὥς οὔσαν κατεφωρᾶτε. Τὰς δὲ τῶν ἄδικα παθόντων 15  
 ψυχὰς οὐπω κατενόησατε, οἷους μὲν φόβους τοῖς μαιφόνοις  
 ἐμβάλλουσιν; οἷους δὲ παλαμναίους τοῖς ἀνοσίοις ἐπιπέμπ-  
 ονσι; Τοῖς δὲ φθιμένοις<sup>6</sup> τὰς τιμὰς διαμένειν ἔτι ἂν δοκεῖτε,  
 εἰ μηδενὸς<sup>7</sup> αὐτῶν αἱ ψυχαὶ κύριαί ἦσαν; Οὔτοι ἐγωγε, ὦ  
 παῖδες, οὐδὲ τοῦτο<sup>8</sup> πρόποτε ἐπέισθην, ὥς ἡ ψυχὴ, ἕως μὲν ἂν 20  
 ἐν θνητῷ σώματι ᾖ, ζῇ· ὅταν δὲ τούτου ἀπαλλαγῇ, τέθνηκεν.<sup>9</sup>  
 Ὅρῳ γὰρ ὅτι καὶ τὰ θνητὰ σώματα, ὅσον ἂν ἐν αὐτοῖς χρόνον  
 ᾖ, ἡ ψυχὴ ζῶντα<sup>10</sup> παρέχεται. Οὐδέ γε ὅπως ἄφρων ἔσται  
 ἡ ψυχὴ, ἐπειδὰν τοῦ ἄφρονος σώματος<sup>11</sup> δίχα γένηται, οὐδὲ  
 τοῦτο πέπεισμαι· ἀλλ' ὅταν ἄκρατος καὶ καθαρὸς ὁ νοῦς 25  
 ἐκκριθῇ,<sup>12</sup> τότε<sup>13</sup> καὶ φρονιμώτατον εἰκὸς αὐτὸν εἶναι. Δια-  
 λυομένου δὲ ἀνθρώπου, δηλὰ ἔστιν ἕκαστα ἀπιόντα πρὸς τὸ

<sup>1</sup> Lit. terrible things, i. e. calamities, adversities. — <sup>2</sup> = protasis = εἰ  
 χαρίσαιτο. C. 604. β. — <sup>3</sup> Pred. nom. — <sup>4</sup> 180. 2 : C. 347 ; K. 271. 2. —  
<sup>5</sup> Why dat. ? — <sup>6</sup> 118. φ. — <sup>7</sup> C. 349. — <sup>8</sup> as to, i. e. of this. — <sup>9</sup> 209. N.  
 4 : C. 578. γ. — <sup>10</sup> Factative. — <sup>11</sup> 188. 2 : C. 394. — <sup>12</sup> C. 606. —  
<sup>13</sup> Subj. and pred. of τότε — εἶναι !



ὁμόφυλον, πλὴν τῆς ψυχῆς· αὕτη δὲ μόνη οὔτε παρούσα οὔτε ἀπιούσα ὁράται. Ἐννοήσατε δὲ, ἔφη, ὅτι ἐγγύτερον μὲν τῷ ἀνθρωπίνῳ θανάτῳ οὐδὲν ἔστιν ἕπνου. Ἡ δὲ τοῦ ἀνθρώπου ψυχὴ τότε δῆπου θειοτάτῃ καταφαίνεται, καὶ τότε  
 5 τι τῶν μελλόντων προορά· τότε γὰρ, ὥς ἔοικε, μάλιστα ἐλευθεροῦται.

61. Εἰ μὲν οὖν οὕτως ἔχει ταῦτα, ὥσπερ ἐγὼ οἶμαι, καὶ ἡ ψυχὴ καταλείπει τὸ σῶμα, καὶ τὴν ἐμὴν ψυχὴν καταιδόμενοι ποιεῖτε, ἃ ἐγὼ δέομαι. Εἰ δὲ μὴ οὕτως, ἀλλὰ μένουσα  
 10 ἡ ψυχὴ ἐν τῷ σώματι συναποθνήσκει, ἀλλὰ θεοὺς γε τοὺς αἰεὶ ὄντας καὶ πάντα δυναμένους, οἳ καὶ τήνδε<sup>1</sup> τὴν τῶν ὄλων τάξιν συνέχουσιν ἀτριβὴ καὶ ἀγήρατον καὶ ἀναμάρτητον καὶ ὑπὸ κάλλους καὶ μεγέθους ἀδιήγητον, τούτους φοβούμενοι, μή ποι ἄσεβες μηδὲν, μηδὲ ἀνόσιον, μήτε ποιήσητε<sup>2</sup> μήτε βουλ-  
 15 εῦσητε. Μετὰ μέντοι θεοὺς καὶ ἀνθρώπων τὸ πᾶν γένος, τὸ αἰεὶ ἐπιγιγνόμενον, αἰδέισθε. Οὐ γὰρ ἐν σκότῳ ὑμᾶς οἱ θεοὶ ἀποκρύπτονται, ἀλλ' ἐμφανῇ πᾶσιν ἀνάγκη<sup>3</sup> αἰεὶ ζῆν<sup>4</sup> τὰ ὑμέ-  
 20 ῥα ἔργα· ἃ, ἣν μὲν καθαρὰ καὶ ἔξω τῶν ἀδίκων φαίνεται,<sup>4</sup> δυνατοὺς ὑμᾶς ἐν πᾶσιν ἀνθρώποις ἀναδείξει<sup>4</sup>. εἰ δὲ εἰς ἀλλ-  
 20 ῆλους ἄδικόν τι φρονήσετε,<sup>4</sup> ἐκ πάντων τῶν ἀνθρώπων τὸ ἀξιώπιστοι εἶναι ἀποβαλεῖτε<sup>4</sup>. οὐδεὶς γὰρ ἂν ἔτι πιστεῦσαι δύναιτο<sup>5</sup> ὑμῖν, οὐδ' εἰ πάννυ προθυμοῖτο,<sup>6</sup> ἰδὼν<sup>7</sup> ἀδικούμενον τὸν μάλιστα<sup>8</sup> φιλίᾳ προσήκοντα. Εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω,<sup>9</sup> οἷους χρὴ πρὸς ἀλλήλους εἶναι<sup>10</sup>. εἰ δὲ μὴ,  
 25 καὶ<sup>11</sup> παρὰ τῶν προγεγενημένων μανθάνετε<sup>12</sup>. αὕτη γὰρ

<sup>1</sup> τάξιν, *this system of the universe*. — <sup>2</sup> 218. N. 1. — <sup>3</sup> C. 583. — <sup>4</sup> 216. 3: C. 604. β. — <sup>5</sup> C. 603. γ. — <sup>6</sup> Apodosis = sc. δύναιτο. — <sup>7</sup> = εἰ ἴδου. C. 604. β. — <sup>8</sup> K. τ. λ. *most to do with*, i. e. *most claims on, friendship*. — <sup>9</sup> 213. 3, 4: C. 603. α; 593 and β. (οἷους — εἶναι = 2d accus. after διδάσκω). — <sup>10</sup> Subj. accus. = sc. ὑμᾶς. Apod. = sc. οὕτω ποιεῖτε, καλῶς ἔχει, or equivalent. — <sup>11</sup> *Even* = *yet*. — <sup>12</sup> 218. 1: C. 612 and R. 1.

ἀρίστη διδασκαλία.<sup>1</sup> Οἱ μὲν γὰρ πολλοὶ διαγεγένηνται<sup>2</sup> φίλοι μὲν γονεῖς παισὶ, φίλοι δὲ ἀδελφοὶ ἀδελφοῖς· ἤδη δέ τινες τούτων καὶ ἐναντία ἀλλήλους ἔπραξαν.<sup>3</sup> Ὅποτέροις ἂν οὖν αἰσθάνησθε<sup>4</sup> τὰ πραχθέντα συνενεγκόντα, ταῦτα δὴ αἰρούμενοι,<sup>5</sup> ὀρθῶς ἂν βουλευοίσθε.

5

62. Καὶ τούτων μὲν ἴσως ἤδη ἄλεις. Τὸ δ' ἐμὸν σῶμα, ὦ παῖδες, ὅταν τελευτήσω,<sup>6</sup> μήτε ἐν χρυσῷ θῆτε μήτε ἐν ἀργύρῳ μηδὲ ἐν ἄλλῳ μηδενί, ἀλλὰ τῇ γῇ ὡς τάχιστα ἀπόδοτε. Τί γὰρ τούτου μακαριώτερον τοῦ γῇ मिχθῆναι, ἢ πάντα μὲν τὰ καλὰ, πάντα δὲ τὰ γαθὰ φύει τε καὶ τρέφει; Ἐγὼ δὲ καὶ 10 ἄλλως φιλάνθρωπος ἐγενόμην, καὶ νῦν ἡδέως ἂν μοι δοκῶ κοινωνῆσαι τοῦ εὐεργετοῦντος ἀνθρώπους. Ἀλλὰ<sup>7</sup> γὰρ ἤδη, ἔφη, ἐκλιπεῖν μοι φαίνεται<sup>8</sup> ἡ ψυχὴ, ὅθενπερ, ὡς ἔοικε, πᾶσιν ἄρχεται ἀπολείπουσα.<sup>9</sup> Εἴ τις οὖν ὑμῶν ἢ δεξιᾶς βούλεται τῆς ἐμῆς ἄψασθαι, ἢ ὄμμα τοῦ μόνον ζῶντος ἔτι προσιδεῖν 15 ἢ ἐθέλει, προσίτω· ὅταν δ' ἐγὼ ἐγκαλύψωμαι,<sup>10</sup> αἰτούμαι ὑμᾶς, ὦ παῖδες, μηδεὶς ἔτ' ἀνθρώπων τοῦ μόνον σῶμα ἰδέτω, μηδ' αὐτοὶ ὑμεῖς. Πέρσας μέντοι πάντας καὶ τοὺς συμμάχους ἐπὶ τὸ μνήμα τοῦ μόνον παρακαλεῖτε, συνησθησομένους ἐμοὶ ὅτι ἐν τῷ ἀσφαλεῖ ἤδη ἔσομαι,<sup>11</sup> ὡς μηδὲν ἂν ἔτι κακὸν 20 παθεῖν, μήτε ἦν μετὰ τοῦ θείου γένωμαι, μήτε ἦν μηδὲν ἔτι ὦ. Ὅπόσοι δ' ἂν ἔλθωσι, τούτους εὖ ποιήσαντες, ὅποσα ἐπ' ἀνδρὶ εὐδαίμονι νομίζεται, ἀποπέμπετε. Καὶ τοῦτο, ἔφη, μέμνησθε<sup>12</sup> μου<sup>12</sup> τελευταῖον· τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν. Καὶ χαίρετε, ὦ φίλοι 25

<sup>1</sup> Pred.- or Subj.-nom. ? — <sup>2</sup> 209. N. 4: C. 578. γ; 379. ε. (v. N.) — <sup>3</sup> 212. N. 2: C. 575. 2. — <sup>4</sup> C. 606 (last sentence). — <sup>5</sup> = εἰ αἰρούσθε. C. 604. β. — <sup>6</sup> Ind. fut. or subj. aor. ? C. 606. — <sup>7</sup> Sc. δεῖ με παύεσθαι. — <sup>8</sup> 207. N. 4: C. 561. 3. — <sup>9</sup> Lit. leaving = inf. to leave. — <sup>10</sup> 207; 214. 2, 4; C. 557. α; 606. — <sup>11</sup> 213. 3. — <sup>12</sup> from me. C. 380. α.

παῖδες, καὶ τῇ μητρὶ ἀπαγγέλλετε ὡς παρ' ἐμοῦ· καὶ πάντες δὲ οἱ παρόντες καὶ οἱ ἀπόντες φίλοι, χαίρετε. Ταῦτα εἰπὼν, καὶ πάντα δεξιωσάμενος,<sup>1</sup> συνεκαλύψατο, καὶ οὕτως ἐτελεύτησεν.

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<sup>1</sup> 207. 4 : C. 559. c.

ΑΝΑΒΑΣΙΣ ΑΛΕΞΑΝΔΡΟΥ.<sup>1</sup>

1. Ἐν τούτῳ δὲ τῶν φυγάδων τινὲς τῶν ἐκ Θηβῶν φευγόντων, παρελθόντες νύκτωρ ἐς τὰς Θήβας, ἐπαγομένων τινῶν αὐτοὺς ἐπὶ νεωτερισμῷ ἐκ τῆς πόλεως, Ἀμύνταν μὲν καὶ Τιμόλαον τῶν τὴν Καδμείαν ἔχόντων, οὐδὲν ὑποτοπήσαντας πολέμιον, ἔξω τῆς Καδμείας ἀπέκτειναν ξυλλαβόντες· ἐς δὲ 5 τὴν ἐκκλησίαν παρελθόντες, ἐπῆραν τοὺς Θηβαίους ἀποσῆναι<sup>2</sup> ἀπὸ Ἀλεξάνδρου, ἐλευθερίαν τε προῖσχύμενοι, παλαιὰ καὶ καλὰ ὀνόματα,<sup>3</sup> καὶ τῆς βαρύτητος τῶν Μακεδόνων ἥδη ποτὲ ἀπαλλαγήναι<sup>4</sup>· πιθανώτεροι δὲ ἐς τὸ πλῆθος ἐφαίνοντο, τεθηκέναι Ἀλεξάνδρῳ ἰσχυρίζόμενοι<sup>5</sup> ἐν Ἰλλυριοῖς· καὶ<sup>6</sup> 10 γὰρ καὶ πολὺς ὁ λόγος οὗτος, καὶ παρὰ πολλῶν ἐφοίτα· ὅτι τε χρόνον ἀπῆν οὐκ ὀλίγον, καὶ ὅτι οὐδεμία ἀγγελία παρ' αὐτοῦ ἀφῆκτο· ὥστε (ὅπερ φιλεῖ ἐν τοῖς τοιοῖσδε) οὐ γινώσκοντες τὰ ὄντα,<sup>7</sup> τὰ μάλιστα καθ' ἡδονὴν σφίσιν εἵκαζον. Πυθομένῳ δὲ Ἀλεξάνδρῳ τὰ τῶν Θηβαίων, οὐδαμῶς ἐδόκει 15 ἀμελητέα εἶναι,<sup>8</sup> τὴν τε τῶν Ἀθηναίων πόλιν δι' ὑποψίας ἐκ πολλοῦ ἔχοντι, καὶ τῶν Θηβαίων τὸ τόλμημα οὐ φαῦλον ἡγούμενῳ,<sup>9</sup> εἰ Λακεδαιμόνιοί τε πάλαι ἥδη ταῖς γνώμαις<sup>10</sup> ἀφεστηκότες, καὶ τινες καὶ ἄλλοι τῶν ἐν Πελοποννήσῳ, καὶ Αἰτωλοὶ οὐ βέβαιοι ὄντες, συνεπιλήφονται τοῦ νεωτερισμοῦ 20 τοῖς Θηβαίοις.

<sup>1</sup> C. 343. 1; 381. γ. — <sup>2</sup> 205. 2. — <sup>3</sup> C. 336. — INFINITIVE (219–221. C. 614–629). — *Gen. View.* C. 614–617. — <sup>4</sup> 219. 1; 221: C. 620. b; 614. γ. — <sup>5</sup> How fr. √ ἰσχυ? — <sup>6</sup> Καὶ γὰρ καὶ = *etenim profecto*. — <sup>7</sup> the facts. — <sup>8</sup> C. 620. a. — <sup>9</sup> How think fr. √ ἀγ, lead? — <sup>10</sup> 197. 2: C. 418. 2.

2. Ἄγων δὴ παρὰ τὴν Ἑορδαίαν τε καὶ τὴν Ἐλυμιώτι  
καὶ παρὰ τὰ τῆς Τυμφαίας καὶ Παραναίας ἄκρα, ἐβδομαῖον  
ἀφικνεῖται ἐς Πελλίαν τῆς Θετταλίας. Ἐνθεν δὲ ὁρμηθεὶς  
ἕκτη ἡμέρα ἐσβάλλει ἐς τὴν Βοιωτίαν· ὥστε οὐ πρόσθεν  
5 Θηβαῖοι ἔμαθον εἰσω Πυλῶν παρεληλυθότα αὐτὸν, πρὶν  
᾽Ογχηστῷ γενέσθαι<sup>2</sup> ξὺν τῇ στρατιᾷ πάση. Καὶ τότε δὲ  
πράξαντες τὴν ἀπόστασιν στρατεύμα<sup>3</sup> ἐκ Μακεδονίας Ἀντι-  
πάτρω<sup>4</sup> ἀφίχθαι ἔφασκον,<sup>5</sup> αὐτὸν δὲ Ἀλέξανδρον τεθνάναι  
ἰσχυρίζοντο, καὶ τοῖς ἀπαγγέλλουσιν ὅτι οὗτος αὐτὸς προ-  
10 ἀγεί Ἀλέξανδρος, χαλεπῶς εἶχον· ἄλλον γάρ τινα ἦκει  
Ἀλέξανδρον, τὸν Ἀερόπου. Ὁ δὲ Ἀλέξανδρος ἐξ ᾽Ογχηστ  
οὐ ἄρας τῇ ὑστεραίᾳ, προσήγε πρὸς τὴν πόλιν τῶν Θηβαίων  
κατὰ τὸ τοῦ Ἰολάου τέμενος. Οὗ δὴ καὶ ἐστρατοπέδευσε  
ἐνδιδούς ἔτι τοῖς Θηβαίοις τριβὴν, εἰ μεταγνόντες ἐπὶ τοῖς  
15 κακῶς ἐγνωσμένοις πρεσβεύσαιτο παρ' αὐτὸν. Οἱ δὲ τοσ-  
οῦτου ἐδέησαν ἐνδόσιμόν τι παρασχεῖν ἐς ξύμβασιν, ὥστ  
ἐκθέοντες ἐκ τῆς πόλεως οἱ τε ἱππεῖς καὶ τῶν ψιλῶν οὐ  
ὀλίγοι ἔστε ἐπὶ τὸ στρατόπεδον, ἠεροβολίζοντο ἐς τὰς προ-  
φυλακὰς, καὶ τινὰς καὶ ἀπέκτειναν οὐ πολλοὺς τῶν Μακε-  
20 δόνων. Καὶ Ἀλέξανδρος ἐκπέμπει τῶν ψιλῶν καὶ τοξοτῶν  
ὥστε αὐτῶν ἀναστεῖλαι τὴν ἐκδρομήν· καὶ οὗτοι οὐ χαλεπῶν  
ἀνέστειλαν, ἥδη τῷ στρατοπέδῳ αὐτῷ προσφερομένους. Τῇ  
δὲ ὑστεραίᾳ ἀναλαβὼν τὴν στρατιὰν πᾶσαν, καὶ περιελθὼν  
κατὰ τὰς πύλας τὰς φερούσας ἐπ' Ἐλευθέρας τε καὶ τῇ  
25 Ἀττικῇ, οὐδὲ τότε προσέμιξε τοῖς τείχεσιν αὐτῶν, ἀλλ'  
ἐστρατοπέδευσε, οὐ πολὺ ἀπέχων τῆς Καδμείας· ὥστε ἐγγὺς  
εἶναι ὠφέλειαν τῶν Μακεδόνων τοῖς τὴν Καδμείαν ἔχουσιν.  
Οἱ γὰρ Θηβαῖοι τὴν Καδμείαν διπλῷ χάρακι ἐφρούρουσαν ἀπο-

<sup>1</sup> 138. N. 1 (2d item): C. 457. a. — <sup>2</sup> 220. 2: C. 629. 2. — <sup>3</sup> 158. 1: C. 626. — <sup>4</sup> Blancardus prefers Ἀντιπάτρου. — <sup>5</sup> kept saying. C. 319. 2: 571. — <sup>6</sup> C. 568 (2d sentence). Depends on ἔφασκον repeated.

τεχίσαντες, ὡς μήτε ἔξωθεν τινὰ τοῖς ἐγκατειλημμένοις  
δύνασθαι<sup>1</sup> ἐπωφελεῖν,<sup>2</sup> μήτε αὐτοὺς ἐκθέοντας βλάπτειν τι  
σφᾶς, ὅποτε τοῖς ἔξω πολεμίοις προσφέροντο.<sup>3</sup>

3. Ἀλέξανδρος δὲ (ἔτι γὰρ τοῖς Θηβαίοις διὰ φιλίας  
ἔλθειν<sup>4</sup> μᾶλλον τι ἢ διὰ κινδύνου ἤθελε) διέτριβε πρὸς τῇ  
Καδμείᾳ κατεστρατοπεδευκώς. Ἐνθα δὴ τῶν Θηβαίων οἱ  
μὲν τὰ βέλτιστα ἐς τὸ κοινὸν γυγνώσκοντες, ἐξαλθεῖν<sup>5</sup> ὥρμητο  
παρ' Ἀλέξανδρον, καὶ εὐρέσθαι συγγνώμην τῷ πλήθει τῶν  
θηβαίων τῆς ἀποστάσεως<sup>6</sup>. οἱ φυγάδες δὲ καὶ ὅσοι τοὺς  
φυγάδας ἐπικεκλημένοι ἦσαν, οὐδενὸς φιλανθρώπου τυχεῖν<sup>8</sup>  
ἢ παρ' Ἀλεξάνδρου ἀξιούντες, ἄλλως<sup>7</sup> τε καὶ βοιωταρχοῦντές  
ἔστω οἱ αὐτῶν,<sup>8</sup> παντάπασιν ἐνῆγον τὸ πλήθος ἐς τὸν πόλεμον.  
Ἀλέξανδρος δὲ οὐδ' ὡς τῇ πόλει προσέβαλεν. Ἀλλὰ λέγει  
Πτολεμαῖος ὁ Δάγου, ὅτι Περδίκκας προτεταγμένος τῆς  
φυλακῆς τοῦ στρατοπέδου σὺν τῇ αὐτοῦ τάξει, καὶ τοῦ χάρακος  
τῶν πολεμίων οὐ πολὺ ἀφεστηκώς, οὐ προσμείνας παρ' Ἀλεξ-  
άνδρου τὸ ἐς τὴν μάχην ξύνθημα, αὐτὸς πρῶτος προσέμιξε τῷ  
χάρακι<sup>9</sup>. καὶ διασπάσας αὐτὸν ἐνέβαλεν ἐς τῶν Θηβαίων τὴν  
προφυλακὴν. Τούτῳ<sup>9</sup> δὲ ἐπόμενος Ἀμύντας ὁ Ἀνδρομένους,  
ὅτι καὶ ξυντεταγμένος τῷ Περδίκκᾳ ἦν, ἐπήγαγε καὶ αὐτὸς  
τὴν αὐτοῦ τάξιν, ὡς εἶδε τὸν Περδίκκαν προεληλυθότα εἰσω  
τοῦ χάρακος.

4. Ταῦτα δὲ ἰδὼν Ἀλέξανδρος, καὶ δείσας ὡς μὴ μόνοι  
ἀπολειφθέντες πρὸς τῶν Θηβαίων κινδυνεύσειαν,<sup>10</sup> ἐπήγε τὴν  
ἄλλην στρατιάν. Καὶ τοὺς μὲν τοξότας<sup>11</sup> καὶ τοὺς Ἀγριάνας 25

<sup>1</sup> 220. 1: C. 628; 617. 5. — <sup>2</sup> 219. 1: C. 626. N. — <sup>3</sup> 216. N. 2: C. 590. 2. — <sup>4</sup> = Accus. (*willed the going*, etc.) C. 626. N. — <sup>5</sup> Goes w. *συγγνώμην*. 173. N. 2: C. 392. 2. — <sup>6</sup> 220. 3; 158. 2: C. 615. 2; 618. R. 1; 627. R. 1 and a. — <sup>7</sup> ἄλλως τε καὶ, lit. *both otherwise and particularly* thus, i. e. as follows = *especially*, C. 671. 3. — <sup>8</sup> C. 364. a. 1. (v. N.) — <sup>9</sup> 195. 1: C. 399. — <sup>10</sup> 216. 1: C. 601. γ; 602. 2. — <sup>11</sup> Attracted fr. the Dat. C. 617. 6. *he signified to the archers, etc., that they, etc.*

ἐκδραμεῖν ἐσήμηνεν εἰσω τοῦ χάρακος, τὰ δὲ ἀγήματα καὶ τοὺς ὑπασπιστὰς ἔτι ἔξω κατεῖχεν. Ἐνθα δὴ Περδίκκας μὲν τοῦ δευτέρου χάρακος εἰσω παρελθεῖν<sup>1</sup> βιαζόμενος, αὐτὸς μὲν βληθεὶς πίπτει<sup>2</sup> αὐτοῦ, καὶ ἀποκομίζεται<sup>3</sup> κακῶς ἔχων ἐπὶ τὸ  
 5 στρατόπεδον· καὶ χαλεπῶς δεσώθη ἀπὸ τοῦ τραύματος. Τοὺς μὲν τοι Θηβαίους ἐς τὴν κοίλῃν ὁδὸν τὴν κατὰ τὸ Ἡράκλειον φέρουσιν οἱ ἅμα αὐτῷ εἰσπεσόντες ὁμοῦ τοῖς παρ' Ἀλεξάνδρῳ τοξόταις συνέκλεισαν· καὶ ἔστε μὲν ἐπὶ τὸ Ἡράκλειον ἀναχωροῦσιν εἶποντο τοῖς Θηβαίοις· ἐντεῦθεν δὲ  
 10 ἐπιστρεφάντων αὐθις σὺν βοῇ τῶν Θηβαίων, φυγὴ τῶν Μακεδόνων γίγνεται· καὶ Εὐρυβώτας τε ὁ Κρής πίπτει ὁ τοξάρχης, καὶ αὐτῶν τῶν τοξοτῶν ἐς ἑβδομήκοντα· οἱ δὲ λοιποὶ κατέφυγον πρὸς τὸ ἄγλημα τὸ τῶν Μακεδόνων, καὶ τοὺς ὑπασπιστὰς τοὺς βασιλικούς.

15 5. Κὰν τούτῳ<sup>3</sup> Ἀλέξανδρος τοὺς μὲν αὐτοῦ φεύγοντας κατιδὼν, τοὺς Θηβαίους δὲ λευκότας ἐν τῇ διώξει τὴν τάξιν, ἐμβάλλει ἐς αὐτοὺς συντεταγμένη τῇ φάλαγγι. Οἱ δὲ ὠθοῦσιν τοὺς Θηβαίους εἰσω τῶν πυλῶν· καὶ τοῖς Θηβαίοις ἐς τοσόνδε ἡ φυγὴ φοβερά ἐγίγνετο, ὥστε διὰ τῶν πυλῶν  
 20 ὠθοῦμενοι ἐς τὴν πόλιν, οὐκ ἔφθησαν<sup>4</sup> συγκλείσαι τὰς πύλας· ἀλλὰ συνεισπίπτουσι γὰρ αὐτοῖς εἰσω τοῦ τείχους, ὅσοι τῶν Μακεδόνων ἐγγὺς φευγόντων εἶχοντο, ἅτε<sup>5</sup> καὶ τῶν τειχῶν διὰ τὰς προφυλακὰς τὰς πολλὰς ἐρήμων ὄντων· καὶ παρελθόντες<sup>6</sup> εἰς τὴν Καδμείαν οἱ μὲν ἐκείθεν κατὰ τὸ Ἄμ-  
 25 φείον σὺν τοῖς κατέχουσιν<sup>7</sup> τὴν Καδμείαν ἐξέβαινον ἐς τὴν ἄλλην<sup>8</sup> πόλιν· οἱ δὲ κατὰ τὰ τείχη ἐχόμενα<sup>9</sup> ἤδη πρὸς τῶν

<sup>1</sup> 219. 1. — <sup>2</sup> = what other tense! — <sup>3</sup> Sc. χωρίῳ or χρόνῳ = here. —

<sup>4</sup> Lit. they did not get the start to shut = Eng. they were not quick enough to shut. — <sup>5</sup> inasmuch as. — PARTICIPLE (222. C. 614–619; 630–641). —

<sup>6</sup> = And when they had passed on, and ∴ is a part. of time. 222. 1; C. 630; 631. — <sup>7</sup> 140. 3: C. 636. — <sup>8</sup> C. 456; 488. 5; 540. a. — <sup>9</sup> C. 636.

5 (last sentence).

συνεισπεσόντων τοῖς φεύγουσιν ὑπερβάντες,<sup>1</sup> ἐς τὴν ἀγορὰν δρόμῳ ἐφέροντο. Καὶ ὀλίγον μὲν τινα χρόνον ἔμειναν οἱ τεταγμένοι<sup>2</sup> τῶν Θηβαίων κατὰ τὸ Ἀμφεῖον· ὥς δὲ πανταχόθεν αὐτοῖς οἱ Μακεδόνες καὶ Ἀλέξανδρος ἄλλοτε ἄλλη ἐπιφαινόμενος προσέκειντο, οἱ μὲν ἵππεῖς τῶν Θηβαίων διεκ- 5 πεσόντες διὰ τῆς πόλεως ἐς τὸ πεδῖον ἐξέπιπτον, οἱ δὲ πεζοὶ ὥς<sup>3</sup> ἐκάστοις προῦχώρει ἐσώζοντο<sup>4</sup>. ἔνθα δὲ ὀργῇ οὐχ' οὕτως τι οἱ Μακεδόνες, ἀλλὰ Φωκεῖς τε καὶ Πλαταιεῖς καὶ οἱ ἄλλοι δὲ Βοιωτοὶ, οὐδὲ ἀμυνομένους<sup>5</sup> ἔτι τοὺς Θηβαίους, οὐδενὶ κόσμῳ<sup>6</sup> ἔκτεινον, τοὺς μὲν ἐν ταῖς οἰκίαις ἐπεισπίπτοντες,<sup>7</sup> 10 οὓς δὲ καὶ ἐς ἀλκὴν τετραμμένους, τοὺς δὲ καὶ πρὸς ἱεροῖς ἰκετεύοντας· οὔτε γυναικῶν οὔτε παιδῶν φειδόμενοι.<sup>8</sup> Καὶ πάθος τοῦτο Ἑλληνικόν, μεγέθει τε τῆς αἰλούσης πόλεως καὶ ὀξύτητι τοῦ ἔργου, οὐχ' ἥκιστα δὲ τῷ παραλόγῳ ἔς τε τοὺς παθόντας<sup>9</sup> καὶ τοὺς δράσαντας,<sup>10</sup> οὐ μείον τι τοὺς ἄλλους Ἑλ- 15 ληνas ἢ αὐτοὺς τοὺς μετασχόντας<sup>11</sup> τοῦ ἔργου ἐξέπληξε.

6. Τοῖς δὲ μετασχούσι<sup>12</sup> τοῦ ἔργου ξυμμάχοις (οἷς δὴ καὶ ἐπέτρεψεν Ἀλέξανδρος τὰ κατὰ τὰς Θήβας διαθεῖναι<sup>13</sup>) τὴν μὲν Καδμεῖαν φρουρὰ κατέχειν<sup>14</sup> ἔδοξε, τὴν πόλιν δὲ κατασκάψαι εἰς ἔδαφος, καὶ τὴν χώραν κατανεῖμαι τοῖς ξυμμάχοις,<sup>15</sup> 20 ὅση μὴ ἱερὰ αὐτῆς<sup>16</sup>. παῖδας δὲ καὶ γυναῖκας καὶ ὅσοι<sup>17</sup> ὑπελείποντο Θηβαίων, πλὴν τῶν ἱερέων τε καὶ ἱερείων καὶ ὅσοι ξένοι Φιλίππου ἢ Ἀλεξάνδρου ἢ ὅσοι πρόξενοι Μακεδόνων ἐγένοντο, ἀνδραποδίσαι. Καὶ τὴν Πινδάρου δὲ τοῦ ποιητοῦ οἰκίαν καὶ τοὺς ἀπογόνους τοῦ Πινδάρου λέγουσιν 25 ὅτι διεφύλαξεν Ἀλέξανδρος αἰδοῖ τῇ Πινδάρου<sup>18</sup>. ἐπὶ τούτοις

<sup>1</sup> 222. 1 : C. 631. — <sup>2</sup> = ἐκεῖνοι οἱ τεταγμένοι ἦσαν. 140. 3 : C. 636. —

<sup>3</sup> Anteced. ! — <sup>4</sup> Sought to save themselves. — <sup>5</sup> C. 632. — <sup>6</sup> 198 : C. 418.

— <sup>7</sup> K. τ. λ. and not least from its unexpectedness. — <sup>8</sup> = what? 140. 3 :

C. 636. — <sup>9</sup> 221 : C. 620. b ; 626. N. — <sup>10</sup> 159. 2 and N. 2 : C. 620. a.

— <sup>11</sup> C. 404. δ. — <sup>12</sup> 174. N. : C. 391. R. a. — <sup>13</sup> ὅσοι — Θηβαίων =

3d accus. after ἀνδραποδίσαι. — <sup>14</sup> C. 472. I. : K. 245 (3). a. Obj. Gen.



Ὀρχόμενόν τε καὶ Πλαταιὰς ἀναστήσαί τε καὶ τειχίσαι ο.  
ξύμαχοι ἔγνωσαν.

7. Ἐν τούτῳ δὲ Ἀλέξανδρος προὐχώρει ἐπὶ τὸν Γρανικὸν  
ποταμὸν συντεταγμένῳ τῷ στρατῷ,<sup>1</sup> διπλὴν μὲν τὴν φάλαγγι  
5 τῶν ὀπλιτῶν τάξας<sup>2</sup>. τοὺς δὲ ἱππέας κατὰ τὰ κέρατα ἄγων  
τὰ σκευοφόρα δὲ κατόπιν ἐπιτάξας<sup>3</sup> ἔπεσθαι, τοὺς δὲ προ-  
κατασκευομένους τὰ τῶν πολεμίων ἤγεν αὐτῷ Ἡγέλοχος.  
ἱππέας μὲν ἔχων<sup>4</sup> τοὺς σαρισσοφόρους, τῶν δὲ ψιλῶν ἐς  
πεντακοσίους. Καὶ Ἀλέξανδρός τε οὐ πολὺ ἀπείχε ἀπὸ τοῖ  
10 ποταμοῦ τοῦ Γρανικοῦ, καὶ<sup>5</sup> οἱ ἀπὸ τῶν σκοπῶν σπουδῇ  
ἐλαύνοντες, ἀπήγγελλον ἐπὶ τῷ Γρανικῷ πέραν τοὺς Πέρσας  
ἐφεστάναι τεταγμένους ὡς ἐς μάχην. Ἐνθα δὴ Ἀλέξανδρος  
μὲν τὴν στρατιὰν πᾶσαν συνέταττεν ὡς μαχουμένους.<sup>6</sup>  
Αὐτὸς δὲ ἄγων τὸ δεξιὸν κέρας ὑπὸ σαλπίγγων τε καὶ τῷ  
15 Ἐνυαλίῳ<sup>6</sup> ἀλαλάζοντας, ἐμβαίνει ἐς τὸν πόρον, λοξὴν αἰὲ  
παρτείνων τὴν τάξιν, ἥ<sup>7</sup> παρείχε τὸ ρεῦμα, ἵνα δὴ μὴ ἐκ-  
βαίνοντι αὐτῷ<sup>8</sup> οἱ Πέρσαι κατὰ κέρας προσπίπτοιεν,<sup>8</sup> ἀλλὰ  
καὶ αὐτὸς, ὡς ἀνυστὸν, τῇ φάλαγγι προσμίξῃ<sup>9</sup> αὐτοῖς.<sup>6</sup>

8. Οἱ δὲ Πέρσαι, ἡ πρῶτοι οἱ<sup>10</sup> ἀμφὶ Ἀμύνταν καὶ Σωκρά-  
20 τιν προσέσχον τῇ ὄχθῃ, ταύτῃ<sup>11</sup> καὶ αὐτοὶ ἄνωθεν ἔβαλλον.  
οἱ μὲν αὐτῶν, ἀπὸ τῆς ὄχθης ἐξ ὑπερδεξίου ἐς τὸν ποταμὸν  
ἐσακοντίζοντες<sup>12</sup>. οἱ δὲ, κατὰ τὰ χθαμαλώτερα αὐτῆς ἔστε<sup>13</sup>  
ἐπὶ τὸ ὕδωρ καταβαίνοντες.<sup>12</sup> Καὶ ἦν τῶν τε ἱππέων ὠθισ-  
μὸς, τῶν μὲν ἐκβαίνειν<sup>14</sup> ἐκ τοῦ ποταμοῦ, τῶν δ' εἶργειν τὴν  
25 ἔκβασιν· καὶ παλτῶν<sup>15</sup> ἀπὸ μὲν τῶν Περσῶν πολλὴ ἄφesis,  
οἱ Μακεδόνες δὲ ξὺν τοῖς δόρασιν ἐπάχοντο, ἀλλὰ τῷ τε πλή-

<sup>1</sup> 199. — <sup>2</sup> Part of time. C. 631 ; 618. R. 1. — <sup>3</sup> C. 632. — <sup>4</sup> = when.  
— <sup>5</sup> 222. 5 : C. 635 ; 583. a. — <sup>6</sup> Why dat. ? — <sup>7</sup> How = where ! —  
<sup>8</sup> 216. 1 and N. 2 : C. 601. γ. — <sup>9</sup> C. 601. a. — <sup>10</sup> K. τ. λ. Amyntias and  
Socrates with their troops. C. 476. N. — <sup>11</sup> 150. N. 6 : C. 519. R. 1. —  
<sup>12</sup> 221. 1 : C. 632. — <sup>13</sup> Cf. Eng. up to, and vulg. clear to. — <sup>14</sup> Depends  
on ὠθισμός. 219. 2 : C. 620. b : K. 306. 1 (d). — <sup>15</sup> Why gen. ?

θαι πολὺ ἐλαττούμενοι<sup>1</sup> Μακεδόνες ἐκακοπάθουν ἐν τῇ πρώτῃ προσβολῇ, καὶ αὐτοὶ ἐξ ἀβεβαίου τε καὶ ἅμα κάτωθεν ἐκ τοῦ ποταμοῦ ἀμυνόμενοι· οἱ δὲ Πέρσαι, ἐξ ὑπερδεξίου τῆς ὄχθης· ἄλλως τε καὶ τὸ κράτιστον τῆς Περσικῆς ἵππου ταύτῃ ἐπε-  
 τέτακτο, οἳ τε Μέμνωνος παῖδες, καὶ αὐτὸς ὁ Μέμνων μετὰ  
 τούτων ἐκινδύνευσε. Καὶ οἱ μὲν πρῶτοι τῶν Μακεδόνων  
 ξυμμίξαντες τοῖς Πέρσαις κατεκόπησαν πρὸς αὐτῶν, ἄνδρες  
 ἀγαθοὶ γενόμενοι, ὅσοι γε μὴ πρὸς Ἀλέξανδρον πελάζοντα  
 ἀπέκλιναν αὐτῶν. Ἀλέξανδρος γὰρ ἤδη πλησίον ἦν, ἅμα οἱ  
 ἄγων τὸ κέρας τὸ δεξιόν. Καὶ ἐμβάλλει ἐς τοὺς Πέρσας 10  
 πρῶτος, ἵνα τὸ πᾶν στίφος τῆς ἵππου καὶ αὐτοὶ οἱ ἡγεμόνες  
 τῶν Περσῶν τεταγμένοι<sup>2</sup> ἦσαν, καὶ περὶ αὐτὸν ξυνειστήκει<sup>3</sup>  
 μάχη καρτερὰ, καὶ ἐν τούτῳ ἄλλαι ἐπ' ἄλλαις τῶν τάξεων  
 τοῖς Μακεδόσι διέβαινον οὐ χαλεπῶς ἤδη. Καὶ ἦν μὲν ἀπὸ  
 τῶν ἵππων ἡ μάχη, πεζομαχία δὲ μᾶλλον τι ἐφίκει. Ξυνεχό- 15  
 μνοι γὰρ ἵπποι τε ἵπποις, καὶ ἄνδρες ἀνδράσιν, ἡγωνίζοντο,  
 οἱ μὲν ἐξῶσαι εἰσάπαν ἀπὸ τῆς ὄχθης, καὶ ἐς τὸ πεδίον βιά-  
 σασθαι τοὺς Πέρσας, οἱ Μακεδόνες· οἱ δὲ εἰρξαί τε αὐτῶν  
 τὴν ἔκβασιν οἱ Πέρσαι, καὶ ἐς τὸν ποταμὸν αὐθις ἀπώ-  
 σασθαι.

20

9. Καὶ ἐκ τούτου ἐπλεονέκτουν ἤδη οἱ σὺν Ἀλεξάνδρῳ τῇ  
 τε ἄλλῃ<sup>4</sup> ῥώμῃ καὶ ἐμπειρίᾳ, καὶ ὅτι ξυστοῖς κρανεῖνοις πρὸς  
 παλτὰ ἐμάχοντο. Ἐνθα δὴ καὶ Ἀλεξάνδρῳ ξυντρίβεται τὸ  
 δόρυ ἐν τῇ μάχῃ· ὁ δὲ Ἀρετιν<sup>5</sup> ἦτει δόρυ ἕτερον, ἀναβολέα  
 τῶν βασιλικῶν<sup>6</sup>· τῷ δὲ καὶ αὐτῷ πονουμένῳ συντετριμμένον 25  
 τὸ δόρυ ἦν· ὁ δὲ τῷ ἡμίσει κεκλασμένου τοῦ δόρατος οὐκ  
 ἀφανῶς ἐμάχετο, καὶ τοῦτο δείξας Ἀλεξάνδρῳ, ἄλλον<sup>7</sup> αἰτεῖν

<sup>1</sup> Part. of cause, giving the reason for the κακοπαθεῖν, 222. 1. — <sup>2</sup> C. 637 and N. a. — <sup>3</sup> 205. N. 2. — <sup>4</sup> τῇ τε ἄλλῃ, sc. ὅθῃ — Καὶ ὅτι, lit. both in the other way and because = both otherwise and because = partly — partly. —

<sup>5</sup> 165. 1: C. 436. — <sup>6</sup> Sc. ἱππέων, a groom, one of the royal servants. (v. N.) — <sup>7</sup> I. e. for a spear.

ἐκέλευε. Δημάρατος δὲ, ἀνὴρ Κορίνθιος τῶν ἀμφ' αὐτὸ  
 εἰταίρων, δίδωσιν αὐτῷ τὸ αὐτοῦ δόρυ. Καὶ ὃς<sup>1</sup> ἀναλαβὼν  
 καὶ ἰδὼν Μιθριδάτην τὸν Δαρείου γαμβρὸν πολὺ πρὸ τῶ  
 ἄλλων προῖππεύοντα, καὶ ἐπάγοντα ἅμα οἱ ὥσπερ<sup>2</sup> ἔμβολο  
 5 τῶν ἵππέων, ἐξελαύνει καὶ αὐτὸς πρὸ τῶν ἄλλων· καὶ παῖσα  
 ἐς τὸ πρόσωπον τῷ δόρατι,<sup>3</sup> καταβάλλει τὸν Μιθριδάτην.  
 Ἐν δὲ τούτῳ Ῥοισάκης μὲν ἐπελαύνει τῷ Ἀλεξάνδρῳ, κα  
 παίει Ἀλεξάνδρου τὴν κεφαλὴν τῇ κοπίδι,<sup>4</sup> καὶ τοῦ μέ  
 κράνους τὶ ἀπέθραυσε, τὴν πληγὴν δὲ ἔσχε τὸ κράνος. Κα  
 10 καταβάλλει καὶ<sup>5</sup> τούτον Ἀλέξανδρος, παῖσας τῷ ξυστῷ δι  
 τοῦ θώρακος ἐς τὸ στέρνον· Σπιθριδάτης δὲ ἀνετέτατο μέ  
 ἤδη ἐπ' Ἀλέξανδρον ὀπισθεν<sup>6</sup> τὴν κοπίδα, ὑποφθάσας<sup>7</sup> δ  
 αὐτὸν Κλεῖτος ὁ Δροπίδου παίει κατὰ τοῦ ὤμου, καὶ ἀπο  
 κόπτει<sup>8</sup> τὸν ὤμον τοῦ Σπιθριδάτου ξὺν τῇ κοπίδι· καὶ εἰ  
 15 τούτῳ ἐπεκβαίνοντες αἰεὶ τῶν ἵππέων ὅσοις προῦχώρει κατὰ  
 τὸν ποταμὸν, προσεγίγνοντο τοῖς ἀμφ' Ἀλέξανδρον.

10. Καὶ οἱ Πέρσαι παϊόμενοι<sup>9</sup> τε πανταχόθεν<sup>10</sup> ἤδη ἐς τὸ  
 πρόσωπα αὐτοῖ τε καὶ οἱ ἵπποι τοῖς ξυστοῖς, καὶ πρὸς τῶν  
 ἵππέων ἐξωθούμενοι,<sup>11</sup> πολλὰ δὲ καὶ πρὸς τῶν ψιλῶν ἀνα  
 20 μεμιγμένων τοῖς ἵππεῦσι βλαπτόμενοι,<sup>12</sup> ἐγκλίνουσι ταύτῃ  
 πρῶτον, ἣ Ἀλέξανδρος προεκινδύνευεν. Ὡς δὲ τὸ μέσον  
 ἐνεδεδώκει αὐτοῖς, παρερρήγνυντο δὴ καὶ τὰ<sup>13</sup> ἑφ' ἑκάτερα<sup>14</sup> τῆς  
 ἵππου· καὶ ἦν δὴ φυγὴ καρτερά. Τῶν μὲν δὴ ἵππέων τῶν  
 Περσῶν ἀπέθανον εἰς χιλίους. Οὐ<sup>15</sup> γὰρ πολλὴ ἡ δῖωξις  
 25 ἐγένετο, ὅτι ἐξετράπη Ἀλέξανδρος ἐπὶ τοὺς ξένους τοὺς  
 μισθοφόρους· ὣν τὸ στίφος, ἣ τὸ πρῶτον ἐτάχθη, ἐκπλήξει  
 μᾶλλον τι τοῦ παραλόγου,<sup>16</sup> ἢ λογισμῷ βεβαίῳ<sup>17</sup> ἔμενε. Καὶ

<sup>1</sup> 152: C. 491. R. — <sup>2</sup> 198: C. 416. 1. — <sup>3</sup> Meaning here? — PAR-  
 TICLES. ADVERB (223–225. C. 646, 647). — <sup>4</sup> 223: C. 646. Adv.  
 of place. — <sup>5</sup> C. 576. — <sup>6</sup> Circumstantial, part. of cause. — <sup>7</sup> τὰ τῆς ἵππου.  
 176. N.: C. 477. β. — <sup>8</sup> Sc. κέρατα. Whole = the cavalry on each wing.  
 — <sup>9</sup> 224. 2: C. 647. 2. — <sup>10</sup> C. 463. 1. — <sup>11</sup> Why dat.

τούτοις τὴν τε φάλαγγα ἐπαγαγὼν, καὶ τοὺς ἱππέας πάντη προσπεσεῖν κελεύσας, ἐν μέσῳ δὲ ὀλίγου κατακόπτει αὐτούς· ὥστε διέφυγε μὲν οὐδεὶς, ὅτι<sup>1</sup> μὴ διέλαθέ τις ἐν τοῖς νεκροῖς· ἐξωγρήθησαν δὲ ἀμφὶ τοὺς δισχιλίους. Ἐπεσον δὲ καὶ οἱ ἡγεμόνες τῶν Περσῶν.

5

11. Ἀλέξανδρος δὲ ὡς ἐς Γόρδιον παρήλθε, πόθος λαμβάνει αὐτὸν ἀνελθόντα<sup>2</sup> ἐς τὴν ἄκραν (ἵνα καὶ τὰ βασίλεια ᾗν τοῦ Γορδίου, καὶ τοῦ παιδὸς αὐτοῦ Μίδου) τὴν ἄμαξαν ἰδεῖν τοῦ Γορδίου, καὶ τοῦ ζυγοῦ<sup>3</sup> τῆς ἀμάξης τὸν δεσμόν. Λόγος δὲ περὶ τῆς ἀμάξης ἐκείνης παρὰ τοῖς προσχώροις πολλὰς κατεῖχε, 10 Γόρδιον εἶναι<sup>4</sup> τῶν πάλαι Φρυγῶν ἄνδρα πένητα, καὶ ὀλίγην εἶναι αὐτῷ γῆν ἐργάζεσθαι,<sup>5</sup> καὶ ζεύγη βοῶν δύο· καὶ τῷ μὲν ἀροτριᾶν, τῷ δὲ ἀμαξεύειν τὸν Γόρδιον. Καί ποτε ἀρούντος αὐτοῦ ἐπιπτήναι<sup>6</sup> ἐπὶ τὸν ζυγὸν αἶτον, καὶ ἐπιμεῖναι ἕστε ἐπὶ βουλυτὸν καθήμενον· τὸν δὲ ἐκπλαγέντα τῇ ὄψει, ἰέναι 15 κοινώσονται<sup>7</sup> ὑπὲρ τοῦ θείου παρὰ τοὺς Τελμισσέας τοὺς μάντας· εἶναι γὰρ τοὺς Τελμισσέας σοφοὺς τὰ θεῖα ἐξηγεῖσθαι,<sup>8</sup> καὶ σφίσιν ἀπὸ γένους δεδοσθαι αὐτοῖς καὶ γυναιξὶ καὶ παισὶ τὴν μαντείαν· προσάγοντα δὲ κώμη τινὶ τῶν Τελμισσέων, ἐτυχεῖν παρθένῳ ὕδρευομένη, καὶ πρὸς ταύτην εἰπεῖν ὅπως<sup>9</sup> 20 αἱ τὸ τοῦ αἵτου ἔσχε. Τὴν δὲ (εἶναι<sup>10</sup> γὰρ καὶ αὐτὴν τοῦ μαντικοῦ γένους<sup>11</sup>) θύειν<sup>12</sup> κελεύσαι τῷ Διὶ τῷ βασιλεῖ, ἐπανελθόντα<sup>13</sup> εἰς<sup>14</sup> τὸν τόπον αὐτόν. Καὶ δεηθῆναι γὰρ αὐτῆς Γόρδιον, τὴν θυσίαν ξυνεπισπομένην οἱ αὐτὴν ἐξηγήσασθαι, θῦσαί τε, ὅπως ἐκείνη ὑπετίθετο, τὸν Γόρδιον, καὶ 25

<sup>1</sup> ὅτι μὴ, unless. (v. N.) — <sup>2</sup> ἀνελθόντα ἰδεῖν, go up and see. C. 631. — <sup>3</sup> Why gen.? — <sup>4</sup> Depends on κατεῖχε. C. 620. b. — <sup>5</sup> land to work. 219. 2. — <sup>6</sup> 219. N. 4. — <sup>7</sup> C. 635. — <sup>8</sup> Depends on σοφοὺς. — <sup>9</sup> how the affair of the eagle happened to him. 176 : C. 477. a. — <sup>10</sup> 219. N. 4 : C. 624. γ. — <sup>11</sup> 175 : C. 364. 2. — <sup>12</sup> C. 626. N. — <sup>13</sup> Part. of time ; WHEN he had gone back. — PREPOSITION (226, 227. C. 648–653). — <sup>14</sup> 226. 1 ; 172 : C. 648 and Ns. β, γ ; 649. θ.

ξυγγενέσθαι ἐπὶ<sup>1</sup> γάμῳ τῇ παιδί,<sup>2</sup> καὶ γενέσθαι αὐτοῖν παῖδα Μίδαν ὄνομα.

12. Ἦδη<sup>3</sup> τε ἄνδρα εἶναι τὸν Μίδαν καλὸν καὶ γενναῖον· καὶ ἐν<sup>4</sup> τούτῳ στάσει πιέζεσθαι ἐν<sup>5</sup> σφίσι τοὺς Φρύγας, καὶ  
 5 γενέσθαι αὐτοῖς χρησμόν, ὅτι ἅμαξα ἄξει αὐτοῖς βασιλέα, καὶ ὅτι οὗτος αὐτοῖς καταπαύσει τὴν στάσιν. Ἔτι<sup>6</sup> δὲ περὶ αὐτῶν<sup>6</sup> τούτων βουλευομένοις ἐλθεῖν τὸν Μίδαν ὁμοῦ<sup>7</sup> τῷ πατρὶ καὶ τῇ μητρὶ, καὶ ἐπιστῆναι<sup>8</sup> τῇ ἐκκλησίᾳ αὐτῇ ἀμάξῃ. Τοὺς<sup>8</sup> δὲ, ξυμβalόντας<sup>9</sup> τὸ μαντεῖον, ταῦτον ἐκείνον<sup>10</sup> γινῶναι  
 10 ὄντα,<sup>11</sup> ὄντινα ὁ θεὸς αὐτοῖς ἔφραζεν ὅτι ἄξει<sup>12</sup> ἡ ἅμαξα· καὶ καταστήσαι<sup>9</sup> μὲν αὐτοὺς<sup>13</sup> βασιλέα<sup>13</sup> τὸν Μίδαν.<sup>13</sup> Μίδαν δὲ αὐτοῖς τὴν στάσιν καταπαῦσαι,<sup>9</sup> καὶ τὴν ἅμαξαν τοῦ πατρὸς ἐν<sup>4</sup> τῇ ἄκρᾳ ἀναθεῖναι χαριστήρια<sup>13</sup> τῷ Διὶ τῷ βασιλεῖ, ἐπὶ τῇ τοῦ αἵτου πομπῇ· πρὸς<sup>5</sup> δὲ δὴ τούτοις, καὶ τότε περὶ τῆς  
 15 ἀμάξης ἐμυθεύετο· ὅστις λύσειε τοῦ ζυγοῦ τῆς ἀμάξης τὸν δεσμὸν, τούτου χρῆναι ἄρξαι τῆς Ἀσίας. Ἦν δὲ ὁ δεσμὸς ἐκ<sup>14</sup> φλοιοῦ κρυνέας· καὶ τούτου οὔτε<sup>15</sup> τέλος οὔτε ἀρχὴ ἐφαίνετο. Ἀλέξανδρος δὲ ὡς ἀπόρως μὲν εἶχεν<sup>16</sup> ἐξευρεῖν λύσιν τοῦ δεσμοῦ, ἄλντον δὲ περιιδεῖν οὐκ<sup>17</sup> ἤθελε, μῆ<sup>18</sup> τινα  
 20 καὶ τοῦτο ἐς τοὺς πολλοὺς κίνησιν ἐργάσῃται, οἱ μὲν λέγουσιν ὅτι παίσας τῷ ξίφει διέκοψε<sup>19</sup> τὸν δεσμὸν, καὶ λελύσθαι ἔφη. Ἀριστόβουλος δὲ λέγει, ἐξελόντα τὸν ἔστορα τοῦ ῥυμοῦ, ὃς ἦν τύλος διαβεβλημένος<sup>20</sup> διὰ τοῦ ῥυμοῦ διαμπὰξ, ξυνέχων<sup>9</sup> τὸν δεσμὸν, ἐξελκύσαι ἔξω<sup>21</sup> τοῦ ῥυμοῦ τὸν ζυγόν. Ὅπως

<sup>1</sup> 203 : C. 648 ; 649. η. — <sup>2</sup> 227 : C. 652. α and Ns. 1, 2. — <sup>3</sup> Adv. of time. 223 : C. 646 and R. 1. — <sup>4</sup> 203 : C. 648 ; 649. η. — <sup>5</sup> 649. ζ. — <sup>6</sup> very. 144. 2. — <sup>7</sup> 195. 1 : C. 399 ; 657. α. — <sup>8</sup> 142. 1 : C. 491. 3. — <sup>9</sup> C. 652. β. — <sup>10</sup> 149. 1, 2 : C. 512. 1. — <sup>11</sup> 222. 2 : C. 633 ; 634. β. — <sup>12</sup> 213. 3 : C. 601. β. — <sup>13</sup> Why accus. ? — <sup>14</sup> 194 : C. 648 ; 649. β. — <sup>15</sup> 224. N. 1. — <sup>16</sup> Sc. εἰπὼν. Lit. he had himself without means = Eng. he was at a loss. C. 555. α ; Butt. § 150. p. 442. — <sup>17</sup> 224. 2 : C. 647. 2. — <sup>18</sup> 224. 5 : C. 647. 2 ; 602. 2 ; 593. — <sup>19</sup> cut, δι(a) into. — <sup>20</sup> 194 : C. 648. — <sup>21</sup> C. 652.

μὲν δὴ ἐπράχθη τὰ ἀμφὶ τῷ δεσμῷ τούτῳ Ἀλεξάνδρῳ, οὐκ ἔχω ἰσχυρίσασθαι. Ἀπηλλάγη δ' οὖν ἀπὸ τῆς ἀμάξης αὐτὸς τε καὶ οἱ ἀμφ' αὐτὸν, ὡς τοῦ λογίου τοῦ ἐπὶ τῇ λύσει τοῦ δεσμοῦ ξυμβεβηκότος.<sup>1</sup> Καὶ γὰρ καὶ τῆς νυκτὸς ἐκείνης<sup>2</sup> βρονταί τε καὶ σέλας ἐξ οὐρανοῦ ἐπεσήμηναν· καὶ ἐπὶ 5 τούτοις ἔθυε τῇ ὑστεραίᾳ Ἀλέξανδρος τοῖς φήνασι θεοῖς τὰ τε σημεῖα, καὶ τοῦ δεσμοῦ<sup>3</sup> τὴν λύσιν.

13. Αὐτὸς δὲ τῇ ὑστεραίᾳ ἐπ' Ἀγκύρας τῆς Γαλατικῆς ἐστέλλετο, κακῇ αὐτῷ πρεσβείᾳ ἀφικνεῖται Παφλαγόνων, τό τε ἔθνος ἐνδιδόντων, καὶ ἐς ὁμολογίαν ξυμβαινόντων· ἐς δὲ 10 τὴν χώραν ξυν<sup>4</sup> τῇ δυνάμει μὴ<sup>5</sup> ἐσβαλεῖν ἐδέοντο. Τούτοις μὲν δὴ προστάσσει Ἀλέξανδρος ὑπακούειν Κάλᾳ τῷ σατράπῃ τῆς Φρυγίας. Αὐτὸς δὲ ἐπὶ τῆς Καππαδοκίας ἐλάσας, ξύμπασαν τὴν ἐντὸς<sup>6</sup> Ἄλυσ ποταμοῦ προσηγάγετο, καὶ ἔτι ὑπὲρ τὸν Ἄλυν πολλήν· καταστήσας δὲ Καππαδοκῶν Σαβίκταν 15 σατράπην, αὐτὸς προῆγεν ἐπὶ τὰς πύλας τῆς Κιλικίας. Καὶ ἀφικόμενος ἐπὶ τὸ Κύρου τοῦ ξυν Ξενοφῶντι στρατόπεδον ὡς κατεχομένης<sup>8</sup> τὰς πύλας φυλακαῖς ἰσχυραῖς εἶδε, Παρμενίωνα μὲν αὐτοῦ καταλείπει σὺν ταῖς τάξεσι τῶν πεζῶν, ὅσοι βαρύτερον ὥπλισμένοι<sup>9</sup> ἦσαν· αὐτὸς δὲ ἀμφὶ<sup>10</sup> πρώτην φυλακὴν 20 ἀναλαβὼν τούς τε ὑπασπιστὰς καὶ τοὺς τοξότας καὶ τοὺς Ἀγριᾶνας, προῆγε<sup>8</sup> τῆς νυκτὸς ἐπὶ τὰς πύλας, ὡς<sup>11</sup> οὐ προσδεχομένοις τοῖς φύλαξιν ἐπιπσεῖν.<sup>12</sup> Καὶ προσάγων<sup>13</sup> μὲν οὐκ ἔλαθεν, ἐς ἴσον δὲ αὐτῷ κατέστη ἡ τόλμα. Οἱ γὰρ φύλακες αἰσθόμενοι Ἀλέξανδρον αὐτὸν προσάγοντα,<sup>14</sup> λιπόντ- 25 ἐς<sup>15</sup> τὴν φυλακὴν, ὧχοντο φεύγοντες· τῇ δ' ὑστεραίᾳ ἅμα<sup>16</sup>

<sup>1</sup> 192 and N. 2. C. 638; 640. — <sup>2</sup> 191. 1: C. 378. 1. — <sup>3</sup> 187. 1: C. 372. a. — <sup>4</sup> 194: C. 648; 649. ζ. — <sup>5</sup> 224. 3: C. 647. 2. — <sup>6</sup> C. 657. a. — <sup>7</sup> 226. 1: C. 648; 649. θ. — <sup>8</sup> C. 652. a. — <sup>9</sup> C. 637. — <sup>10</sup> 226. 1: C. 648. — <sup>11</sup> Use of ὡς! — <sup>12</sup> C. 652. a, Ns. 1, 2. — <sup>13</sup> 222. 4: C. 633. — <sup>14</sup> 222. 2: C. 633. — <sup>15</sup> K. τ. λ. Lit. abandoning their watch went off fleeing. = Eng. abandoned their watch and fled away. 222. N. 2 (2d item): C. 631; 637 and N. a. — <sup>16</sup> C. 657. a; 399.

τῇ ἔφ' ξὺν τῇ δυνάμει πάσῃ ὑπερβαλὼν τὰς πύλας, κατέβαινε  
 ἐς τὴν Κιλικίαν. Καὶ ἐνταῦθα<sup>1</sup> ἀγγέλλεται<sup>2</sup> αὐτῷ Ἀρσάμης  
 ὅτι πρόσθεν<sup>3</sup> μὲν ἐπενόει διασώζειν Πέρσαις τὴν Ταρσὸν, ὡς  
 δὲ ὑπερβεβληκότα ἤδη<sup>4</sup> τὰς πύλας ἐπύθετο Ἀλέξανδρον  
 5 ἐκλιπεῖν<sup>5</sup> ἐν νῷ εἶχε τὴν πόλιν. Δεδιέναι οὖν τοὺς Ταρσεῖς  
 μὴ ἐφ' ἀρπαγὴν τραπεῖς, οὕτω τὴν ἀπόλειψιν τῆς Ταρσοῦ  
 ποιήσεται.<sup>6</sup> Ταῦτα ἀκούσας, δρόμῳ<sup>7</sup> ἤγεν ἐπὶ τὴν Ταρσοῦ  
 τοὺς τε ἱππέας καὶ τῶν ψιλῶν ὅσοι κουφότατοι, ὥστε ὁ  
 Ἀρσάμης μαθὼν αὐτοῦ τὴν ὁρμὴν, σπουδῇ<sup>8</sup> φεύγει ἐκ τῆς  
 10 Ταρσοῦ παρὰ<sup>9</sup> βασιλέα Δαρείον, οὐδὲν βλάβας τὴν πόλιν.

14. Ἀλέξανδρος δὲ (ὥς μὲν Ἀριστοβούλῳ λελεκται) ὑπὸ<sup>10</sup>  
 καμάτου ἐνόσησεν· οἱ δὲ εἰς τὸν Κύδνον ποταμὸν λέγουσι  
 ῥίψαντα νήξασθαι ἐπιθυμήσαντα τοῦ ὕδατος ἰδρῶντα καὶ  
 καύματι ἐχόμενον· Ὁ δὲ Κύνος ρεῖ διὰ μέσης τῆς πόλεως·  
 15 οἷα δὲ ἐκ τοῦ Ταύρου ὄρους τῶν πηγῶν οἱ ἀνισχουσῶν, καὶ  
 διὰ χώρου καθαρῷ ῥέων, ψυχρὸς τέ ἐστι, καὶ τὸ ὕδωρ  
 καθαρὸς· σπασμῷ τε οὖν ἔχεσθαι Ἀλέξανδρον, καὶ θερμαῖς  
 ἰσχυραῖς καὶ ἀγρυπνίᾳ ξυνεχεῖ. Καὶ τοὺς μὲν ἄλλους  
 ἰατροὺς οὐκ οἶσθαι<sup>11</sup> εἶναι βιώσιμον. Φίλιππον δὲ Ἀκαρ-  
 20 νᾶνα ἰατρὸν ξυνόντα Ἀλεξάνδρῳ, καὶ τὰ τε ἀμφὶ ἰατρικὴν ἐς  
 τὰ μάλιστα<sup>12</sup> πιστευόμενον, καὶ τὰ ἄλλα οὐκ ἀδόκιμον ἐν τῷ  
 στρατῷ ὄντα, καθῆραι ἐθέλειν Ἀλέξανδρον φαρμάκῳ, καὶ  
 τὸν<sup>13</sup> κελεύειν καθῆραι, τὸν μὲν δὲ παρασκευάζειν τὴν κύλικα·  
 ἐν τούτῳ δὲ Ἀλεξάνδρῳ δοθῆναι ἐπιστολὴν παρὰ Παρμενί-  
 25 ωνος, φυλάξασθαι Φίλιππον· ἀκούειν γὰρ διεφθάρθαι ὑπὸ  
 Δαρείου χρήμασιν, ὥστε φαρμάκῳ ἀποκτεῖναι Ἀλέξανδρον.  
 Τὸν δὲ, ἀναγνόντα τὴν ἐπιστολὴν, καὶ ἔτι μετὰ χεῖρας ἔχοντα,

<sup>1</sup> Adv. of place. — <sup>2</sup> K. τ. λ. K. 307. R. 6. — <sup>3</sup> Adv. of time. — <sup>4</sup> Force of prep. ? — <sup>5</sup> 224. 5 : C. 647. 2 ; 602. 2. — <sup>6</sup> Why dat. ? — <sup>7</sup> 226. 1 : C. 648 ; 649. θ ; 651. γ. — <sup>8</sup> by ; lit. under, κάματος being conceived as a weight. — <sup>9</sup> Depends on sc. λεγόντων. — <sup>10</sup> Attic for μάλιστα, especially. — <sup>11</sup> Force of the art. ?

αὐτὸν μὲν λαβεῖν τὴν κύλικα, ἐν ᾗ ἦν τὸ φάρμακον· τὴν ἐπιστολὴν δὲ τῷ Φιλίππῳ δοῦναι ἀναγνῶναι.<sup>1</sup> Καὶ ὁμοῦ τὸν τε Ἀλέξανδρον πίνειν, καὶ τὸν Φίλιππον ἀναγινώσκειν τὰ παρὰ τοῦ Παρμενίωνος. Φίλιππον δὲ εὐθὺς ἐνδηλον γενέσθαι ὅτι καλῶς οἱ ἔχει τὰ τοῦ φαρμάκου· οὐ γὰρ ἐκπλαγῆναι πρὸς 5 τὴν ἐπιστολὴν, ἀλλὰ τοσόνδε μόνον παρακαλέσαι Ἀλέξανδρον, καὶ ἐς τὰ ἄλλα οἱ πείθεσθαι ὅσα ἐπαγγέλλοντο· σωθήσεσθαι γὰρ<sup>2</sup> πειθόμενον. Καί<sup>3</sup> τὸν μὲν καθαρθῆναί τε καὶ ράτσαι αὐτῷ τὸ νόσημα.<sup>4</sup> Φιλίππῳ δὲ<sup>5</sup> ἐπιδείξαι ὅτι πιστός ἐστιν αὐτῷ φίλος· καὶ<sup>6</sup> τοῖς ἄλλοις δὲ<sup>7</sup> τοῖς ἀμφ' αὐτὸν, ὅτι<sup>8</sup> αὐτοῖς 10 τε τοῖς φίλοις βέβαιος εἰς τὸ ἀνύποπτον τυγχάνει ὢν,<sup>9</sup> καὶ<sup>10</sup> πρὸς τὸ ἀποθανεῖν ἐρρωμένος.

15. Ἐπὶ τούτοις δὲ πόθος λαμβάνει αὐτὸν ἐλθεῖν παρ'<sup>11</sup> Ἀμμωνα ἐς Λιβύην, τὸ μὲν τι τῷ θεῷ χρησόμενον, ὅτι<sup>8</sup> ἀτρεκές ἐλέγετο εἶναι τὸ μαντεῖον τοῦ Ἀμμωνος, καί<sup>3</sup> χρή- 15 σασθαι αὐτῷ Περέα καὶ Ἡρακλέα· τὸν μὲν,<sup>12</sup> ἐπὶ τὴν Γοργόνα ὅτε πρὸς Πολυδέκτου ἐστέλλετο· τὸν δὲ ὅτε παρ'<sup>11</sup> Ἀνταῖον ᾗ εἰς Λιβύην, καὶ παρὰ Βούσιριν εἰς Αἴγυπτον. (Ἀλεξάνδρῳ δὲ φιλοτιμία ἦν πρὸς Περσέα καὶ Ἡρακλέα, ἀπὸ γένους τε<sup>13</sup> ὄντι τοῦ ἀμφοῖν<sup>14</sup>). Καί τι καὶ<sup>15</sup> αὐτὸς τῆς γενέσεως τῆς 20 ἑαυτοῦ ἐς Ἀμμωνα ἀνέφερε,<sup>16</sup> καθάπερ οἱ<sup>17</sup> μῦθοι τῆς Ἡρακλέους τε καὶ<sup>18</sup> Περσέως ἐς Δία. Καὶ οὖν<sup>19</sup> παρ' Ἀμμωνα ταύτῃ τῇ γνώμῃ ἐστέλλετο, ὥς καὶ<sup>15</sup> τὰ αὐτοῦ ἀτρεκέστερον εἰσό-

<sup>1</sup> 219. 2. — CONJUNCTION (228. C. 654–656). — <sup>2</sup> 228. 1: C. 654 = γέ + ἄρα, *certainly therefore*. — <sup>3</sup> 228. 1: C. 654. — <sup>4</sup> Subj. — <sup>5</sup> 228. 2 = *while*. — <sup>6</sup> C. 654. R. 1. — <sup>7</sup> *on the other hand*. — <sup>8</sup> 228. 2. — <sup>9</sup> 222. 4: C. 633. — <sup>10</sup> Connects βέβαιος ὢν and ἐρρωμένος. — <sup>11</sup> 226. 1: C. 648; 649. θ; 651. — <sup>12</sup> 228. 2 (Fr. *μήν, truly*). — <sup>13</sup> 228. N. 4: C. 655. 6: K. 321. 1 (a). Here not translatable. — <sup>14</sup> 175. N. 2: C. 355. — <sup>15</sup> *also*. 228. N. 3 (3d item). — <sup>16</sup> *Would carry, i. e. trace, back*. — <sup>17</sup> Fill out the sentence of — Δία. — <sup>18</sup> τε καί. 228. N. 4. — <sup>19</sup> Conj. of *consequence* = *accordingly*. 228. 2.



μενος,<sup>1</sup> ἢ<sup>2</sup> φήσων γε ἐγνώκεναι. Μέχρι<sup>3</sup> μὲν δὴ<sup>4</sup> Παραιτονίαν  
παρὰ θάλασσαν ἦει δι' ἐρήμου, οὐ μὲν τοι<sup>5</sup> δι' ἀνύδρου τ.  
χώρας, σταδίους ἐς χιλίους καὶ ἑξακοσίους, ὡς λέγει Ἀρ-  
στούβουλος. Ἐντεῦθεν<sup>6</sup> δὲ ἐς τὴν μεσόγαίαν ἐτράπετο, ἵνα<sup>7</sup>  
5 μαντεῖον ᾗν τοῦ Ἀμμωνος.

16. Ἔστι δὲ ἐρήμη τε ἡ ὁδὸς, καὶ ψάμμος ἡ πολλή  
αὐτῆς, καὶ ἄνυδρος. Ἐδωρ<sup>8</sup> δὲ ἐξ οὐρανοῦ Ἀλεξάνδρῳ πολ-  
ἐγένετο· καὶ τοῦτο ἐς τὸ θεῖον ἀνηνέχθη. Ἀνηνέχθη δὲ  
τὸ θεῖον καὶ τόδε· ἄνεμος νότος ἐπ' ἀν πνεύσῃ ἐν ἐκείνῳ τ.  
10 χώρῳ, τῆς ψάμμου<sup>10</sup> ἐπιφορεῖ κατὰ τῆς ὁδοῦ ἐπὶ μέγα, καὶ  
ἀφανίζεται τῆς ὁδοῦ τὰ σημεῖα, οὐδὲ ἔστιν<sup>11</sup> εἰδέναι ἵνα χρ-  
πορεύεσθαι, καθάπερ ἐν πελάγει, τῇ ψάμμῳ<sup>9</sup>. ὅτι σημεῖ-  
οὐκ ἔστι κατὰ τὴν ὁδὸν, οὔτε<sup>13</sup> που ὄρος, οὔτε δένδρον, οὔτ'  
γῆλοφοι βέβαιοι ἀνεστηκότες, οἷστίσιν οἱ ὁδίται τεκμαίρονται  
15 ἂν τὴν πορείαν, καθάπερ οἱ ναῦται τοῖς ἄστροις. Ἀλλ'  
ἐπλανᾶτο γὰρ<sup>14</sup> ἡ στρατιὰ Ἀλεξάνδρῳ, καὶ οἱ ἡγεμόνες τῇ  
ὁδοῦ<sup>15</sup> ἀμφίβολοι ἦσαν. Πτολεμαῖος μὲν<sup>16</sup> δὴ ὁ Ἀλάγου λέγε-  
δράκοντας δύο ἵέναι πρὸ τοῦ στρατεύματος, φωνὴν ἰέντας, κα-  
τούτοις Ἀλέξανδρον κελεύσαι ἔπεσθαι τοὺς ἡγεμόνας, πιστεῦ-  
20 σαντας τῷ θεῷ· τοὺς δὲ ἡγήσασθαι τὴν ὁδὸν τὴν τε ἐς τὸ  
μαντεῖον, καὶ ὀπίσω<sup>17</sup> αὐθις.<sup>18</sup> Ἀριστόβουλος δὲ (καὶ ὁ  
πλείων λόγος ταύτῃ κατέχει) κόρακας δύο προπετωμένους<sup>19</sup>  
πρὸ τῆς στρατιᾶς, τούτους γενέσθαι Ἀλεξάνδρῳ τοὺς ἡγεμόν-  
ας. Καὶ ὅτι μὲν θεῖόν τι ξυνεπέλαβεν αὐτῷ, ἔχῳ<sup>20</sup> ἰσχυρί-

<sup>1</sup> 222. 5: C. 583. R. a. — <sup>2</sup> 228. N. 1: C. 654. 2. — <sup>3</sup> 226. 2: C. 394. — <sup>4</sup> 228. 2. in fact, as far indeed, quite as far as. — <sup>5</sup> certainly. μέντοι οὐ, however certainly not through, etc. — <sup>6</sup> Adv. of what? — <sup>7</sup> Adv. or conj. ? — <sup>8</sup> Lit. the much = Eng. the greater part. C. 488. 5. — <sup>9</sup> yet. — <sup>10</sup> 178. 1: C. 366. — <sup>11</sup> Subj. = εἰδέναι, κ. τ. λ. — <sup>12</sup> on account of the sand. 198. — <sup>13</sup> 224. N. 1. — <sup>14</sup> certainly did wander, etc. (v. N.) — <sup>15</sup> C. 372. β or 376. ζ. — <sup>16</sup> indeed. — <sup>17</sup> Adv. of place. — <sup>18</sup> Adv. of frequency. — <sup>19</sup> Part. pres. fr. προπετάομαι, later for προπέτομαι. — <sup>20</sup> Lit. I have = I can.

σασθαι, ὅτι καὶ τὸ εἰκὸς ταύτη ἔχει· τὸ δὲ ἀτρεκέες τοῦ λόγου ἀφείλοντο οἱ ἄλλῃ<sup>1</sup> καὶ ἄλλῃ ὑπὲρ αὐτοῦ ἐξηγησάμενοι.

17. Ὁ δὲ χώρος, ἵνα περ<sup>2</sup> τοῦ Ἀμμωνος τὸ ἱερόν ἐστι, τὰ μὲν κύκλῳ πάντα ἔρημα καὶ ψάμμον τὸ πᾶν ἔχει, καὶ 5 ἀνδύρον αὐτήν. Ὁ δὲ ἐν μέσῳ ὀλίγος ὢν<sup>3</sup> (ὅσον γὰρ πλείστον αὐτοῦ ἐς πλάτος διέχει, ἐς τεσσαράκοντα μάλιστα σταδίου ἐρχεται) κατάπλεός ἐστιν ἡμέρων δένδρων, ἐλαιῶν καὶ φοινίκων, καὶ ἑνδροσος μόνος τῶν πέριξ.<sup>4</sup> Καὶ πηγὴ ἐξ αὐτοῦ ἀνίσχει, οὐδέν τι ἐοικυῖα ταῖς πηγαῖς ὅσαι ἄλλαι ἐκ 10 γῆς ἀνίσχουσιν. Ἐν μὲν γὰρ μεσημβρίᾳ ψυχρὸν τὸ ὕδωρ γευσάμενόν τε, καὶ ἔτι μᾶλλον ἀψάμενόν, οἶον<sup>5</sup> ψυχρότατον· ἐγκλίναντος δὲ τοῦ ἡλίου ἐς ἐσπέραν, θερμότερον, καὶ ἀπὸ τῆς ἐσπέρας ἔτι θερμότερον, ἔστε ἐπὶ μέσας τὰς νύκτας· μέσων δὲ νυκτῶν, ἑαυτοῦ<sup>6</sup> θερμότατον· ἀπὸ δὲ μέσων νυκτῶν, 15 ψύχεται ἐν τάξει· καὶ ἔωθεν ψυχρὸν ἤδη ἐστί· ψυχρότατον δὲ, μεσημβρίας<sup>7</sup>· καὶ οὕτω ἀμείβει ἐν τάξει ἐπὶ ἐκάστη τῇ ἡμέρᾳ. Γίγνονται δὲ καὶ ἄλλες αὐτόματοι ἐν τῷ χωρίῳ τούτῳ ὀρυκτοί· καὶ τούτων ἔστιν<sup>8</sup> οὓς ἐς Αἴγυπτον φέρουσι τῶν ἱερέων τινὲς τοῦ Ἀμμωνος· ἐπειδὴ γὰρ ἐπ' Αἰγύπτου 20 στέλλονται, ἐς κοιτίδας πλεκτὰς ἐκ φοίνικος ἐσβαλόντες, δῶρον τῷ βασιλεῖ ἀποφέρουσιν, ἢ εἰ τῷ<sup>9</sup> ἄλλῳ. Ἔστι δὲ μακρός τε ὁ χόνδρος, καὶ ἤδη τινὲς αὐτῶν καὶ ὑπὲρ τρεῖς δακτύλους<sup>10</sup>· καὶ καθαρὸς, ὥσπερ κρύσταλλος· καὶ τούτῳ ἐπὶ ταῖς θυσίαις χρῶνται, ὡς καθαρωτέρῳ τῶν ἀπὸ θαλάσσης 25

<sup>1</sup> C. 542. δ. — <sup>2</sup> 228. 2. — <sup>3</sup> Lit. being = while being = though. — IRREGULARITIES IN SYNTAX (230–232. C. 657–674). — <sup>4</sup> C. 658. — <sup>5</sup> as it is very cold. K. 239. R. 2. — <sup>6</sup> 177. N. 5 : C. 464. 4. — <sup>7</sup> 191. 1 : C. 378. 1. — <sup>8</sup> = ξινους. V. N. p. 99. 1. 11. — <sup>9</sup> = τινι; enclitic, ∴ no acc. 69. 1. Dat. by attract. fr. βασιλεῖ. Sentence condensed; = εἰ τις ἄλλος ἐστὶ ἐκείνῳ ἀποφέρουσιν. — <sup>10</sup> three digits = 2½ inches.

ἀλῶν, Αἰγύπτιοί τε καὶ ὅσοι ἄλλοι τοῦ θεοῦ<sup>1</sup> οὐκ ἀμελά  
 ἔχουσιν. Ἐνταῦθα Ἀλέξανδρος τόν τε χῶρον ἐθαύμασ-  
 καὶ τῷ θεῷ ἐχρήσατο· καὶ ἀκούσας ὅσα αὐτῷ πρὸς θυμο-  
 ῆν, ὡς ἔλεγεν ἀνέζευξεν ἐπ' Αἰγύπτου· ὡς μὲν Ἀριστόβουλα  
 5 λέγει, τὴν αὐτὴν ὀπίσω ὁδόν· ὡς δὲ Πτολεμαῖος ὁ Λάγος  
 ἄλλην εὐθεΐαν, ὡς ἐπὶ Μέμφιν.

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<sup>1</sup> Gov. by ἀμελῶς. 182 : C. 376. δ.

ΠΑΝΑΘΗΝΑΙΚΟΣ.<sup>1</sup>

1. Χρόνῳ δ' ὕστερον γενομένου<sup>2</sup> τοῦ Περσικοῦ πολέμου, καὶ Ξέρξου, τοῦ τότε βασιλεύοντος, τριῆρεις μὲν συναγαγόντος διακοσίας καὶ χιλίας, τῆς δὲ πεζῆς στρατιᾶς πεντακοσίας μυριάδας τῶν πάντων, ἐβδομήκοντα δὲ τῶν μαχίμων, τηλικαύτῃ δυνάμει στρατεύσαντος ἐπὶ τοὺς Ἕλληνας, Σπαρτιῶται 5 μὲν ἄρχοντες<sup>3</sup> Πελοποννησίων εἰς τὴν ναυμαχίαν, τὴν ποιήσασαν ῥοπὴν ἅπαντος τοῦ πολέμου, δέκα μόνον συνεβύλοντο τριῆρεις· οἱ δὲ πατέρες ἡμῶν ἀνίστατοι γενόμενοι, καὶ τὴν πόλιν ἐκλελοιπότες διὰ τὸ μὴ τετειχίσθαι κατ' ἐκείνον τὸν χρόνον, κρείττους ναῦς παρέσχον καὶ μείζω δύναμιν ἐχούσας, 10 ἢ σύμπαντες οἱ συγκινδυνεύσαντες. Καὶ στρατηγόν<sup>4</sup> οἱ μὲν<sup>5</sup> Εὐρυβιάδην, ὃς εἰ τέλος ἐπέθηκεν<sup>6</sup> οἷς διενεθήθη πρᾶττειν οὐδὲν ἂν ἐκώλυσεν<sup>7</sup> ἀπολωλέναι τοὺς Ἕλληνας· οἱ δὲ ἡμέτεροι Θεμιστοκλέα, τὸν ὁμολογουμένως ἅπασιν<sup>8</sup> αἴτιον εἶναι δόξασα, καὶ τοῦ τὴν ναυμαχίαν γενέσθαι κατὰ τρόπον,<sup>9</sup> καὶ τῶν 15 ἄλλων ἀπάντων τῶν ἐν ἐκείνῳ τῷ χρόνῳ κατορθωθέντων. Τεκμήριον δὲ μέγιστον· ἀφελόμενοι<sup>10</sup> γὰρ Λακεδαιμονίους τὴν ἡγεμονίαν οἱ συγκινδυνεύσαντες<sup>11</sup> τοῖς ἡμετέροις<sup>12</sup> παρέδωκαν. Καίτοι τίνας ἂν τις κριτὰς ἰκανωτέρους ποιήσαιτο καὶ πιστοτέρους τῶν τότε πραχθέντων, ἢ τοὺς ἐν αὐτοῖς τοῖς 20

<sup>1</sup> How construed? — <sup>2</sup> 192 and R. 1: C. 638. — <sup>3</sup> though *lords*. — <sup>4</sup> As for a general. — <sup>5</sup> I. e. the Lacedemonians. Sc. *πάρεσχον*. — <sup>6</sup> 213. 5: C. 603. δ. — <sup>7</sup> Opposed to what? — <sup>8</sup> Gov. by the component ὁμο-. 195. 1: C. 309. — <sup>9</sup> *fully, properly*, Lat. *rite*. — <sup>10</sup> 165. 1: C. 436. — <sup>11</sup> I. e. the other Grecian allies. — <sup>12</sup> Sc. *προγόνους*.

ἐκέλευε. Δημάρατος δὲ, ἀνὴρ Κορίνθιος τῶν ἀμφ' αὐτὸν  
 ἐταίρων, δίδωσιν αὐτῷ τὸ αὐτοῦ δόρυ. Καὶ ὅς<sup>1</sup> ἀναλαβὼν,  
 καὶ ἰδὼν Μιθριδάτην τὸν Δαρείου γαμβρὸν πολὺ πρὸ τῶν  
 ἄλλων προῖππεύοντα, καὶ ἐπάγοντα ἅμα οἱ ὥσπερ<sup>2</sup> ἔμβολον  
 5 τῶν ἵππέων, ἐξελαύνει καὶ αὐτὸς πρὸ τῶν ἄλλων· καὶ παίσας  
 ἐς τὸ πρόσωπον τῷ δόρατι,<sup>3</sup> καταβάλλει τὸν Μιθριδάτην.

Εν δὲ τούτῳ Ῥοισάκης μὲν ἐπελαύνει τῷ Ἀλεξάνδρῳ, καὶ  
 παίει Ἀλεξάνδρου τὴν κεφαλὴν τῇ κοπίδι,<sup>4</sup> καὶ τοῦ μὲν  
 κράνους τὶ ἀπέθραυσε, τὴν πληγὴν δὲ ἔσχε τὸ κράνος. Καὶ  
 10 καταβάλλει καὶ<sup>5</sup> τούτον Ἀλέξανδρος, παίσας τῷ ξυστῷ διὰ  
 τοῦ θώρακος ἐς τὸ στέρνον· Σπιθριδάτης δὲ ἀνετέτατο μὲν  
 ἤδη ἐπ' Ἀλέξανδρον ὀπισθεν<sup>6</sup> τὴν κοπίδα, ὑποφθάσας<sup>7</sup> δὲ  
 αὐτὸν Κλείτος ὁ Δροπίδου παίει κατὰ τοῦ ὤμου, καὶ ἀπο-  
 κόπτει<sup>8</sup> τὸν ὤμον τοῦ Σπιθριδάτου ξὺν τῇ κοπίδι· καὶ ἐν  
 15 τούτῳ ἐπεκβαίνοντες αἰὲ τῶν ἵππέων ὅσοις προὔχῳρει κατὰ  
 τὸν ποταμὸν, προσεγίγνοντο τοῖς ἀμφ' Ἀλέξανδρον.

10. Καὶ οἱ Πέρσαι παϊόμενοι<sup>9</sup> τε πανταχόθεν<sup>4</sup> ἤδη ἐς τὰ  
 πρόσωπα αὐτοί τε καὶ οἱ ἵπποι τοῖς ξυστοῖς, καὶ πρὸς τῶν  
 ἵππέων ἐξωθούμενοι,<sup>6</sup> πολλὰ δὲ καὶ πρὸς τῶν ψιλῶν ἀνα-  
 20 μεμιγμένων τοῖς ἵππευσι βλαπτόμενοι,<sup>6</sup> ἐγκλίνουσι ταύτῃ  
 πρῶτον, ἢ Ἀλέξανδρος προεκινδύνευεν. Ὡς δὲ τὸ μέσον  
 ἐνεδεδώκει αὐτοῖς, παρερρήγυντο δὴ καὶ τὰ<sup>7</sup> ἐφ' ἑκάτερα<sup>8</sup> τῆς  
 ἵππου· καὶ ἦν δὴ φυγὴ καρτερά. Τῶν μὲν δὴ ἵππέων τῶν  
 Περσῶν ἀπέθανον εἰς χιλίους. Οὐ<sup>9</sup> γὰρ πολλὴ ἡ διώξις  
 25 ἐγένετο, ὅτι ἐξετράπη Ἀλέξανδρος ἐπὶ τοὺς ξένους τοὺς  
 μισθοφόρους· ὣν τὸ στίφος, ἢ τὸ πρῶτον ἐτάχθη, ἐκπλήξει  
 μᾶλλον τι τοῦ παραλόγου,<sup>10</sup> ἢ λογισμῷ βεβαίῳ<sup>11</sup> ἔμενε. Καὶ

<sup>1</sup> 152 : C. 491. R. — <sup>2</sup> 198 : C. 416. 1. — <sup>3</sup> Meaning here ? — PAR-  
 TICLES. ADVERB (223 - 225. C. 646, 647). — <sup>4</sup> 223 : C. 646. Adv.  
 of place. — <sup>5</sup> C. 576. — <sup>6</sup> Circumstantial, part. of cause. — <sup>7</sup> τὰ τῆς ἵππου.  
 176. N. : C. 477. β. — <sup>8</sup> Sc. κέρατα. Whole = the cavalry on each wing.  
 — <sup>9</sup> 224. 2 : C. 647. 2. — <sup>10</sup> C. 463. 1. — <sup>11</sup> Why dat.

τούτοις τὴν τε φάλαγγα ἐπαγαγὼν, καὶ τοὺς ἱππέας πάντῃ προσπεσεῖν κελεύσας, ἐν μέσῳ δὲ ὀλίγου κατακόπτει αὐτούς· ὥστε διέφυγε μὲν οὐδεὶς, ὅτι<sup>1</sup> μὴ διέλαθέ τις ἐν τοῖς νεκροῖς· ἐξαγρήθησαν δὲ ἀμφὶ τοὺς δισχιλίους. Ἐπεσον δὲ καὶ οἱ ἡγεμόνες τῶν Περσῶν.

5

11. Ἀλέξανδρος δὲ ὡς ἐς Γόρδιον παρήλθε, πόθος λαμβάνει αὐτὸν ἀνελθόντα<sup>2</sup> ἐς τὴν ἄκραν (ἵνα καὶ τὰ βασίλεια ᾗ τοῦ Γορδίου, καὶ τοῦ παιδὸς αὐτοῦ Μίδου) τὴν ἀμαξαν ἰδεῖν τοῦ Γορδίου, καὶ τοῦ ζυγοῦ<sup>3</sup> τῆς ἀμάξης τὸν δεσμόν. Δόγος δὲ περὶ τῆς ἀμάξης ἐκείνης παρὰ τοῖς προσχώροις πολὺς κατεῖχε, 10 Γόρδιον εἶναι<sup>4</sup> τῶν πάλαι Φρυγῶν ἄνδρα πένητα, καὶ ὀλίγην εἶναι αὐτῷ γῆν ἐργάζεσθαι,<sup>5</sup> καὶ ζεύγη βοῶν δύο· καὶ τῷ μὲν ἀροτριᾶν, τῷ δὲ ἀμαξεύειν τὸν Γόρδιον. Καί ποτε ἀρούντος αὐτοῦ ἐπιπτήναι<sup>6</sup> ἐπὶ τὸν ζυγὸν αἶτον, καὶ ἐπιμείναι ἔστε ἐπὶ βουλυτὸν καθήμενον· τὸν δὲ ἐκπλαγέντα τῇ ὄψει, ἵεναι 15 κοινώσοντα<sup>7</sup> ὑπὲρ τοῦ θεοῦ παρὰ τοὺς Τελμισσέας τοὺς μάντις· εἶναι γὰρ τοὺς Τελμισσέας σοφοὺς τὰ θεῖα ἐξηγεῖσθαι,<sup>8</sup> καὶ σφίσιν ἀπὸ γένους δεδοσθαι αὐτοῖς καὶ γυναξὶ καὶ παισὶ τὴν μαντείαν· προσάγοντα δὲ κόμῃ τινὶ τῶν Τελμισσέων, ἐντυχεῖν παρθένῳ ὕδρευομένη, καὶ πρὸς ταύτην εἰπεῖν ὅπως<sup>9</sup> 20 οἱ τὸ τοῦ αἵτου ἔσχε. Τὴν δὲ (εἶναι<sup>10</sup> γὰρ καὶ αὐτὴν τοῦ μαντικοῦ γένους<sup>11</sup>) θύειν<sup>12</sup> κελεῦσαι τῷ Διὶ τῷ βασιλεῖ, ἐπανελθόντα<sup>13</sup> εἰς<sup>14</sup> τὸν τόπον αὐτόν. Καὶ δεηθῆναι γὰρ αὐτῆς Γόρδιον, τὴν θυσίαν ξυνεπισπομένην οἱ αὐτὴν ἐξηγήσασθαι, θύσαι τε, ὅπως ἐκείνῃ ὑπετίθετο, τὸν Γόρδιον, καὶ 25

<sup>1</sup> ὅτι μὴ, unless. (v. N.) — <sup>2</sup> ἀνελθόντα ἰδεῖν, go up and see. C. 631. — <sup>3</sup> Why gen.? — <sup>4</sup> Depends on κατεῖχε. C. 620. b. — <sup>5</sup> land to work. 219. 2. — <sup>6</sup> 219. N. 4. — <sup>7</sup> C. 635. — <sup>8</sup> Depends on σοφοὺς. — <sup>9</sup> how the affair of the eagle happened to him. 176: C. 477. a. — <sup>10</sup> 219. N. 4: C. 624. γ. — <sup>11</sup> 175: C. 364. 2. — <sup>12</sup> C. 626. N. — <sup>13</sup> Part. of time; WHEN he had gone back. — PREPOSITION (226, 227. C. 648–653). — <sup>14</sup> 226. 1; 172: C. 648 and Na. β, γ; 649. θ.

ξυγγενέσθαι ἐπὶ<sup>1</sup> γάμῳ τῇ παιδί,<sup>2</sup> καὶ γενέσθαι αὐτοῖν παῖδα Μίδαν ὄνομα.

12. Ἦδη<sup>3</sup> τε ἄνδρα εἶναι τὸν Μίδαν καλὸν καὶ γενναῖον καὶ ἐν<sup>4</sup> τούτῳ στάσει πιέζεσθαι ἐν<sup>5</sup> σφίσι τοὺς Φρύγας, καὶ 5 γενέσθαι αὐτοῖς χρησμὸν, ὅτι ἄμαξα ἄξει αὐτοῖς βασιλέα, καὶ ὅτι οὗτος αὐτοῖς καταπαύσει τὴν στάσιν. Ἔτι<sup>6</sup> δὲ περὶ αὐτῶν<sup>6</sup> τούτων βουλευομένοις ἐλθεῖν τὸν Μίδαν ὁμοῦ<sup>7</sup> τῷ πατρὶ καὶ τῇ μητρὶ, καὶ ἐπιστῆναι<sup>8</sup> τῇ ἐκκλησίᾳ αὐτῇ ἀμάξῃ. Τοὺς<sup>8</sup> δὲ, ξυμβalόντας<sup>9</sup> τὸ μαντεῖον, τοῦτον ἐκείνον<sup>10</sup> γινῶναι 10 ὄντα,<sup>11</sup> ὄντινα ὁ θεὸς αὐτοῖς ἔφραζεν ὅτι ἄξει<sup>12</sup> ἡ ἄμαξα· καὶ καταστήσai<sup>9</sup> μὲν αὐτοὺς<sup>13</sup> βασιλέα<sup>18</sup> τὸν Μίδαν.<sup>18</sup> Μίδαν δὲ αὐτοῖς τὴν στάσιν καταπαῦσαι,<sup>9</sup> καὶ τὴν ἄμαξαν τοῦ πατρὸς ἐν<sup>4</sup> τῇ ἄκρᾳ ἀναθεῖναι χαριστήρια<sup>18</sup> τῷ Διὶ τῷ βασιλεῖ, ἐπὶ τῇ τοῦ αἵτου πομπῇ· πρὸς<sup>5</sup> δὲ δὴ τούτοις, καὶ τότε περὶ τῆς 15 ἀμάξης ἐμυθεύετο· ὅστις λύσειε τοῦ ζυγοῦ τῆς ἀμάξης τὸν δεσμὸν, τούτου χρῆναι ἄρξαι τῆς Ἀσίας. Ἦν δὲ ὁ δεσμὸς ἐκ<sup>14</sup> φλοιοῦ κρανέας· καὶ τούτου οὔτε<sup>15</sup> τέλος οὔτε ἀρχὴ ἐφαίνετο. Ἀλέξανδρος δὲ ὡς ἀπόρως μὲν εἶχεν<sup>16</sup> ἐξευρεῖν λύσιν τοῦ δεσμοῦ, ἄλλου δὲ περιῦδεῖν οὐκ<sup>17</sup> ἠθέλε, μῆ<sup>18</sup> τινα 20 καὶ τοῦτο ἐς τοὺς πολλοὺς κίνησιν ἐργάσῃται, οἱ μὲν λέγουσιν ὅτι παίσας τῷ ξίφει διέκονψε<sup>19</sup> τὸν δεσμὸν, καὶ λελύσθαι ἔφη. Ἀριστόβουλος δὲ λέγει, ἐξελόντα τὸν ἕστορα τοῦ ῥυμοῦ, ὃς ἦν τύλος διαβεβλημένος<sup>20</sup> διὰ τοῦ ῥυμοῦ διαμπαῖξ, ξυνέχων<sup>9</sup> τὸν δεσμὸν, ἐξελκύσαι ἔξω<sup>21</sup> τοῦ ῥυμοῦ τὸν ζυγόν. Ὅπως

<sup>1</sup> 203 : C. 648 ; 649. η. — <sup>2</sup> 227 : C. 652. α and Ns. 1, 2. — <sup>3</sup> Adv. of time. 223 : C. 646 and R. 1. — <sup>4</sup> 203 : C. 648 ; 649. η. — <sup>5</sup> 649. ζ. — <sup>6</sup> very. 144. 2. — <sup>7</sup> 195. 1 : C. 399 ; 657. α. — <sup>8</sup> 142. 1 : C. 491. 3. — <sup>9</sup> C. 652. β. — <sup>10</sup> 149. 1, 2 : C. 512. 1. — <sup>11</sup> 222. 2 : C. 633 ; 634. β. — <sup>12</sup> 213. 3 : C. 601. β. — <sup>13</sup> Why accus. ? — <sup>14</sup> 194 : C. 648 ; 649. β. — <sup>15</sup> 224. N. 1. — <sup>16</sup> Sc. ἐαντόν. Lit. he had himself without means = Eng. he was at a loss. C. 555. α ; Butt. § 150. p. 442. — <sup>17</sup> 224. 2 : C. 647. 2. — <sup>18</sup> 224. 5 : C. 647. 2 ; 602. 2 ; 593. — <sup>19</sup> cut, δι(α) into. — <sup>20</sup> 194 : C. 648. — <sup>21</sup> C. 652.

μὲν δὲ ἐπράχθη τὰ ἀμφὶ τῷ δεσμῷ τούτῳ Ἀλεξάνδρῳ, οὐκ ἔχω ἰσχυρίσασθαι. Ἀπηλλάγη δ' οὖν ἀπὸ τῆς ἀμάξης αὐτός τε καὶ οἱ ἀμφ' αὐτὸν, ὡς τοῦ λογίου τοῦ ἐπὶ τῇ λύσει τοῦ δεσμοῦ ξυμβεβηκότος.<sup>1</sup> Καὶ γὰρ καὶ τῆς νυκτὸς ἐκείνης<sup>2</sup> βρονταί τε καὶ σέλας ἐξ οὐρανοῦ ἐπεσήμηναν· καὶ ἐπὶ 5 τούτοις ἔθνε τῇ ὑστεραίᾳ Ἀλέξανδρος τοῖς φήνασι θεοῖς τὰ τε σημεῖα, καὶ τοῦ δεσμοῦ<sup>3</sup> τὴν λύσιν.

13. Αὐτὸς δὲ τῇ ὑστεραίᾳ ἐπ' Ἀγκύρας τῆς Γαλατικῆς ἐπτάελετο, κακεῖ αὐτῷ πρεσβεία ἀφικνεῖται Παφλαγόνων, τό τε ἔθνος ἐνδιδόντων, καὶ ἐς ὁμολογίαν ξυμβαίνοντων· ἐς δὲ 10 τὴν χώραν ξυν<sup>4</sup> τῇ δυνάμει μὴ<sup>5</sup> ἐσβαλεῖν ἐδέοντο. Τούτοις μὲν δὲ προστάσσει Ἀλέξανδρος ὑπακούειν Κάλᾳ τῷ σατράπῃ τῆς Φρυγίας. Αὐτὸς δὲ ἐπὶ τῆς Καππαδοκίας ἐλάσας, ξύμπασαν τὴν ἐντὸς<sup>6</sup> Ἄλυος ποταμοῦ προσηγάγετο, καὶ ἔτι ὑπὲρ τὸν Ἄλυν πολλήν· καταστήσας δὲ Καππαδοκῶν Σαβίκταν 15 σατράπην, αὐτὸς προῆγεν ἐπὶ τὰς πύλας τῆς Κιλικίας. Καὶ ἀφικόμενος ἐπὶ<sup>7</sup> τὸ Κύρου τοῦ ξυν' Ξενοφῶντι στρατόπεδον ὡς κατεχομένας<sup>8</sup> τὰς πύλας φυλακαῖς ἰσχυραῖς εἶδε, Παρμενίωνα μὲν αὐτοῦ καταλείπει σὺν ταῖς τάξεσι τῶν πεζῶν, ὅσοι βαρύτερον ὀπλισμένοι<sup>9</sup> ἦσαν· αὐτὸς δὲ ἀμφὶ<sup>10</sup> πρώτην φυλακὴν 20 ἀναλαβὼν τοὺς τε ὑπασπιστὰς καὶ τοὺς τοξότας καὶ τοὺς Ἀγριᾶνας, προῆγε<sup>8</sup> τῆς νυκτὸς ἐπὶ τὰς πύλας, ὡς<sup>11</sup> οὐ προσδεχομένοις τοῖς φύλαξιν ἐπιπεσεῖν.<sup>12</sup> Καὶ προσάγων<sup>13</sup> μὲν οὐκ ἔλαθεν, ἐς ἴσον δὲ αὐτῷ κατέστη ἡ τόλμα. Οἱ γὰρ φύλακες αἰσθόμενοι Ἀλέξανδρον αὐτὸν προσάγοντα,<sup>14</sup> λιπόντ- 25 ἐς<sup>15</sup> τὴν φυλακὴν, ὥχοντο φεύγοντες· τῇ δ' ὑστεραίᾳ ἅμα<sup>16</sup>

<sup>1</sup> 192 and N. 2. C. 638; 640. — <sup>2</sup> 191. 1: C. 378. 1. — <sup>3</sup> 187. 1: C. 372. a. — <sup>4</sup> 194: C. 648; 649. ζ. — <sup>5</sup> 224. 3: C. 647. 2. — <sup>6</sup> C. 657. a. — <sup>7</sup> 226. 1: C. 648; 649. θ. — <sup>8</sup> C. 652. a. — <sup>9</sup> C. 637. — <sup>10</sup> 226. 1: C. 648. — <sup>11</sup> Use of ὡς? — <sup>12</sup> C. 652. a, Ns. 1, 2. — <sup>13</sup> 222. 4: C. 633. — <sup>14</sup> 222. 2: C. 633. — <sup>15</sup> K. τ. λ. Lit. abandoning their watch went off fleeing. = Eng. abandoned their watch and fled away. 222. N. 2 (2d item): C. 631; 637 and N. a. — <sup>16</sup> C. 657. a; 390.



ἂν αὐτὸς βούληται. Καὶ οὐκ ἤσχύνθησαν τοιαύτας ποιού-  
 μενοι τὰς ὁμολογίας περὶ ἀνδρῶν, οἷς χρώμενοι<sup>1</sup> συμμάχοις  
 ἡμῶν τε περιεγένοντο, καὶ τῶν Ἑλλήνων κύριοι κατέστησαν,  
 καὶ τὴν Ἀσίαν ἅπασαν ἤλπισαν κατασχεῖν· ἀλλὰ τὰς  
 5 τοιαύτας συνθήκας αὐτοὶ τ' ἐν τοῖς ἱεροῖς τοῖς σφετέροις  
 αὐτῶν ἀνέγραψαν, καὶ τοὺς συμμάχους ἠνάγκασαν.<sup>2</sup>

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<sup>1</sup> Part. of means, by employing whom. — <sup>2</sup> Sc. ἀναγραφαι αὐτὰς ἐν τοῖς  
 παρ' αὐτοῖς ἱεροῖς.

## Ἡ ΠΛΑΤΑΙΑ.

1. Ἀμα ἦρι ἀρχομένῳ, Θηβαίων ἄνδρες ὀλίγῳ<sup>1</sup> πλείους  
 τριακοσίων (ἡγούντο δὲ αὐτῶν Βοιωταρχοῦντες, Πυθάγγελός  
 τε ὁ Φυλίδου, καὶ Διέμπορος ὁ Ὀνητορίδου) ἐσῆλθον περὶ  
 πρῶτον ὕπνον ξὺν ὄπλοις ἐς Πλάταιαν τῆς Βοιωτίας, οὖσαν  
 Ἀθηναίων ξυμμαχίδα. Ἐπηγάγοντο δὲ καὶ ἀνέφξαν τὰς 5  
 πύλας Πλαταιέων ἄνδρες, Ναυκλείδης τε καὶ οἱ μετ' αὐτοῦ,  
 βουλόμενοι, ἰδίας ἕνεκα<sup>2</sup> δυνάμεως, ἄνδρας τε τῶν πολιτῶν  
 τοὺς σφίσιν ὑπεναντίους διαφθεῖραι, καὶ τὴν πόλιν Θηβαίοις  
 προσποιῆσαι. Ἐπραξαν δὲ ταῦτα δι' Εὐρυμάχου τοῦ Λεον-  
 τιάδου, ἀνδρὸς Θηβαίων δυνατωτάτου· προιδόντες γὰρ οἱ 10  
 Θηβαῖοι, ὅτι ἔσοιτο ὁ πόλεμος, ἡβούλουντο<sup>3</sup> τὴν Πλάταιαν,  
 αἰεὶ<sup>4</sup> σφίσι διάφορον οὖσαν, ἔτι ἐν εἰρήνῃ τε, καὶ τοῦ πολέμου<sup>5</sup>  
 μήπω φανεροῦ καθεστῶτος,<sup>6</sup> προκαταλαβεῖν· ἥ καὶ ῥᾶον  
 ἔλαθον ἐσελθόντες, φυλακῆς<sup>7</sup> οὐ προκαθεστηκυίας. Θέμενοι  
 δὲ ἐς τὴν ἀγορὰν τὰ ὄπλα, τοῖς μὲν ἐπαγομένοις οὐκ ἐπείθοντο, 15  
 ὥστ' εὐθὺς ἔργου<sup>8</sup> ἔχεσθαι, καὶ ἰέναι ἐς τὰς οἰκίας τῶν ἐχθρῶν·  
 γνώμην<sup>9</sup> δὲ ἐποιοῦντο, κηρύγμασί τε χρήσασθαι ἐπιτηδείους,  
 καὶ ἐς ξύμβασιν μᾶλλον<sup>10</sup> καὶ φιλίαν τὴν πόλιν ἀγαγεῖν·  
 καὶ ἀνείπεν<sup>11</sup> ὁ κήρυξ, εἴτις<sup>12</sup> βούλεται κατὰ τὰ πάτρια τῶν  
 πᾶτων Βοιωτῶν ξυμμαχεῖν, τίθεσθαι παρ' αὐτοὺς τὰ ὄπλα, 20

<sup>1</sup> 197. N. 3 : C. 419. — <sup>2</sup> 226. 2 : C. 372. γ. — <sup>3</sup> Aug. 78. N. 1. —  
<sup>4</sup> αἰεὶ — οὖσαν, which had always been. — <sup>5</sup> Gen. abs. of time = while the  
war, etc. — <sup>6</sup> 205. N. 4. — <sup>7</sup> Gen. abs. of cause = because a guard. —  
<sup>8</sup> 179. 1 : C. 368. — <sup>9</sup> Cf. Eng. made up their mind. — <sup>10</sup> μᾶλλ. κ. τ. λ.,  
rather as ever friendly. — <sup>11</sup> = ἀνεβόησεν. — <sup>12</sup> C. 663. 6.

νομίζοντες σφίσι ραδίως τούτῳ τῷ τρόπῳ προσχωρήσειν τὴν πόλιν.

2. Οἱ δὲ Πλαταιῆς,<sup>1</sup> ὡς ᾗσθοντο ἔνδον τε ὄντας τοὺς Θηβαίους, καὶ ἐξαπιναίως κατειλημμένην τὴν πόλιν, κατα-  
 5 δείσαντες, καὶ νομίσαντες πολλῷ πλείους ἐσεληλυθέναι (οὐ γὰρ ἑώρων ἐν τῇ νυκτί) πρὸς ξύμβασαν ἐχώρησαν, καὶ<sup>2</sup> τοὺς λόγους δεξάμενοι ἡσύχαζον· ἄλλως<sup>3</sup> τε καὶ ἐπειδὴ ἐς οὐδένα οὐδὲν ἐνεωτέριζον. Πράσσοντες δὲ πῶς ταῦτα κατενόησαν οὐ πολλοὺς τοὺς Θηβαίους ὄντας καὶ ἐνόμισαν, ἐπιθέμενοι,  
 10 ραδίως κρατῆσαι<sup>4</sup>. τῷ γὰρ πλήθει τῶν Πλαταιέων οὐ βουλομένῳ ἦν τῶν Ἀθηναίων ἀφίστασθαι. Ἐδόκει οὖν ἐπιχειρητέα εἶναι· καὶ ξυνελέγοντο, διορύσσοντες τοὺς κοιν-  
 οὺς τοίχους, παρ' ἀλλήλους, ὅπως μὴ διὰ τῶν ὁδῶν φανεροὶ ᾧσιν<sup>5</sup> ἴοντες· ἀμάξας ἤε ἄνευ τῶν ὑποζυγίων ἐς τὰς ὁδοὺς  
 15 καθίστασαν, ἵν' ἀντὶ τείχους ἦ· καὶ τᾶλλα ἐξήρτυον, ἣ ἕκαστον ἐφαίνετο πρὸς τὰ παρόντα ξύμφορον ἔσεσθαι. Ἐπεὶ δὲ, ὡς ἐκ τῶν δυνατῶν, ἔτοιμα ἦν, φυλάξαντες ἔτι νύκτα καὶ αὐτὸ τὸ περίορθρον, ἐχώρουν ἐκ τῶν οἰκιῶν ἐπ' αὐτούς· ὅπως μὴ κατὰ φῶς θαρσαλεωτέροις οὖσι προσφέρωνται,<sup>6</sup> καὶ σφίσιν  
 20 ἐκ τοῦ ἴσου γίγνωνται, ἀλλ' ἐν νυκτί φοβερώτεροι ὄντες, ᾗσους ᾧσι τῆς σφετέρας ἐμπειρίας τῆς κατὰ τὴν πόλιν· προσέβαλλόν τε εὐθύς, καὶ ἐς χεῖρας ᾗσαν κατὰ τάχος.

3. Οἱ δ' ὡς ἔγνωσαν ἐξηπατημένοι,<sup>7</sup> ξυνεστρέφοντό τε ἐν σφίσιν αὐτοῖς, καὶ τὰς προσβολὰς, ἣ προσπίπτοιεν, ἀπεω-  
 25 θοῦντο· καὶ δις μὲν ἢ τρίς ἀπεκρούσαντο· ἔπειτα<sup>8</sup> πολλῷ θορύβῳ αὐτῶν τε προσβαλόντων, καὶ τῶν γυναικῶν καὶ τῶν οἰκετῶν ἅμα ἀπὸ τῶν οἰκιῶν κραυγῇ τε καὶ ὀλολυγῇ χρω-  
 μένων, λίθοις τε καὶ κεράμῳ<sup>9</sup> βαλλόντων, καὶ ὑετοῦ ἅμα διὰ

<sup>1</sup> 44. N. 3: K. 57. R. 1.—<sup>2</sup> Καὶ — δεξ., and accepting the terms.—<sup>3</sup> ἄλλ. τ. κ., how = especially? C. 671. 1.—<sup>4</sup> 158. N. 2.—<sup>5</sup> C. 637.—<sup>6</sup> I. e. the Platæans.—<sup>7</sup> That they were deceived. 222. 2: C. 633.—<sup>8</sup> Adv. of what!—<sup>9</sup> tiling; others say earthenware.

νυκτὸς πολλοῦ ἐπυγενομένου, ἐφοβήθησαν, καὶ τραπόμενοι,  
 ἔφυγον διὰ τῆς πόλεως, ἄπειροι μὲν μὲν ὄντες οἱ πλείους, ἐν  
 σκοτῷ καὶ πηλῷ, τῶν διόδων, ἣ χρὴ σωθῆναι, (καὶ γὰρ<sup>1</sup>  
 τελευτῶντος τσῦ μηνὸς τὰ γυγνόμενα ἦν) ἐμπείρους<sup>2</sup> δὲ ἔχοντες  
 τοὺς διώκοντας τοῦ μὴ ἐκφεύγειν· ὥστε διεφθείροντο οἱ 5  
 πολλοί. Τῶν δὲ Πλαταιέων τῖς τὰς πύλας, ἣ ἐσῆλθον, καὶ  
 αἵπερ ἦσαν ἀνεφγμέναι μόναι, ἔκλεισε, στυρακίῳ ἀκοντίου  
 ἀπὲρ βαλάνου χρησάμενος ἐς τὸν μοχλόν· ὥστε μηδὲ ταύτη  
 εἴτι ἐξοδὸν εἶναι. Διωκόμενοι δὲ κατὰ τὴν πόλιν, οἱ μὲν τινες  
 αὐτῶν, ἐπὶ τὸ τεῖχος ἀναβάντες, ἔρριψαν ἐς<sup>3</sup> τὸ ἔξω σφᾶς 10  
 αὐτοὺς, καὶ διεφθάρησαν οἱ πλείους· οἱ δὲ, κατὰ πύλας  
 ἐρήμους, γυναικὸς<sup>4</sup> δούσης πέλεκυν, λαθόντες καὶ διακόψαντες  
 τὸν μοχλόν, ἐξῆλθον οὐ<sup>5</sup> πολλοί· αἰσθησις γὰρ ταχεῖα ἐπε-  
 γέμετο. Ἄλλοι δὲ ἄλλῃ<sup>6</sup> τῆς πόλεως σποράδην<sup>7</sup> ἀπώλλυντο·  
 τὸ δὲ πλείστον καὶ ὅσον μάλιστα ἦν ξυνεστραμμένον, ἐσπίπτ- 15  
 ουσιν ἐς οἶκημα μέγα, ὃ<sup>8</sup> ἦν τοῦ τείχους, καὶ αἱ θύραι  
 ἀνεφγμέναι ἔτυχον αὐτοῦ, οἰόμενοι πύλας τὰς θύρας τοῦ  
 οἰκήματος εἶναι, καὶ ἀντικρυς διόδον ἐς τὸ ἔξω· ὀρώντες αὐ-  
 τοὺς δὲ οἱ Πλαταιεῖς ἀπειλημένους, ἐβουλεύοντο, εἴτε κατα-  
 καύουσιν, ὥσπερ ἔχουσιν,<sup>9</sup> ἐμπρήσαντες τὸ οἶκημα, εἴτε τι 20  
 ἄλλο χρήσονται. Τέλος δὲ οὗτοί τε καὶ ὅσοι ἄλλοι τῶν  
 Θηβαίων περιῆσαν, κατὰ τὴν πόλιν πλανώμενοι, ξυνέβησαν  
 τοῖς Πλαταιεῦσι σφᾶς τε αὐτοὺς παραδοῦναι καὶ τὰ ὄπλα,  
 χρῆσασθαι ὅ, τι ἂν βούλωνται. Οἱ μὲν δὲ ἐν τῇ Πλαταίᾳ  
 οὕτως ἐπεπράγεσαν.

25

4. Οἱ δὲ ἄλλοι Θηβαῖοι, οὓς ἔδει εἴτι τῆς νυκτὸς παρα-  
 γένεσθαι πανστρατιᾷ, εἴτι ἄρα<sup>10</sup> μὴ προχωροῖν τοῖς ἐσεληλυθ-

<sup>1</sup> K. 324. R. 3. — <sup>2</sup> K. τ. λ., skilled in preventing their escape. C. 375.  
<sup>3</sup> K. 274. 3 (a). — <sup>3</sup> to the out, sc. side, outwards. 141. 2. — <sup>4</sup> = Eng.  
<sup>5</sup> on ase which a woman gave them. — <sup>5</sup> Cf. C. 462. δ. — <sup>6</sup> 232 : C. 542.  
<sup>7</sup> δ. — <sup>7</sup> 119. 2. — <sup>8</sup> was of, i. e. contiguous to, the wall. 175 : C. 364. a. 1.  
<sup>9</sup> just as they are. — <sup>10</sup> = as was likely.

- ὅσι, τῆς ἀγγελίας ἅμα καθ' ὁδὸν αὐτοῖς ῥηθείσης περὶ τῷ  
 γεγενημένων, ἐπεβοήθουν. Ἀπέχει δ' ἡ Πλάταια τῶν Θηβ  
 ῶν σταδίου ἐβδομήκοντα, καὶ τὸ ὕδωρ τὸ γενόμενον τῇ  
 νυκτὸς, ἐποίησε βραδύτερον αὐτοὺς ἐλθεῖν· ὁ γὰρ Ἀσωπὸ  
 5 ποταμὸς ἑρρύνῃ μέγας, καὶ οὐ ραδίως διαβατὸς ἦν· πορευόμε  
 νοί τε ἐν ὑετῷ, καὶ τὸν ποταμὸν μόλις διαβάντες, ὕστερον  
 παρεγένοντο, ἤδη τῶν ἀνδρῶν, τῶν μὲν, διεφθαρμένων, τῶ  
 δέ, ζώντων ἔχομένων. Ὡς δ' ἤσθοντο οἱ Θηβαῖοι τὸ γεγενη  
 μένον, ἐπεβούλευον τοῖς ἔξω τῆς πόλεως τῶν Πλαταιέων  
 10 ἦσαν γὰρ καὶ ἄνθρωποι κατὰ τοὺς ἀγροὺς, καὶ κατασκευῇ, οἷα  
 ἀπροσδοκῆτου κακοῦ ἐν εἰρήνῃ γενομένου· ἠβούλοντο γὰρ  
 σφίσιν, εἴ τινα λάβοιεν,<sup>2</sup> ὑπάρχειν ἀντὶ τῶν ἔνδον, ἣν ἄρα  
 τύχασί τινες ἐζωγρημένοι. Καὶ οἱ μὲν ταῦτα διενοοῦντο.  
 Οἱ δὲ Πλαταιῆς, ἔτι διαβουλευομένων αὐτῶν, ὑποστοπήσαντες  
 15 τοιοῦτόν τι ἔσεσθαι, καὶ δείσαντες περὶ τοῖς ἔξω, κήρυκα  
 ἐξέπεμψαν παρὰ τοὺς Θηβαίους, λέγοντες, ὅτι οὔτε τὰ  
 πεποιημένα ὁσίως δράσειαν, ἐν σπονδαῖς σφῶν πειραθέντες  
 καταλαβεῖν τὴν πόλιν, τὰ τε<sup>3</sup> ἔξω ἔλεγον αὐτοῖς μὴ<sup>4</sup> ἀδικεῖν·  
 εἴ<sup>5</sup> δὲ μὴ, καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς ἄνδρας ἀποκτενεῖν,  
 20 οὓς ἔχουσι ζώντας· ἀναχωρησάντων δὲ πάλιν ἐκ τῆς γῆς,  
 ἀποδώσειν αὐτοῖς τοὺς ἄνδρας. Θηβαῖοι μὲν ταῦτα λέγουσι,  
 καὶ ἐπομόσαι<sup>6</sup> φασὶν αὐτούς. Πλαταιῆς δ' οὐχ ὁμολογοῦσι  
 τοὺς ἄνδρας εὐθὺς ὑποσχέσθαι ἀποδώσειν, ἀλλὰ λόγων πρῶ  
 τον γενομένων, ἦν τι ξυμβαίνωσι· καὶ ἐπομόσαι οὐ φασίν·  
 25 ἐκ γοῦν<sup>7</sup> τῆς γῆς ἀνεχώρησαν οἱ Θηβαῖοι, οὐδὲν ἀδικήσαντες·  
 οἱ δὲ Πλαταιῆς, ἐπειδὴ τὰ ἐκ τῆς χώρας κατὰ τάχος ἐσεκο  
 μίσαντο, ἀπέκτειναν τοὺς ἄνδρας εὐθὺς· ἦσαν δὲ ὀγδοήκοντα  
 καὶ ἑκατὸν οἱ ληφθέντες· καὶ Εὐρύμαχος εἰς αὐτῶν ἦν, πρὸς  
 ὃν ἔπραξαν οἱ προδιδόντες.

<sup>1</sup> too late. — <sup>2</sup> Why opt. ? — <sup>3</sup> 224. N. 2. — <sup>4</sup> 224. 4. — <sup>5</sup> C. 671. 6. —  
<sup>6</sup> swear upon (ἐπ) it, i. e. in addition to mere promises, = added an oath.  
 — <sup>7</sup> Cf. Eng. one thing is certain.

5. Τοῦτο δὲ ποιήσαντες, ἔς τε τὰς Ἀθήνας ἄγγελον ἔπεμψαν, καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδωκαν τοῖς Θηβαίοις. Τὰ τ' ἐν τῇ πόλει καθίσταντο πρὸς τὰ παρόντα, ἣ ἑδόκει αὐτοῖς· τοῖς δ' Ἀθηναίοις ἠγγέλθη εὐθὺς τὰ παρὰ τῶν Πλαταιέων γεγενημένα· καὶ Βοιωτῶν τε παραχρῆμα ξυνέλαβον ὅσοι ἦσαν ἐν τῇ Ἀττικῇ, καὶ ἐς τὴν Πλάταιαν ἔπεμψαν κήρυκα, κελεύοντες αὐτοῖς εἰπεῖν μηδὲν νεώτερον ποιεῖν περὶ τῶν ἀνδρῶν οὓς ἔχουσι Θηβαίων, πρὶν ἂν τι καὶ αὐτοὶ βουλευσώσι περὶ αὐτῶν· οὐ γὰρ ἠγγέλθη αὐτοῖς, ὅτι τεθνηκότες εἶεν· ἅμα γὰρ τῇ ἐσόδῳ γιγνομένη τῶν Θηβαίων, ὁ 10 πρῶτος ἄγγελος ἐξῆι· ὁ δὲ δεύτερος, ἄρτι νενικημένων τε καὶ ξυνειλημμένων· καὶ τῶν ὕστερον οὐδὲν ἤδεσαν. Οὕτω δὴ οὐκ εἰδότες οἱ Ἀθηναῖοι ἐπέστελλον· ὁ δὲ κήρυξ ἀφικόμενος<sup>2</sup> εἶρε τοὺς ἀνδρας διαφθαρμένους. Καὶ μετὰ ταῦτα οἱ Ἀθηναῖοι, στρατεύσαντες ἐς Πλάταιαν, σῦτόν τε ἐσῆγαγον, καὶ φρουροὺς 15 ἐγκατέλιπον· τῶν τε ἀνθρώπων τοὺς ἀχρειοτάτους ξὺν γυναῖξι καὶ παισὶν ἐξεκόμισαν.

6. Τοῦ δ' ἐπιγυγνομένου θέρους, οἱ Πελοποννήσιοι καὶ οἱ ζύμμαχοι ἐς μὲν τὴν Ἀττικὴν οὐκ ἐσέβαλον, ἐστράτευσαν δ' ἐπὶ Πλάταιαν. Ἠγεῖτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου, Λακε- 20 δαιμονίων βασιλεὺς, καὶ καθίσας τὸν στρατὸν ἐμελλε δηρώσειν τὴν γῆν. Οἱ δὲ Πλαταιεῖς, εὐθὺς πρέσβεις πέμψαντες πρὸς αὐτόν, ἔλεγον τοιαύδε. “Ἀρχίδαμε, καὶ Λακεδαιμόνιοι, οὐ δίκαια ποιεῖτε, οὐδ' ἄξια οὔτε ὑμῶν, οὔτε πατέρων ὧν ἔστε,<sup>3</sup> ἐς γῆν τὴν Πλαταιέων στρατεύοντες. Πausanias γὰρ ὁ 25 Κλεομβρότου, Λακεδαιμόνιος, ἐλευθέρωσας<sup>4</sup> τὴν Ἑλλάδα ἀπὸ τῶν Μήδων, μετὰ Ἑλλήνων τῶν ἐβελησάντων ξυνάρασθαι τὸν κίνδυνον τῆς μάχης, ἣ παρ' ἡμῖν ἐγένετο, θύσας ἐν τῇ Πλαταιέων ἀγορᾷ Διὶ ἐλευθερίῳ ἱερὰ, καὶ ξυγκαλέσας πάντ-

<sup>1</sup> C. 657. N. 4. — <sup>2</sup> came and found. — <sup>3</sup> whose sons ye are. 175. N. 2: C. 355. — <sup>4</sup> How fr. √ ἔΛΥΘ, go!

ας τοὺς ξυμμάχους, ἀπεδίδου Πλαταιεῦσι, γῆν καὶ πόλιν  
 τὴν σφετέραν ἔχοντας<sup>1</sup> αὐτονόμους οἰκεῖν· στρατεῦσαι<sup>2</sup> τα  
 μηδένα ποτὲ ἀδίκως ἐπ' αὐτοὺς, μηδ' ἐπὶ δουλείᾳ· εἰ δὲ μὴ,<sup>4</sup>  
 ἀμύνειν τοὺς παρόντας ξυμμάχους κατὰ δύναμιν. Τάδε μὲν  
 5 ἡμῖν πατέρες οἱ ὑμέτεροι ἔδοσαν, ἀρετῆς ἕνεκα καὶ προθυμίας<sup>5</sup>  
 τῆς ἐν ἐκείνοις τοῖς κινδύνοις γενομένης· ὑμεῖς δὲ τὰναντία  
 δρᾶτε· μετὰ γὰρ Θηβαίων, τῶν ἡμῖν ἐχθίστων, ἐπὶ δουλείᾳ  
 τῇ ἡμετέρᾳ ἤκετε. Μάρτυρας δὲ θεοὺς τοὺς τε ὀρκίους τότε  
 γενομένους ποιούμενοι, καὶ τοὺς ὑμετέρους πατρώους, καὶ  
 10 ἡμετέρους ἐγχωρίους, λέγομεν ὑμῖν τὴν γῆν τὴν Πλαταιίδα  
 μὴ ἀδικεῖν, μηδὲ παραβαίνειν τοὺς ὅρκους, ἔαν δὲ οἰκεῖν  
 αὐτονόμους, καθάπερ Πausanias ἐδικαίωσε.”

7. Τοσαῦτα εἰπόντων Πλαταιέων,<sup>6</sup> Ἀρχίδαμος ὑπολαβὼν  
 εἶπεν. “Δίκαια λέγετε, ὦ ἄνδρες Πλαταιεῖς, ἣν ποιῆτε  
 15 ὅμοια τοῖς λόγοις. Καθάπερ γὰρ Πausanias ὑμῖν παρέδω-  
 κεν, αὐτοὶ τε αὐτονομείσθε, καὶ τοὺς ἄλλους ξυνελευθεροῦτε,  
 ὅσοι μετασχόντες τῶν τότε κινδύνων, ὑμῖν τε ξυνώμοσαν, καὶ  
 εἰσὶ νῦν ὑπ' Ἀθηναίοις. Παρασκευή τε τοσῆδε καὶ πόλεμος  
 γεγένηται αὐτῶν<sup>7</sup> ἕνεκα καὶ τῶν ἄλλων ἐλευθερώσεως· τῆς  
 20 μάλιστα μὲν μετασχόντες καὶ αὐτοὶ ἐμμείνατε τοῖς ὅρκοις·  
 εἰ δὲ μὴ (ἅπερ καὶ τὸ πρότερον ἤδη προῦκαλεσάμεθα) ἡσυχίαν  
 ἄγετε, νεμόμενοι<sup>8</sup> τὰ ὑμέτερα αὐτῶν· καὶ ἔστε μηδὲ μεθ'  
 ἐτέρων· δέχεσθε δὲ ἀμφοτέρους φίλους, ἐπὶ πολέμῳ δὲ, μηδ'  
 ἐτέρους· καὶ τάδε ἡμῖν ἀρέσκει.” Ὁ μὲν Ἀρχίδαμος τοσαῦτα  
 25 εἶπεν· οἱ δὲ Πλαταιέων πρέσβεις ἀκούσαντες ταῦτα, ἐσῆλθον  
 εἰς τὴν πόλιν, καὶ τῷ πλήθει τὰ ρηθέντα κοινώσαντες, ἀπε-

<sup>1</sup> 158. N. 4. — <sup>2</sup> Goes w. ἀπεδίδου, and (he granted) the privilege that no one should ever, etc. — <sup>3</sup> Sc. ἤκειν, nor come for their enslavement. —

<sup>4</sup> V. N. p. 112. l. 9. — <sup>5</sup> τῆς — γενομ. which was shown. — <sup>6</sup> Force of abl. abs. = while the Plataeans, etc. — <sup>7</sup> Sc. ὑμῶν. 144. N. 2: C. 510. 2, N. a. — <sup>8</sup> Lit. enjoying your things of you(r)selves; where αὐτῶν is in Eng. superfluous or = own. C. 454.

κρίναντο αὐτῷ, ὅτι ἀδύνατα σφίσιν εἴη ποιεῖν ἂ προκαλεῖται  
 ἄνευ Ἀθηναίων· παῖδες γὰρ σφῶν καὶ γυναῖκες παρ' ἐκείνοις  
 εἴησαν· δεδιέναι δὲ καὶ περὶ τῇ πάσῃ πόλει, μὴ, ἐκείνων<sup>1</sup>  
 ἀποχωρησάντων, Ἀθηναῖοι ἐλθόντες σφίσιν οὐκ ἐπιτρέψωσιν,  
 ἢ Θηβαῖοι, ὡς ἔνορκοι ὄντες κατὰ τὸ ἀμφοτέρους δέχεσθαι, 5  
 αὐθις σφῶν τὴν πόλιν πειράσῃσι καταλαβεῖν. Ὁ δὲ, θαρσ-  
 ῦνων αὐτοὺς, πρὸς ταῦτα ἔφη· “Τμεῖς δὲ πόλιν μὲν καὶ  
 οἰκίας παράδοτε ἡμῖν τοῖς Λακεδαιμονίοις, καὶ γῆς ὄρους ἀπο-  
 δείξατε, καὶ δένδρα ἀριθμῶ τὰ ὑμέτερα, καὶ ἄλλο εἴτι δυνατόν  
 ἐς<sup>2</sup> ἀριθμὸν ἐλθεῖν· αὐτοὶ δὲ μεταχωρήσατε ὅποι βούλεσθε, 10  
 ἕως ἂν ὁ πόλεμος ᾗ· ἐπειδὰν δὲ παρέλθῃ, ἀποδώσομεν· μέχρι  
 δὲ τούδε ἔξομέν παρακαταθήκην,<sup>3</sup> ἐργαζόμενοι, καὶ φορὰν  
 φέροντες, ἢ ἂν ὑμῖν μέλλῃ ἰκανὴ ἔσεσθαι.”

8. Οἱ δ' ἀκούσαντες, ἐσῆλθον αὐθις ἐς τὴν πόλιν· καὶ  
 βουλευσάμενοι μετὰ τοῦ πλήθους, ἔλαξαν, ὅτι βούλονται, ἂ 15  
 προκαλεῖται, Ἀθηναίοις κοινῶσαι, πρῶτον, καὶ, ἣν πείθωσιν  
 αὐτοὺς, ποιεῖν ταῦτα· μέχρι δὲ τούτου σπείσασθαι σφίσιν  
 ἐκελευον, καὶ τὴν γῆν μὴ δροῦν. Ὁ δὲ ἡμέρας τε ἐσπείσατο,  
 ἐν αἷς εἰκὸς ἦν κομισθῆναι,<sup>4</sup> καὶ τὴν γῆν οὐκ ἔτεμνεν. Ἐλθ-  
 όντες δὲ οἱ Πλαταιεῖς πρέσβεις ὡς τοὺς Ἀθηναίους, καὶ 20  
 βουλευσάμενοι μετ' αὐτῶν, πάλιν ἦλθον ἀπαγγέλλοντες τοῖς  
 ἐν τῇ πόλει τοιαῦδε· “Οὐτ' ἐν τῷ προτοῦ χρόνῳ, ὃ ἄνδρες  
 Πλαταιεῖς, ἀφ' οὗ ξύμμαχοι ἐγενόμεθα, Ἀθηναῖοί φασιν ἐν  
 οὐδενὶ ἡμᾶς προέσθαι<sup>5</sup> ἀδικουμένους, οὔτε νῦν περιόψεσθαι,  
 βοηθήσειν δὲ κατὰ δύναμιν. Ἐπισκῆπτουσί τε ὑμῖν, πρὸς 25  
 τῶν ὄρκων, οὓς οἱ πατέρες ὤμοσαν, μηδὲν νεωτερίζειν. περὶ  
 τὴν ξυμμαχίαν.”

9. Τοιαῦτα τῶν πρέσβεων ἀπαγγειλάντων, οἱ Πλαταιεῖς

<sup>1</sup> I. e. the Lacedemonians. — <sup>2</sup> K. τ. λ., to be counted. — <sup>3</sup> we will hold them as a pledge, i. e. in trust. — <sup>4</sup> Subj. = sc. αὐτοὺς, i. e. τοὺς Πλαταιάς.

— <sup>5</sup> Mid. aor. 2. of προῖημι.



ἐβουλευσάντο Ἀθηναίους μὴ προδιδόναι, ἀλλ' ἀνέχεσθαι καὶ γῆν τεμνομένην, εἰ δεῖ, ὀρώντας,<sup>1</sup> καὶ ἄλλο πάσχοντας,<sup>1</sup> ὅ, τι ἂν ξυμβαίῃ· ἐξελθεῖν τε μηδένα ἔτι, ἀλλ' ἀπὸ τοῦ τείχους ἀποκρίνασθαι, ὅτι ἀδύνατα σφίσι ποιεῖν<sup>2</sup> ἐστὶν ἡ Λακεδαι-  
 5 μόνιοι προκαλοῦνται. Ὡς δὲ ἀπεκρίναντο, ἐντεῦθεν δὴ πρῶτον μὲν ἐς ἐπιμαρτυρίαν καὶ θεῶν καὶ ἡρώων τῶν ἐγχωρίων Ἀρχίδαμος ὁ βασιλεὺς κατέστη, λέγων ὧδε. "Θεοί, ὅσοι γῆν τὴν Πλαταιίδα ἔχετε, καὶ ἥρωες, ξυνίστορές ἐστε, ὅτι οὔτε τὴν ἀρχὴν ἀδίκως ἐκλιπόντων τῶνδε πρότερον τὸ ξυνώ-  
 10 μοτον, ἐπὶ γῆν τήνδε ἦλθομεν, ἐν ᾗ οἱ πατέρες ἡμῶν εὐξάμενοι ὑμῖν Μήδων ἐκράτησαν, καὶ παρέσχετε αὐτὴν εὐμενῇ ἐναγωνί-  
 ἴσασθαι τοῖς Ἑλλησιν· οὔτε νῦν, ἣν τι, ποιῶμεν, ἀδικήσομεν· προκαλεσάμενοι γὰρ πολλὰ καὶ εἰκότα, οὐ τυγχάνομεν. Ξυγγνώμονες δέ ἐστε, τῆς μὲν ἀδικίας κολάζεσθαι<sup>3</sup> τοῖς  
 15 ὑπάρχουσι προτέροις, τῆς δὲ τιμωρίας τυγχάνειν τοῖς ἐπιφέρουσι<sup>4</sup> νομίμως."

10. Τοσαῦτα ἐπιθειάσας, καθίστη ἐς πόλεμον τὸν στρατόν. Καὶ πρῶτον μὲν περιεσταύρωσεν αὐτοὺς τοῖς δένδρεσιν, ἃ ἔκοψαν, τοῦ μηδένα ἔτι ἐξίεναι· ἔπειτα χῶμα ἔχουν πρὸς  
 20 τὴν πόλιν, ἐλπίζοντες ταχίστην αἴρεσιν ἔσεσθαι αὐτῶν,<sup>5</sup> στρατεύματος τοσούτου ἐργαζομένου. Ξύλα μὲν οὖν τέμνοντες ἐκ τοῦ Κιθαιρώνος, παρφοκόδουν ἐκατέρωθεν, φορμηδὸν ἀντὶ τοίχων τιθέντες, ὅπως μὴ διαχέοιτο ἐπιπολὺ τὸ χῶμα. Ἐφόρουν δὲ ὕλην ἐς αὐτὸ, καὶ λίθους, καὶ γῆν, καὶ εἴτι· ἄλλο  
 25 ἀνύτειν μέλλοι ἐπιβαλλόμενον· ἡμέρας δὲ ἔχουν ἑβδομήκοντα καὶ νύκτας ξυνεχῶς, διηρημένοι κατ' ἀναπαύλας, ὥστε τοὺς μὲν, φέρειν, τοὺς δὲ, ὕπνου τε καὶ σίτου αἰρεῖσθαι. Λακεδαιμονίων τε οἱ ξεναγοὶ ἐκάστης πόλεως ξυνεφεστῶτες ἠνάγκαζον ἐς τὸ ἔργον. Οἱ δὲ Πλαταιεῖς, ὀρώντες τὸ χῶμα

<sup>1</sup> 222. 3: G. 633. — <sup>2</sup> 219. N. 3. — <sup>3</sup> Sc. αὐτῆς, i. e. ἀδικίας. — <sup>4</sup> Sc. αὐτῆς, i. e. τιμωρίαν. — <sup>5</sup> I. e. τῶν Πλαταιέων.

αἰρόμενον, ξύλινον τείχος ξυνθέντες καὶ ἐπιστήσαντες<sup>1</sup> τῇ αὐτῶν τείχει ἧ<sup>2</sup> προσεχοῦτο, ἐσφοκοδόμενον ἐς αὐτὸ πλίνθους, ἐκ τῶν ἐγγὺς οἰκιῶν καθαιρούντες. Ἐνδεσμος δ' ἦν αὐτοῖς τὰ ξύλα, τοῦ<sup>3</sup> μὴ, ὑψηλὸν γυγνόμενον,<sup>4</sup> ἀσθενὲς εἶναι τὸ οἰκοδόμημα· καὶ προκαλύμματα εἶχε<sup>5</sup> δέρρεις, καὶ διφθέρας, ὥστε 5 τοὺς ἐργαζομένους καὶ τὰ ξύλα μῆτε πυρφόροις οἰστοῖς βάλλεσθαι, ἐν ἀσφαλείᾳ τε εἶναι· ἤρετο δὲ τὸ ὕψος τοῦ τείχους μέγα, καὶ τὸ χῶμα οὐ σχολαίτερον ἀντανήει αὐτῷ. Καὶ οἱ Πλαταιεῖς τοιόνδε τι ἐπινοοῦσι· διελόντες τοῦ τείχους<sup>6</sup> ἢ προσέπιπτε τὸ χῶμα, ἐσεφόρουν τὴν γῆν. 10

11. Οἱ δὲ Πελοποννήσιοι, αἰσθόμενοι, ἐν ταρσοῖς καλάμου<sup>7</sup> πηλὸν ἐνείλλοντες ἐσέβαλον ἐς τὸ διηρημένον, ὅπως μὴ διαχεόμενον, ὥσπερ ἡ γῆ, φοροῖτο· Οἱ δὲ, ταύτῃ ἀποκλειόμενοι, τοῦτο μὲν ἐπέσχον· ὑπόνομον δ' ἐκ τῆς πόλεως ὀρύξαντες, καὶ ξυντεκμηράμενοι ὑπὸ τὸ χῶμα, ὑφείλκον αὐθις παρὰ σφᾶς τὸν 15 χοῦν· καὶ ἐλάνθανον ἐπιπολὺ τοὺς ἔξω, ὥστ' ἐπιβάλλοντας ἦρσον ἀνύτειν, ὑπαγομένου αὐτοῖς κάτωθεν τοῦ χώματος, καὶ ἱζάνοντος αἰεὶ ἐπὶ τὸ κενούμενον. Δεδιότες δὲ, μὴ οὐδ' οὕτω δύνωνται ὀλίγοι πρὸς πολλοὺς ἀντέχειν, προσεπεξεῦρον τόδε· τὸ μὲν μέγα οἰκοδόμημα ἐπαύσαντο ἐργαζόμενοι<sup>8</sup> τὸ κατὰ τὸ 20 χῶμα, ἔνθεν δὲ καὶ ἔνθεν αὐτοῦ ἀρξάμενοι, ἀπὸ τοῦ βραχέος τείχους ἐκ τοῦ ἐντὸς ἐς τὴν πόλιν μνηοειδὲς προσσφοκοδόμενον, ὅπως, εἰ τὸ μέγα τείχος ἀλίσκοιτο, τοῦτ' ἀντέχοι, καὶ δέοι τοὺς ἐναντίους αὐθις πρὸς αὐτὸ χοῦν· καὶ προχωροῦντας εἰσω, διπλάσιόν τε πόνον ἔχειν, καὶ ἐν ἀμφιβόλῃ μᾶλλον γίγνεσθαι. 25 Ἄμα δὲ τῇ χώσει καὶ μηχανὰς προσήγον τῇ πόλει οἱ Πελοποννήσιοι· μίαν μὲν, ἣ τοῦ μεγάλου οἰκοδομήματος κατὰ τὸ

<sup>1</sup> Placing it upon. — <sup>2</sup> Lit. where it was being piled against, i. e. had earth thrown against it, by the Lacedæmonians outside. — <sup>3</sup> V. N. p. 114. l. 29. — <sup>4</sup> It being high = as it was high. 168. N. 2: C. 638; 639. 2. — <sup>5</sup> Subj. = sc. οἰκοδόμημα. — <sup>6</sup> 178. 1: C. 368. — <sup>7</sup> in wattled crates made of reed. 189: C. 355. — <sup>8</sup> 222. 3.

- χῶμα προσαχθεῖσα, ἐπὶ μέγα τε κατέσεισε, καὶ τοὺς Πλαταιεῖς ἐφόβησεν· ἄλλας δὲ ἄλλη τοῦ τείχους, ἃς, βρόχους τε περιβάλλοντες, ἀνέκλων οἱ Πλαταιεῖς, καὶ δοκοὺς μεγάλας ἀρτήσαντες ἀλύσεισι μακραῖς σιδηραῖς ἀπὸ<sup>1</sup> τῆς τομῆς ἕκα-  
 5 τέρωθεν, ἀπὸ κεραιῶν δύο ἐπικεκλιμένων καὶ ὑπερτεινουσῶν, ὑπὲρ τοῦ τείχους ἀνεκλύσαντες ἐγκαρσίως, ὅποτε προσπείσθαι πῃ μέλλοι ἢ μηχανῇ, ἀφίεσαν τὴν δοκὸν χαλαραῖς ταῖς ἀλύσεισι, καὶ οὐ διὰ χειρὸς ἔχοντες· ἡ δὲ, ῥύμη ἐμπίπτουσα, ἀπεκαύλιζε τὸ προέχον τῆς ἐμβολῆς.
- 10 12. Μετὰ δὲ τοῦτο οἱ Πελοποννήσιοι, ὡς αἶ τε μηχαναὶ οὐδὲν ὠφέλουν, καὶ τῷ χώματι τὸ ἀντιτείχισμα ἐγίγνετο, νομίσαντες ἄπορον εἶναι ἀπὸ τῶν παρόντων δεινῶν ἐλεῖν τὴν πόλιν, πρὸς τὴν περιτείχισιν παρεσκευάζοντο· Πρώτερον δὲ πυρὶ ἔδοξεν αὐτοῖς πειράσαι, εἰ δύναιτο, πνεύματος γενομένου,  
 15 ἐπιφλέξαι τὴν πόλιν, οὖσαν οὐ μεγάλην· πᾶσαν γὰρ δὴ ἰδέαν ἐπενόουν, εἴπως σφίσιν ἄνευ δαπάνης καὶ πολιορκίας προσαχθείη· φοροῦντες δὲ ὕλης φακέλους, παρέβαλον ἀπὸ τοῦ χώματος ἐς τὸ μεταξὺ πρῶτον τοῦ τείχους καὶ τῆς προσχώσεως. Ταχὺ δὲ πλήρους γενομένου διὰ πολυχειρίαν,  
 20 ἐπιπαρένησαν καὶ τῆς ἄλλης πόλεως ὅσον ἐδύναντο ἀπὸ τοῦ μετεώρου πλείστον ἐπισχεῖν. Ἐμβαλόντες δὲ πῦρ ξὺν θείῳ καὶ πίσσῃ, ἦψαν τὴν ὕλην, καὶ ἐγένετο φλόξ τοσαύτη, ὅσην οὐδεὶς πω ἔς γε ἐκείνον τὸν χρόνον χειροποίητον εἶδεν. Ἦδη γὰρ<sup>2</sup> ἐν ὄρεσιν ὕλη τριφθεῖσα ὑπ' ἀνέμων πρὸς αὐτὴν, ἀπὸ  
 25 ταυτομάτου<sup>3</sup> πῦρ καὶ φλόγα ἀπ' αὐτοῦ ἀνῆκε. Τοῦτο δὲ μέγα τέ<sup>4</sup> ἦν, καὶ τοὺς Πλαταιέας, τᾶλλα διαφυγόντας, ἐλαχίστου ἐδέησε διαφθεῖραι· ἐντὸς γὰρ πολλοῦ χωρίου τῆς πόλεως οὐκ ἦν πελάσαι· πνευμά τε εἰ ἐπεγένετο αὐτῇ ἐπιφορον, (ὅπερ καὶ ἤλπιζον οἱ ἐναντίοι) οὐκ ἂν διέφυγον. Νῦν

<sup>1</sup> ἀπὸ — ἕκατ., at each end of the beam. — <sup>2</sup> for ere now. — <sup>3</sup> Th. ! —  
<sup>4</sup> Force of this word !

δὲ καὶ τότε λέγεται ξυμβῆναι, ὕδωρ ἐξ οὐρανοῦ πολὺ καὶ βροντὰς γενομένας σβέσαι τὴν φλόγα, καὶ οὕτω παυθῆναι τὸν κίνδυνον.

13. Οἱ δὲ Πελοποννήσιοι, ἐπειδὴ καὶ τούτου διήμαρτον, μέρος μὲν τι καταλιπόντες τοῦ στρατοῦ, τὸ δὲ λοιπὸν ἀφέντες, 5 περιτείχιζον τὴν πόλιν κύκλῳ διελόμενοι κατὰ πόλεις τὸ χωρίον. Τάφρος δὲ ἐντὸς τε ἦν καὶ ἔξωθεν, ἐξ ἧς ἐπλυνθεύσαντο. Καὶ ἐπειδὴ πᾶν ἐξείργαστο περὶ ἄρκτούρου ἐπιτολας, καταλιπόντες φύλακας τοῦ ἡμίσεος τείχους (τὸ δὲ ἥμισυ Βοιωτοὶ ἐφύλασσον) ἀνεχώρησαν τῷ στρατῷ, καὶ διελύθησαν 10 κατὰ πόλεις. Πλαταιεῖς δὲ παῖδας μὲν καὶ γυναῖκας, καὶ τοὺς πρεσβυτάτους τε, καὶ πλῆθος τὸ ἀχρεῖον τῶν ἀνθρώπων πρότερον ἐκκεκομισμένοι ἦσαν ἐς τὰς Ἀθήνας· αὐτοὶ δ' ἐπολιορκοῦντο ἐγκαταλελειμμένοι τετρακόσιοι, Ἀθηναίων δὲ ὀγδοήκοντα, γυναῖκες δὲ δέκα καὶ ἑκατὸν σιτοποιοί. Τοσοῦτοι 15 ἦσαν οἱ ξύμπαντες, ὅτε ἐς τὴν πολιορκίαν καθίσταντο· καὶ ἄλλος οὐδεὶς ἦν ἐν τῷ τείχει, οὔτε δούλος, οὔτε ἐλεύθερος. Τοιαύτη μὲν ἡ Πλαταιέων πολιορκία κατεσκευάσθη.

14. Τοῦ δ' αὐτοῦ χειμῶνος, οἱ Πλαταιῆς (ἔτι γὰρ ἐπολιορκοῦντο ὑπὸ τῶν Πελοποννησίων καὶ τῶν Βοιωτῶν) ἐπειδὴ τῷ 20 τε σίτῳ ἐπιλιπόντι ἐπιέζοντο, καὶ ἀπὸ τῶν Ἀθηνῶν οὐδεμία ἦν ἐλπίς τιμωρίας, οὐδὲ ἄλλη σωτηρία ἐφαίνετο, ἐπιβουλεύουσιν αὐτοὶ τε καὶ Ἀθηναίων οἱ ξυμπολιορκούμενοι, πρῶτον μὲν πάντες ἐξελθεῖν, καὶ ὑπερβῆναι τὰ τείχη τῶν πολεμίων, ἢ δύνωνται βιάσασθαι,<sup>1</sup> ἐσηγησαμένων τὴν πείραν αὐτοῖς 25 Θεαινέτου τε τοῦ Τιμίδου, ἀνδρὸς μάντεως, καὶ Εὐμολπίδου τοῦ Δαϊμάχου, ὃς καὶ ἐστρατήγει· ἔπειτα οἱ μὲν ἡμίσεις ἀπώκησάν πως, τὸν κίνδυνον μέγαν ἡγησάμενοι· ἐς δὲ ἄνδρας διακοσίους καὶ εἴκοσι μάλιστα ἐνέμειναν τῇ ἐξόδῳ ἐθελονταί, τρόπῳ τοιῷδε· Κλίμακας ἐποιήσαντο ἴσας τῷ τείχει τῶν 30

<sup>1</sup> To force a passage.

πολεμίων. Ξυνεμετρήσαντο δὲ ταῖς ἐπιβολαῖς τῶν πλίνθων ἦ<sup>1</sup> ἔτυχε πρὸς σφᾶς οὐκ ἐξαηλιμμένον<sup>2</sup> τὸ τεῖχος αὐτῶν Ἐριθμοῦντο δὲ πολλοὶ ἅμα τὰς ἐπιβολάς· καὶ ἔμελλον<sup>3</sup> μὲν τινες ἀμαρτῆσθαι, οἱ δὲ πλείους τεύξεσθαι τοῦ ἀληθοῦς λογισμοῦ, ἄλλως τε καὶ πολλάκις ἀριθμοῦντες, καὶ ἅμα ἐπὶ πολὺ ἀπέχοντες, ἀλλὰ ῥαδίως καθορωμένοι ἐς ὃ ἐβούλονται τοῦ τεύχους. Τὴν μὲν οὖν ξυμμέτρησιν τῶν κλιμάκων οὕτως ἔλαβον, ἐκ τοῦ πάχους τῆς πλίνθου εἰκάσαντες τὸ μέτρον.

15. Τὸ δὲ τεῖχος ἦν τῶν Πελοποννησίων τοιούτου οἰκοδομήσει· Εἶχε μὲν δύο τοὺς περιβόλους, πρὸς τε Πλαταιῶν,<sup>4</sup> καὶ εἴ τις ἔξωθεν ἀπ' Ἀθηνῶν ἐπίοι. Διείχον δὲ οὗτοι περίβολοι ἑκαίδεκα πόδας μάλιστα ἀπ' ἀλλήλων. Τὸ οὖν μεταξὺ τούτου, οἱ ἑκαίδεκα πόδες, τοῖς φύλαξιν οἰκήματα διανενημεμένα ὑποκοδόμητο· καὶ ἦν ξυνεχῆ, ὥστε ἐν φαίνεσθαι τῷ τεῖχος παχὺ, ἐπάλξεις ἔχον ἀμφοτέρωθεν. Διὰ<sup>5</sup> δέκα δὲ ἐπάλξεων πύργοι ἦσαν μεγάλοι, καὶ ἰσοπλατεῖς τῷ τείχει,<sup>6</sup> διήκοντες ἕς τε τὸ ἔσω μέτωπον αὐτοῦ, καὶ οἱ αὐτοὶ καὶ ἐς τὸ ἔξω· ὥστε πάροδον μὴ εἶναι παρὰ πύργον, ἀλλὰ δι' αὐτῶν<sup>7</sup> μέσων διήσαν. Τὰς οὖν νύκτας, ὅποτε χειμῶν εἴη νοτερός, τὰς μὲν ἐπάλξεις ἀπέλειπον, ἐκ δὲ τῶν πύργων, ὄντων δι' ὀλίγου καὶ ἄνωθεν στεγανῶν, τὴν φυλακὴν<sup>8</sup> ἐποιούντο. Τὸ μὲν οὖν τεῖχος, ᾧ περιεφρουροῦντο οἱ Πλαταιῆς, τοιούτου ἦν.

16. Οἱ δ', ἐπεὶ παρσκευάσαστο αὐτοῖς, τηρήσαντες νύκτα χειμέριον ὕδατι καὶ ἀνέμῳ, καὶ ἅμα ἀσέλῃνον, ἐξήσαν· ἡγούντο δὲ, ὥπερ καὶ τῆς πείρας αἵτιοι ἦσαν. Καὶ πρῶτον μὲν τὴν τάφρον διέβησαν, ἣ περιείχετο αὐτοὺς, ἔπειτα προσέμιξαν τῷ τείχει τῶν πολεμίων, λαθόντες τοὺς φύλακας, ἀνὰ<sup>9</sup>

<sup>1</sup> Where. — <sup>2</sup> to be whitewashed (ἐξ) out, i. e. thoroughly. Part. w. *τυγχάνω* = what! — <sup>3</sup> K. τ. λ., some would be likely to miscount. — <sup>4</sup> one towards Plataea. — <sup>5</sup> K. τ. λ., and at intervals of ten battlements. — <sup>6</sup> Why dat. ? — <sup>7</sup> Lit. themselves as middle ones = Eng. their own midst. — <sup>8</sup> C. 425. 5. — <sup>9</sup> amid the darkness.

τὸ σκοτεινὸν μὲν, οὐ προϊδόντων αὐτῶν, ψόφῳ δὲ, τῷ ἐκ τοῦ  
 προσιέναι αὐτοὺς, ἀντιπαταγούντος τοῦ ἀνέμου, οὐ κατακου-  
 σάντων. Ἄμα δὲ καὶ διέχοντες πολὺ ἦσαν, ὅπως τὰ ὅπλα  
 μὴ κρούμενα πρὸς ἄλληλα αἰσθησιν παρέχοι· ἦσαν δὲ  
 εὐσταλείς τε τῇ ὀπλίσει, καὶ τὸν ἀριστερὸν πόδα μόνον  
 ὑποδεσμένοι, ἀσφαλείας ἕνεκα τῆς πρὸς τὸν πηλόν. Κατὰ  
 οὖν μεταπύργιον προσέμισγον<sup>1</sup> πρὸς τὰς ἐπάλξεις, εἰδότες,  
 ὅτι ἔρημοί εἰσι, πρῶτον μὲν οἱ τὰς κλίμακας φέροντες, καὶ  
 προσέθεσαν· ἔπειτα ψιλοὶ δώδεκα ξὺν ξιφιδίῳ καὶ θώρακι  
 ἀνέβαινον<sup>2</sup>. ὧν ἡγεῖτο Ἀμμέας ὁ Κοροΐβου, καὶ πρῶτος ἀνέ- 10  
 βη· μετὰ δὲ αὐτὸν οἱ ἐπόμενοι ἕξ ἐφ' ἑκάτερον τῶν πύργων  
 ἀνέβαινον· ἔπειτα ψιλοὶ ἄλλοι μετὰ τούτους ξὺν δορατίοις  
 ἐχώρουν· οἷς ἕτεροι κατόπιν τὰς ἀσπίδας ἔφερον, ὅπως ἐκείνοι  
 ῥῶον προσβαίνοιεν, καὶ ἔμελλον δώσειν, ὅποτε πρὸς τοῖς  
 πολεμοῖς εἴησαν. Ὡς δὲ ἄνω πλείους ἐγένοντο, ἦσθοντο οἱ 15  
 ἐκ τῶν πύργων φύλακες· κατέβαλε γάρ τις τῶν Πλαταιέων,  
 ἀπταλμβανόμενος, ἀπὸ τῶν ἐπάλξεων κεραμίδα· ἣ περούσα  
 ψόφον ἐποίησε, καὶ αὐτίκα βοή ἦν. Τὸ δὲ στρατόπεδον ἐπὶ  
 τὸ τεῖχος ὥρμησεν· οὐ γὰρ ἤδει, ὅ, τι ἦν τὸ δεινὸν, σκοτεινῆς<sup>3</sup>  
 νυκτός, καὶ χειμῶνος ὄντος· καὶ ἅμα οἱ ἐν τῇ πόλει τῶν 20  
 Πλαταιέων ὑπολελειμμένοι ἐξελθόντες προσέβαλλον τῷ  
 τείχει τῶν Πελοποννησίων, ἐκ τοῦμπαν ἣ οἱ ἄνδρες αὐτῶν  
 ὑπερέβαινον, ὅπως ἦκιστα πρὸς αὐτοὺς τὸν νοῦν ἔχοιεν.  
 Ἐθορυβούντο μὲν οὖν κατὰ χώραν μένοντες, βοηθεῖν δὲ οὐδεὶς  
 ἐτόλμα ἐκ τῆς ἑαυτῶν φυλακῆς· ἀλλ' ἐν ἀπόρῳ ἦσαν εἰκάσαι 25  
 τὸ γιγνόμενον. Καὶ οἱ τριακόσιοι αὐτῶν, οἷς ἐτέτακτο παρα-  
 βοηθεῖν, εἴτι δέοι, ἐχώρουν ἔξω τοῦ τείχους πρὸς τὴν βοήν·  
 φρυκτοὶ τε ἦροντο ἐς τὰς Θήβας πολέμοι. Παρανίσχον δὲ

<sup>1</sup> Imperf. of προσμίννυμι, as if from προσμίσγω. — <sup>2</sup> Imperf. = pro-  
 ceeded to mount; but ἀνέβη, mounted. — <sup>3</sup> Part. = since the night is dark  
 and there is, etc.

καὶ οἱ ἐκ τῆς πόλεως Πλαταιῆς ἀπὸ τοῦ τείχους φρυκτο  
πολλοὺς, πρότερον παρεσκευασμένους ἐς αὐτο τοῦτο, ὅπ  
ἀσαφῇ τὰ σημεῖα τῆς φρυκτωρίας τοῖς πολεμίοις ἦ, καὶ  
βοηθοῖεν, ἄλλο τι νομίσαντες τὸ γυγνόμενον εἶναι, ἢ τὸ ἰ  
5 πρὶν σφῶν οἱ ἄνδρες οἱ ἐξιώντες διαφύγοιεν, καὶ τοῦ ἀσφαλο  
ἀντιλάβοιντο.

17. Οἱ δ' ὑπερβαίνοντες τῶν Πλαταιέων ἐν τούτῳ, ὡς  
πρῶτοι αὐτῶν ἀναβεβήκεσαν, καὶ τοῦ πύργου ἐκατέρου, το  
φύλακας διαφθείραντες, ἐεκκρατήκεσαν, τὰς τε διόδους τε  
10 πύργων αὐτοῖ ἐνστάντες ἐφύλασσον, μηδὲνα δι' αὐτῶν ἐπ  
βοηθεῖν· καὶ κλίμακας προσθέντες ἀπὸ τοῦ τείχους το  
πύργοις, καὶ ἐπαναβιβάσαντες ἄνδρας πλείους, οἱ μὲν ἀπ  
τῶν πύργων τοὺς ἐπιβοηθοῦντας καὶ κάτωθεν καὶ ἄνωθεν  
εἶργον βάλλοντες· οἱ δ' ἐν τούτῳ, οἱ πλείους,<sup>1</sup> πολλὰς προ  
15 θέντες κλίμακας ἄμα, καὶ τὰς ἐπάλλξεις ἀπώσαντες, διὰ τε  
μεταπυργίου ὑπερέβαινον. Ὁ δὲ διακομιζόμενος αἰεὶ, ἴσται  
ἐπὶ<sup>2</sup> τοῦ χείλους τῆς τάφρου, καὶ ἐντεῦθεν ἐτόξενόν τε καὶ  
ἠκόντιζον, εἴτις παραβοηθῶν παρὰ τὸ τεῖχος κωλυτῆς γίγνοι  
τῆς διαβάσεως. Ἐπεὶ δὲ πάντες διεπεπεραιώντο οἱ ἀπὸ τῶ  
20 πύργων, χαλεπῶς οἱ τελευταῖοι καταβαίνοντες ἐχώρουν ἐπ  
τὴν τάφρον· καὶ ἐν τούτῳ οἱ τριακόσιοι αὐτοῖς ἐπέφέροντε  
λαμπάδας ἔχοντες. Οἱ μὲν οὖν Πλαταιῆς ἐκείνους ἐώρω  
μᾶλλον ἐκ τοῦ σκοτούς, ἐστῶτες ἐπὶ τοῦ χείλους τῆς τάφρου  
καὶ ἐτόξενόν τε καὶ ἐσηκόντιζον ἐς<sup>3</sup> τὰ γυμνά· αὐτοὶ δὲ, ἐ  
25 τῷ ἀφανεῖ ὄντες, ἦσσαν διὰ τὰς λαμπάδας καθεωρῶντο· ὥστ  
φθάνουσι τῶν Πλαταιέων καὶ οἱ ὕστατοι διαβάντες τὴν  
τάφρον, χαλεπῶς δὲ καὶ βιαίως. Κρύσταλλός τε γὰρ  
ἐπεπήγει οὐ βέβαιος ἐν αὐτῇ, ὥστ' ἐπελθεῖν, ἀλλ' οἶον  
ἀπηλιώτου, ἢ βορέου, ὑδατώδης μᾶλλον· καὶ ἡ νύξ τοιοῦτα

<sup>1</sup> οἱ δ' — οἱ πλείους, *the rest, the majority*. — <sup>2</sup> Κ. τ. λ., *upon the bank of the ditch*, i. e. *outer bank*. — <sup>3</sup> *at the exposed parts*, i. e. *of their bodies*.

ἡμέμιν ὑπονειφομένη πολὺ τὸ ὕδωρ ἐν αὐτῇ ἐπεποιήκει, ὃ μάλιν ὑπερέχοντες<sup>1</sup> ἐπεραιώθησαν. Ἐγένετο δὲ καὶ ἡ διά-  
φειξις αὐτοῖς μᾶλλον διὰ τοῦ χειμῶνος τὸ μέγεθος.

18. Ὁρμήσαντες δὲ ἀπὸ τῆς τάφρου οἱ Πλαταιῆς, ἐχώρου  
ἀθροοὶ τὴν ἐς Θήβας φέρουσαν ὁδόν, ἐν δεξιᾷ ἔχοντες τὸ τοῦ 5  
Ἀνδροκράτους ἡρώον, νομίζοντες ἡκιστα σφᾶς ταύτην<sup>2</sup> αὐτοῖς  
ὑποτοπῆσαι τραπέσθαι, τὴν<sup>3</sup> ἐς τοὺς πολεμίους· καὶ ἅμα  
ἔωρων τοὺς Πελοποννησίους τὴν πρὸς Κιθαιρῶνα καὶ Δρυὸς  
κεφαλὰς, τὴν ἐπ' Ἀθηνῶν φέρουσαν μετὰ λαμπάδων διώκον-  
τας. Καὶ ἐπὶ μὲν ἐξ ἡ ἑπτὰ σταδίου οἱ Πλαταιῆς τὴν ἐπὶ 10  
τῶν Θηβῶν ἐχώρησαν, ἔπειθ' ὑποστέψαντες ἤεσαν τὴν πρὸς  
τὸ ὄρος φέρουσαν ὁδόν, ἐς Ἐρύθρας καὶ Ῥοίας· καὶ λαβό-  
μενοι<sup>4</sup> τῶν ὁρῶν, διαφεύγουσιν ἐς τὰς Ἀθήνας, ἄνδρες δώδεκα  
καὶ διακόσιοι ἀπὸ πλειόνων· εἰσὶ γὰρ τινες αὐτῶν οἱ ἀπετρά-  
ποντο<sup>5</sup> ἐς τὴν πόλιν, πρὶν ὑπερβαίνειν· εἰς δ' ἐπὶ τῇ ἔξω 15  
τάφρῃ τοξότης ἐλήφθη. Οἱ μὲν οὖν Πελοποννησίοι κατὰ  
χώραν ἐγένοντο, τῆς βοηθείας παυσάμενοι· οἱ δ' ἐκ τῆς  
πόλεως Πλαταιῆς, τῶν μὲν γεγενημένων εἰδότες οὐδέν, τῶν  
δὲ ἀποτραπομένων σφίσιν ἀπαγγειλάντων, ὥς οὐδεὶς περί-  
εστι, κήρυκα ἐκπέμψαντες, ἐπεὶ ἡμέρα ἐγένετο, ἐσπένδοντο<sup>6</sup> 20  
ἀναίρεσιν τοῖς νεκροῖς· μαθόντες δὲ τὸ ἀληθές, ἐπαύσαντο.<sup>5</sup>  
Οἱ μὲν δὲ τῶν Πλαταιέων ἄνδρες οὕτως ὑπερβάντες ἐσω-  
θησαν.

19. Τπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ θέρους τούτου καὶ οἱ  
Πλαταιῆς, οὐκέτι ἔχοντες σῖτον, οὐδὲ δυνάμενοι πολιορκεῖσθαι, 25  
ξυνέβησαν τοῖς Πελοποννησίοις τοιῷδε τρόπῳ. Προσέβαλον  
αὐτῶν τῷ τείχει, οἱ δὲ οὐκ ἠδύναντο ἀμύνεσθαι<sup>5</sup>. γνοὺς δὲ ὁ  
Λακεδαιμόνιος ἄρχων τὴν ἀσθένειαν αὐτῶν, βία μὲν οὐκ

<sup>1</sup> Sc. σώματι. — <sup>2</sup> Sc. ὁδόν. 169: C. 439. β. — <sup>3</sup> Sc. what? — <sup>4</sup> taking hold of, i. e. gaining. Cf. Eng. taking to. 179. 1: C. 370. — <sup>5</sup> Force of mid. ! — <sup>6</sup> gained a treaty for taking up the dead.



ἐβούλετο ἐλεῖν· εἰρημένον<sup>1</sup> γὰρ ἦν αὐτῷ ἐκ Λακεδαιμόνι-  
 ὃπως, εἰ σπονδαὶ γίνοντο ποτε πρὸς Ἀθηναίους, καὶ ξι-  
 χωροῖεν, ὅσα πολέμῳ χωρία ἔχουσιν ἑκάτεροι, ἀποδίδου-  
 μὴ ἀνάδοτος εἴη ἡ Πλάταια, ὡς αὐτῶν ἐκόντων προσχω-  
 5 σάντων· προσπέμπει δὲ αὐτοῖς κήρυκα, λέγοντα,<sup>2</sup> εἰ βούλ-  
 ται παραδοῦναι τὴν πόλιν ἐκόντες<sup>3</sup> τοῖς Λακεδαιμονίοις,  
 δικασταῖς ἐκείνοις χρήσασθαι, τοὺς τε ἀδίκους κολάζει  
 παρὰ δίκην δέ, οὐδένα. Τοσαῦτα μὲν ὁ κήρυξ εἶπεν· Οἱ  
 (ἦσαν γὰρ ἤδη ἐν τῷ ἀσθενεστάτῳ) παρέδωκαν τὴν πόλιν  
 10 καὶ τοὺς Πλαταιέας ἔτρεφον οἱ Πελοποννήσιοι ἡμέρας τινας  
 ἐν ὅσῳ<sup>4</sup> οἱ ἐκ τῆς Λακεδαιμόνος δικασταὶ πέντε ἄνδρες  
 ἀφίκοντο.

20. Οἱ δὲ δικασταί, ἕνα ἕκαστον παραγαγόντες καὶ ἐρ-  
 τῶντες, εἴτι<sup>5</sup> Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἀγαθὸν  
 15 τῷ πολέμῳ δεδρακότες<sup>6</sup> εἰσὶν, ὁπότε μὴ φαίεν, ἀπάγοντες  
 ἀπέκτεινον· καὶ ἐξαίρετον ἐποίησαντο οὐδένα. Διέφθειραν  
 δὲ Πλαταιέων μὲν αὐτῶν, οὐκ ἐλάσσους διακοσίων, Ἀθηναίων  
 δὲ, πέντε καὶ εἴκοσιν, οἳ ξυνεπολιορκοῦντο· γυναῖκας  
 ἠνδραπόδισαν· τὴν δὲ πόλιν ἐνιαυτὸν μὲν τινα<sup>7</sup> Θηβαῖοι  
 20 Μεγαρέων ἀνδράσι κατὰ στάσιν ἐκπεπτωκόσι, καὶ ὅσοι τινες  
 σφέτερά φρονούντες Πλαταιέων περιῆσαν ἔδωκαν ἐνοικεῖν  
 ὕστερον δὲ, καθελόντες αὐτὴν ἐς ἔδαφος πᾶσαν ἐκ τῶν  
 θεμελίων, ὠκοδόμησαν πρὸς τῷ Ἡραίῳ καταγώγιον διακοσίᾳ  
 ποδῶν, πανταχῇ κύκλῳ οἰκήματα ἔχον κάτωθεν καὶ ἄνωθεν  
 25 καὶ ὀροφαῖς καὶ θυρώμασι τοῖς τῶν Πλαταιέων ἐχρήσαντο  
 καὶ τοῖς ἄλλοις, ἃ ἦν ἐν τῷ τείχει ἔπιπλα, χαλκὸς καὶ σίδηρος

<sup>1</sup> εἰρημένον — προσχωρησάντων is parenthetical. — <sup>2</sup> 222. N. 3 : C. 583 R. b. — <sup>3</sup> = Adv. in Eng. voluntarily. Cf. 138. N. 1 : C. 457. — <sup>4</sup> Full time = eis τοσοῦτον χρόνον ἐν ὅσῳ χρόνῳ, for so great time in how much time = for the time in which = until. — <sup>5</sup> if in any respect. τι gives point to the question. — <sup>6</sup> C. 637. N. a : K. 238. R. 5. — <sup>7</sup> Lit. some day = about a day. Cf. Eng. He went some ten days ago. C. 517.

κλῖας κατασκευάσαντες, ἀνέθεσαν τῇ Ἑρᾷ, καὶ νεῶν ἑκα-  
 τήμποδον λίθιναν ᾠκοδόμησαν αὐτῇ. Τὴν δὲ γῆν δημοσιώ-  
 σαντες, ἀπεμίσθωσαν ἐπὶ δέκα ἔτη, καὶ ἐνέμοντο Θηβαῖοι.  
 Σχεδὸν δὲ τι καὶ τὸ ξύμπαν περὶ Πλαταιῶν οἱ Λακεδαιμόνιοι  
 οὕτως ἀποτετραμμένοι ἐγένοντο Θηβαίων ἕνεκα, νομίζοντες  
 ἐς τὸν πόλεμον αὐτοὺς ἄρτι τότε καθιστάμενον ὠφελίμους  
 εἶναι. Καὶ τὰ μὲν κατὰ Πλάταιαν, ἔτι τρίτῃ καὶ ἐννε-  
 ηκοστῇ ἐπειδὴ Ἀθηναίων ξύμμαχοι ἐγένοντο, οὕτως ἐτελεύ-  
 τησαν.

## ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.

1. Εἰ δέ τινες Σωκράτην νομίζουσιν, ὥς ἔνιοι γράφουσιν· καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι, προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγονέναι, προαγαγεῖν ἐπ' αὐτὴν οὐχ ἱκανόν· σκεψάμενοι, μὴ μόνον ἂ ἐκεῖναι 5 κολαστηρίου ἕνεκα τοὺς πάντ' οἰομένους εἰδέναι ἐρωτᾶ ἤλεγχεν, ἀλλὰ καὶ ἂ λέγων συνημέρευε τοῖς συνδιατρίβουσιν δοκιμαζόντων,<sup>1</sup> εἰ ἱκανὸς ἦν βελτίους<sup>2</sup> ποιεῖν τοὺς συνόντα. Λέξω δὲ πρῶτον, ἃ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου διαλεγομένου πρὸς Ἀριστόδημον τὸν Μικρὸν<sup>4</sup> ἐπικαλούμενον.

10 Καταμαθὼν γὰρ αὐτὸν οὔτε θύοντα<sup>5</sup> τοῖς θεοῖς, οὔτε μαντικὴν χρώμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα κατεγελῶντα. Εἰπέ μοι, ἔφη, ὦ Ἀριστόδημε, ἔστιν οὐστίν᾽ ἀνδρώπῳ τεθαύμακας ἐπὶ σοφίᾳ; Ἔγωγε, ἔφη. Καὶ ὅς, Λέξον ἡμῖν ἔφη, τὰ ὀνόματα αὐτῶν. Ἐπὶ μὲν τοίνυν ἐπὼν ποιήσε

15 Ὀμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ διδυράμβῳ Μελανιππίδην, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα, ἐπὶ δὲ ἀνδριαντοποιῷ Πολύκλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν. Πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδῶλα ἄφρονά τε καὶ ἀκίνητα ἀξιοθαυμαστότεροι εἶναι, ἢ οἱ ζῶα ἔμφρονά τε καὶ ἐνεργά;

20 Πολὺν, νῆ Δία, οἱ ζῶα, εἶπερ γε μὴ τύχῃ τινὶ, ἀλλὰ ὑπὸ γνώμης ταῦτα γεγένηται. Τῶν δὲ ἀτεκμάρτως ἐχόντων, ὅτου ἕνεκά ἐστι, καὶ τῶν φανερώς ἐπ' ὠφελείᾳ ὄντων, πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις; Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γενόμενα γνώμης ἔργα εἶναι.

<sup>1</sup> Att. for δοκιμαζέτωσαν, let them decide. — <sup>2</sup> Factitive. — <sup>3</sup> the Divine Being. — <sup>4</sup> 166. 1; 206. 3. — <sup>5</sup> 222. 2; C. 618 and R. 2.

2. Οὐκοῦν δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς, δι' ὧν αἰσθάνονται, ἕκαστα, ὀφθαλμοὺς μὲν, ὥσθ' ὁρᾶν τὰ ὁρατὰ, ὦτα δὲ, ὥστ' ἀκούειν τὰ ἀκουστά; ὁσμῶν γε μὴν, εἰ μὴ ῥίνες προστετθήσαν, τί ἂν ἡμῖν ὄφελος ἦν; τίς δ' ἂν αἰσθησις ἦν γλυκέων<sup>1</sup> καὶ δριμέων 5 καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ γλῶττα, τούτων γνώμων,<sup>2</sup> ἐνείργασθη; Πρὸς δὲ τούτοις, οὐ δοκεῖ σοι καὶ τῷδε προνοίας<sup>1</sup> ἔργῳ εἰκέναι, τὸ, ἐπεὶ ἀσθενὴς μὲν ἐστὶν ἡ ὄψις, βλεφάροις αὐτὴν θυρῶσαι, ἃ, ὅταν μὲν αὐτῇ χρῆσθαι τι δέῃ, ἀναπετάννυται, ἐν δὲ τῷ ὕπνῳ συγκλείεται; ὥς δ' ἂν 10 μὴδὲ ἄνεμοι βλάπτωσιν, ἡθμὸν βλεφαρίδας ἐμφῦσαι· ὀφρῦσί τε ἀπογεισῶσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὥς μὴδ' ὁ ἐκ τῆς κεφαλῆς ἰδρὼς κακουργῇ· τὸ δὲ τὴν ἀκοὴν δέχεσθαι μὲν πάσας φωνὰς, ἐμπίπλασθαι δὲ μήποτε· καὶ τοὺς μὲν πρόσθεν ὀδόντας πᾶσι ζώοις οἷους τέμνειν εἶναι, τοὺς δὲ γομφίους οἷους 15 παρὰ τούτων δεξαμένους λεαίνειν· καὶ τὸ στόμα μὲν, δι' οὗ ὧν ἐπιθυμεῖ τὰ ζῶα εἰσπέμπεται, πλησίον ὀφθαλμῶν καὶ ῥινῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα<sup>3</sup> δυσχερῆ, ἀποστρέψαι τοὺς τούτων ὀχετοὺς, καὶ ἀπενεγκεῖν, ἧ<sup>4</sup> δυνατὸν προσωτάτω, ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω προνοητικῶς 20 πεπραγμένα, ἀπορεῖς, πότερα τύχης ἢ γνώμης ἔργα ἐστίν;

3. Οὐ μὰ τὸν Δι', ἔφη, ἀλλ' οὕτω γε σκοποῦμένῳ πάννυ ἔοικε ταῦτα σοφοῦ τινος δημιουργοῦ καὶ φιλοζώου τεχνήματι. Τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφῦσαι δὲ ταῖς γευναμέναις ἔρωτα τοῦ ἐκτρέφειν, τοῖς δὲ τραφεῖσι μέγιστον 25 μὲν πόθον τοῦ ζῆν, μέγιστον δὲ φόβον τοῦ θανάτου; Ἀμέλει καὶ ταῦτα ἔοικε μηχανήμασι<sup>5</sup> τινος ζῶα εἶναι βουλευσαμένου. Ζῷ δὲ σαντὸν φρόνιμόν τι δοκεῖς ἔχειν, ἄλλοθι δὲ οὐδαμοῦ οὐδὲν οἶει φρόνιμον εἶναι; καὶ ταῦτα, εἰδὼς ὅτι γῆς τε μικρὸν

<sup>1</sup> Why gen.? — <sup>2</sup> Why nom.? — <sup>3</sup> the excrements, sc. ἐστὶ. — <sup>4</sup> ὥς.  
— <sup>5</sup> Why dat.?

μέρος ἐν τῷ σώματι πολλῆς οὔσης ἔχεις, καὶ ὑγροῦ βραχὺ πολλοῦ ὄντος, καὶ τῶν ἄλλων δῆπου μεγάλων ὄντων ἐκάστου μικρὸν μέρος λαβόντι τὸ σῶμα συνήρμωσταί σοι· νοῦν δὲ ἄρα μόνον οὐδαμοῦ ὄντα σε εὐτυχῶς πως δοκεῖς συναρπάσαι,  
 5 καὶ τάδε τὰ ὑπερμεγέθη καὶ πλήθος ἄπειρα δι' ἀφροσύνην<sup>1</sup> τινὰ οὕτως οἶει εὐτάκτως ἔχειν; Μὰ Δί· οὐ γὰρ ὁρῶ τοὺς κυρίους, ὥσπερ τῶν ἐνθάδε γυγνομένων τοὺς δημιουργούς. Οὐδὲ γὰρ τὴν ἑαυτοῦ σύ γε ψυχὴν ὁρᾷς, ἣ τοῦ σώματος κυρία ἐστίν· ὥστε κατὰ γε τοῦτο ἔξεστί σοι λέγειν, ὅτι οὐδὲν  
 10 γνῶμη ἀλλὰ τύχη πάντα πράττεις.

4. Καὶ ὁ Ἀριστοδῆμος, Οὔτοι, ἔφη, ἐγὼ, ὦ Σώκρατες, ὑπερορῶ τὸ δαιμόνιον, ἀλλ' ἐκείνο μεγαλοπρεπέστερον ἡγοῦμαι, ἢ ὡς<sup>2</sup> τῆς ἐμῆς θεραπείας προσδεῖσθαι. Οὐκοῦν, ἔφη, ὅσῳ μεγαλοπρεπέστερον ἀξιοῖ σε θεραπεύειν, τοσοῦτ' ἄλλοι  
 15 καὶ τιμητέον αὐτό. Εὐ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν. Ἐπειτ' οὐκ οἶει φροντίζειν; οἱ πρῶτον μὲν μόνον τῶν ζώων ἀνθρωπον ὀρθὸν ἀνέστησαν. ἡ δὲ ὀρθότης καὶ προοραῖν πλείον ποιεῖ δύνασθαι καὶ τὰ ὑπερθεῖν μᾶλλον θεᾶσθαι, καὶ ἦττον κακο-  
 20 παθεῖν· καὶ ὄψιν καὶ ἀκοὴν καὶ στόμα ἐνεποίησαν· ἔπειτα τοῖς μὲν ἄλλοις ἐρπετοῖς πόδας ἔδωκαν, οἱ τὸ πορεύεσθαι μόνον παρέχουσιν· ἀνθρώπῳ δὲ καὶ χεῖρας προσέθεσαν, αἱ τὰ πλείστα, οἷς εὐδαιμονέστεροι ἐκείνων ἐσμέν, ἐξεργάζονται. Καὶ<sup>3</sup> μὴν καὶ γλῶττάν γε πάντων τῶν ζώων ἐχόντων, μόνην  
 25 τὴν τῶν ἀνθρώπων ἐποίησαν οἶαν, ἄλλοτε<sup>4</sup> ἀλλαχῇ ψαύουσαν τοῦ στόματος, ἀρθροῦν<sup>5</sup> τε τὴν φωνήν, καὶ σημαίνειν πάντα ἀλλήλοις, ἃ βουλόμεθα.

5. Οὐ τοίνυν μόνον ἤρκεσε τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι, ἀλλ' (ὅπερ<sup>6</sup> μέγιστόν ἐστι) καὶ τὴν ψυχὴν κρατίστην

<sup>1</sup> by chance. — <sup>2</sup> C. 463. 3. — <sup>3</sup> K. μ. κ., and what is still more. Lat. quin. — <sup>4</sup> now here, now there. C. 542. γ. — <sup>5</sup> to make articulate sounds. — <sup>6</sup> Antecedent?

τῷ ἀνθρώπῳ ἐνέφυσε· τίνος γὰρ ἄλλου ζώου ψυχὴ πρῶτα  
 μὲν θεῶν, τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων,  
 ἵσθηται ὅτι εἰσί; τί δὲ φύλον ἄλλο ἢ οἱ ἄνθρωποι θεοὺς  
 θεραπεύουσι; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης ἱκανωτέρα  
 προφυλάττεσθαι ἢ λιμὸν ἢ δίψος ἢ ψύχῃ ἢ θάλπῃ, ἢ νόσοις  
 ἐπικουρῆσαι, ἢ ῥώμην ἀσκῆσαι, ἢ πρὸς μάθησιν ἐκπονήσαι,  
 ἢ, ὅσα ἂν ἀκούσῃ ἢ ἴδῃ ἢ μάθῃ, ἱκανωτέρα ἐστὶ διαμεμνησθαι;  
 Οὐ γὰρ πάνυ σοι κατὰδῃλον, ὅτι παρὰ τὰ ἄλλα ζῶα ὥσπερ  
 θεοὶ ἄνθρωποι βιοτεύουσι, φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ  
 κρατιστεύοντες; οὔτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ  
 γνώμην, ἡδύνατ' ἂν πράττειν ἢ ἐβούλετο· οὐθ' ὅσα χεῖρας  
 ἔχει, ἄφρονα δ' ἐστὶ, πλεόν οὐδὲν ἔχει· σὺ δὲ ἀμφοτέρων τῶν  
 κλείστου ἀξίων τετυχηκώς, οὐκ οἶε σοὺ θεοὺς ἐπιμελεῖσθαι;  
 ἀλλ', ὅταν τί ποιήσωσι, νομιεῖς αὐτοὺς σοὺ φροντίζειν;  
 Ὅταν μὲν πέμπωσιν (ὥσπερ σὺ σοὶ φῆς πέμπειν αὐτοὺς) 15  
 συμβούλους, ὃ τι χρὴ ποιεῖν καὶ μὴ ποιεῖν. Ὅταν δὲ Ἀθη-  
 ναίοις, ἔφη, πυνθανομένοις τι διὰ μαντικῆς φράζωσιν, οὐ καὶ  
 σοὶ δοκεῖς φράζειν αὐτούς; οὐδ', ὅταν τοῖς Ἑλλήσι τέρατα  
 πέμποντες προσημαίνωσιν, οὐδ', ὅταν πᾶσιν ἀνθρώποις; ἀλλὰ  
 μόνον σὲ ἐξαιροῦντες ἐν ἀμελείᾳ κατατίθενται;<sup>1</sup> 20

6. Οἶε δ' ἂν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφύσαι,  
 ὡς ἱκανοὶ εἰσιν εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν; καὶ  
 τοὺς ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον οὐδέποτ'  
 ἂν αἰσθέσθαι; οὐχ ὁρᾷς, ὅτι τὰ πολυχρονιώτατα καὶ σοφώ-  
 τατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσεβέστατά ἐστι, 25  
 καὶ αἱ φρονιμώταται ἡλικίαι, θεῶν ἐπιμελέσταται; Ὡς γὰρ,  
 ἔφη, κατάμαθε, ὅτι καὶ ὁ σὸς νοῦς ἐνὼν τὸ σὸν σῶμα, ὅπως  
 βούλεται, μεταχειρίζεται. Οἶεσθαι οὖν χρὴ καὶ τὴν ἐν τῷ  
 παντὶ φρόνησιν τὰ πάντα, ὅπως ἂν αὐτῇ ἡδὺ ᾖ, οὕτω τίθε-  
 σθαι· καὶ μὴ, τὸ σὸν μὲν ὄμμα δύνασθαι ἐπὶ πολλὰ στάδια 30

<sup>1</sup> By change of construction for κατατίθεσθαι.

ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν· μηδὲ, τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φρυντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι ἅμα πάντων ἐπι-  
 5 μελεῖσθαι. Ἦν μέντοι, ὥσπερ ἀνθρώπους θεραπεύων, γιγνώσκεις τοὺς ἀντιθεραπεύειν ἐθέλοντας, καὶ χαριζόμενος τοὺς ἀντιχαριζομένους, καὶ συμβουλευόμενος καταμανθάνεις τοὺς φρονίμους, οὕτω καὶ τῶν θεῶν πείραν λαμβάνης θεραπεύων, εἴ τι σοὶ θελήσουσι περὶ τῶν ἀδήλων ἀνθρώποις συμβουλεύ-  
 10 ειν, γνώσῃ τὸ θεῖον, ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ' ἅμα πάντα ὁρᾶν, καὶ πάντα ἀκούειν, καὶ πανταχοῦ παρῆναι, καὶ ἅμα πάντων ἐπιμελεῖσθαι. Ἐμοὶ<sup>1</sup> μὲν οὖν ταῦτα λέγων οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὁπότε ὑπὸ τῶν ἀνθρώπων ὁρῶντο, ἀπέχεσθαι τῶν ἀνοσίων τε καὶ ἀδίκων καὶ  
 15 αἰσχυρῶν, ἀλλὰ καὶ ὁπότε ἐν ἔρημίᾳ εἶεν, ἐπεὶ περ ἡγήσαιντο μηδὲν αἶν ποτε, ὧν πράττοιν, θεοὺς διαλαθεῖν.

7. Καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ τοῦ Ἡρακλέους, ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται, ὡσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται, ὧδέ πως λέγων, ὅσα ἐγὼ  
 20 μέμνημαι· φησὶ γὰρ, Ἡρακλέα, ἐπεὶ ἐκ παίδων εἰς ἥβην ὠρμᾶτο, ἐν ᾗ οἱ νέοι ἤδη αὐτοκράτορες γιγνόμενοι δηλοῦσιν, εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέφονται ἐπὶ τὸν βίον, εἴτε τὴν διὰ κακίας, ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα ὁποτέραν τῶν ὁδῶν τράπηται· καὶ φανῆναι αὐτῷ δύο γυναῖκας προσιέ-  
 25 ναι μεγάλας, τὴν μὲν ἐτέραν εὐπρεπῇ τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμημένην τὸ μὲν σῶμα<sup>2</sup> καθαρότητι,<sup>3</sup> τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνη, ἐσθῆτι δὲ λευκῇ· τὴν δὲ ἐτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα, ὥστε λευκοτέραν τε καὶ

<sup>1</sup> Xenophon here speaks in his own person. — <sup>2</sup> Why accus. ? — <sup>3</sup> with purity, i. e. a pure, not painted, complexion.

ἐρυθροτέραν τοῦ ὄντος<sup>1</sup> δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα, ὥστε  
δακεῖν ὀρθοτέραν τῆς φύσεως εἶναι, τὰ δὲ ὄμματα ἔχειν ἀνα-  
πεπταμένα,<sup>2</sup> ἐσθῆτα δὲ, ἐξ ἧς ἂν μάλιστα ἡ ὥρα διαλάμποι<sup>3</sup>.  
κατασκοπεῖσθαι δὲ θαμὰ ἑαυτὴν, ἐπισκοπεῖν δὲ καὶ εἴ τις  
ἄλλος αὐτὴν θεᾶται, πολλάκις δὲ καὶ εἰς τὴν ἑαυτῆς σκιὰν 5  
ἀποβλέπειν.

8. Ὡς δ' ἐγένοντο πλησιαίτερον τοῦ Ἑρακλέους, τὴν μὲν  
πρόσθεν ῥηθεῖσαν ἰέναι τὸν αὐτὸν τρόπον, τὴν δὲ ἐτέραν,  
φθάσαι βουλομένην, προσδραμεῖν τῷ Ἑρακλεῖ, καὶ εἰπεῖν·  
Ὅρῳ σε, ὦ Ἑράκλεις, ἀποροῦντα, ποῖαν ὁδὸν ἐπὶ τὸν βίον 10  
τράπη· εἰ οὖν ἐμὲ φίλην ποιήσῃ, ἐπὶ τὴν ἡδίστην τε καὶ  
ῥάστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς ἄγευστος<sup>4</sup>  
ἔσῃ, τῶν δὲ χαλεπῶν ἄπειρος διαβιώσῃ. Πρῶτον μὲν γὰρ  
οὐ πολέμων οὐδὲ πραγμάτων φροντιεῖς,<sup>5</sup> ἀλλὰ σκοπούμενος  
διάξεις, τί ἂν κεχαρισμένον ἢ σιτίον ἢ ποτὸν εὖροις, ἢ τί ἂν 15  
ιδῶν ἢ τί ἀκούσας τερφθείης, ἢ τίνων ὀσφραινόμενος ἢ ἀπτό-  
μένος ἡσθείης, τισι δὲ παιδικοῖς ὁμιλῶν μύλιστ' ἂν εὐφραν-  
θείης, καὶ πῶς ἂν μαλακώτατα καθεύδοις, καὶ πῶς ἂν ἀπον-  
ώτατα τούτων πάντων τυγχάνοις. Ἐὰν δέ ποτε γένηταί  
τις ὑποψία σπάνεως<sup>6</sup> ἀφ' ὧν ἔσται ταῦτα, οὐ φόβος,<sup>7</sup> μή σε 20  
ἀγάγω ἐπὶ τὸ πονοῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ  
τῇ ψυχῇ ταῦτα πορίζεσθαι· ἀλλ' οἷς ἂν οἱ ἄλλοι ἐργάζωνται,  
τούτοις σὺ χρήσῃ, οὐδενὸς ἀπεχόμενος ὅθεν ἂν δυνατόν ᾖ τι  
κερδᾶναι· πανταχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοὶ ξυνούσιν  
ἔξουσίαν ἔγωγε παρέχω.

25

9. Καὶ ὁ Ἑρακλῆς ἀκούσας ταῦτα, ὦ γύναι, ἔφη,<sup>8</sup> ὄνομα  
δέ σοι τί ἐστίν; Ἡ δὲ, Οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με

<sup>1</sup> Lit. *their being*, i. e. that which is, reality. — <sup>2</sup> For ἀναπεπτάσμενα, part. pass. perf. of ἀναπετάννυμι, *open, glaring, meretricious*. — <sup>3</sup> I. e. low-necked. — <sup>4</sup> *shall leave no pleasure untasted*. — <sup>5</sup> Att. for φροντισίεις. 102. N. 2. — <sup>6</sup> Sc. τούτων τῶν πραγμάτων. — <sup>7</sup> Sc. ἐστι. Phrase = οὐ φόβει. C. 595. δ. — <sup>8</sup> C. 552.



- Εὐδαιμονίαν, οἱ δὲ μισοῦντες ὑποκοριζόμενοι ὀνομάζουσίν με  
 Κακίαν. Καὶ ἐν τούτῳ ἡ ἑτέρα γυνὴ προσελθοῦσα εἶπε·  
 Καὶ ἐγὼ ἤκω πρὸς σέ, ὦ Ἡράκλεις, εἰδυῖα τοὺς γεννήσαντάς  
 σε, καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· ἐξ  
 5 ὧν ἐλπίζω, εἰ τὴν πρὸς ἐμέ ὁδὸν<sup>1</sup> τράποιο, σφόδρ' ἂν σε τῶν  
 καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι, καὶ ἐμέ ἔτι  
 πολλὴν ἐντιμοτέραν καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι·  
 οὐκ ἐξαπατήσω δέ σε προοιμίους ἡδονῆς, ἀλλ', ἥπερ οἱ θεοὶ  
 διέθεσαν, τὰ ὄντα διηγῆσομαι μετ' ἀληθείας. Τῶν γὰρ ὄντων  
 10 ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ δι-  
 δόασιν ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς ἴλεως<sup>2</sup> εἶναί σοι  
 βούλει, θεραπευτέον<sup>3</sup> τοὺς θεοὺς· εἴτε ὑπὸ φίλων ἐθέλεις  
 ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον· εἴτε ὑπὸ τινος πόλεως  
 ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελήτέον· εἴτε ὑπὸ τῆς  
 15 Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα  
 πειρατέον εὖ ποιεῖν· εἴτε τὴν γῆν φέρειν σοι βούλει καρποὺς  
 ἀφθόρους, τὴν γῆν θεραπευτέον· εἴτε ἀπὸ βοσκημάτων οἶει  
 δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον· εἴτε διὰ  
 πολέμου ὀρμᾶς αὔξεσθαι, καὶ βούλει δύνασθαι τοὺς τε φίλους  
 20 ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς  
 τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων μαθητέον, καὶ ὅπως  
 αὐταῖς δεῖ χρῆσθαι ἀσκητέον· εἰ δὲ καὶ τῷ σώματι βούλει  
 δυνατὸς εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ  
 γυμναστέον σὺν πόνοις καὶ ἰδρώτι.
- 25 10. Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν, ὥς φησι Πρόδικος,  
 Ἐννοεῖς, ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὁδὸν ἐπὶ τὰς  
 εὐφροσύνας ἡ γυνὴ σοι αὕτη διηγείται; ἐγὼ δὲ ῥαδίαν καὶ  
 βραχεῖαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε. Καὶ ἡ Ἀρετὴ  
 εἶπεν, ὦ τλήμον! τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί ἡδὺ οἶσθα,

<sup>1</sup> Why accus.? — <sup>2</sup> Att. for ἰλάους. — <sup>3</sup> = δεῖ θεραπεύειν. 162. N. 1:  
 C. 642, 643.

μηδὲν τούτων ἕνεκα<sup>1</sup> πράττειν ἐθέλουσα; ἥτις οὐδὲ τὴν τῶν ἰδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμῆσαι, πάντων ἐμπίπλασαι, πρὶν μὲν πεινῆν,<sup>2</sup> ἐσθίουσα, πρὶν δὲ διψῆν,<sup>3</sup> πίνουσα· ἵνα μὲν ἡδέως φάγῃς, ὄψοποιούς μηχανωμένη, ἵνα δὲ ἡδέως πίνῃς, οἶνους τε πολυτελεῖς παρασκευάζει, καὶ τοῦ 5  
 θέρους χιόνα περιθέουσα ζητεῖς· ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρωμνὰς μαλακῶς, ἀλλὰ καὶ τὰς κλῖνας καὶ τὰ ὑπόβαθρα ταῖς κλῖναις παρασκευάζει· οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν, ὃ τι ποιῇς, ὕπνου ἐπιθυμεῖς· τὰ δ' ἀφροδίδια πρὸ τοῦ δεῖσθαι ἀναγκάζεις, πάντα μηχανωμένη· 10  
 αὐτῷ γὰρ παιδεύεις τοὺς σεαυτῆς φίλους, τῆς μὲν νυκτὸς ὑβρίζουσα, τῆς δὲ ἡμέρας τὸ χρησιμώτατον κατακοιμίζουσα.

11. Ἀθάνατος δὲ οὐσα, ἐκ θεῶν μὲν ἀπέρριψαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζῃ· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου σεαυτῆς ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου 15  
 θεάματος ἀθέατος· οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον καλὸν τεθέασαι. Τίς δ' ἂν σοι λεγούσῃ τι πιστεύσειε; τίς δ' ἂν δεομένη τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου τολμήσειεν εἶναι; οἱ, νέοι μὲν ὄντες,<sup>8</sup> τοῖς σώμασι αὐνόματοί εἰσι, πρεσβύτεροι δὲ γενόμενοι,<sup>4</sup> ταῖς ψυχαῖς ἀνόν- 20  
 τοι· ἀπόνως μὲν λιπαροὶ διὰ νεότητος φερόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως<sup>5</sup> περῶντες· τοῖς μὲν πεπραγμένοις αἰσχυνόμενοι, τοῖς δὲ ππραττομένοις βαρυνόμενοι· τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀπο-  
 θέμενοι.<sup>6</sup> Ἐγὼ δὲ σύνειμι μὲν θεοῖς,<sup>7</sup> σύνειμι δὲ ἀνθρώποις 25  
 τοῖς ἀγαθοῖς· ἔργον δὲ καλὸν οὔτε θεῶν οὔτε ἀνθρώπινον χωρὶς ἐμοῦ γίγνεται· τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις οἷς προσήκει· ἀγαπητὴ μὲν συν-  
 εργὸς τεχνίταις, πιστὴ δὲ φύλαξ οἰκῶν δεσπόταις, εὐμενὴς

<sup>1</sup> K. 300. 6 (c). — <sup>2</sup> Att. ῆ for ᾗ. 23. N. 1. — <sup>3</sup> = Eng. while. — <sup>4</sup> = Eng. when. — <sup>5</sup> Full form? — <sup>6</sup> Cf. Prov. chapt. VIII. — <sup>7</sup> Why dat.?

δὲ παραστάτις οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ  
πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη  
δὲ φιλίας κοινωνός.

12. Ἔστι δὲ τοῖς μὲν ἑμοῖς φίλοις ἡδεῖα μὲν καὶ ἀπράγ-  
5 μων σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ, ἕως ἂν  
ἐπιθυμήσωσιν αὐτῶν. Ὑπνος δὲ αὐτοῖς πάρεστιν ἡδίων ἢ  
τοῖς ἀμόχθοις· καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται, οὔτε  
διὰ τοῦτον μεθιᾶσι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι  
τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι  
10 ταῖς τῶν νέων τιμαῖς ἀγάλλονται· καὶ ἡδέως μὲν τῶν παλαιῶν  
πράξεων μέμνηνται, εὖ δὲ τὰς παρούσας ἡδονται πράττοντες,  
δι' ἐμὲ φίλοι μὲν θεοὺς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι  
δὲ πατρίσιν· ὅταν δ' ἔλθῃ τὸ πεπρωμένον<sup>1</sup> τέλος, οὐ μετὰ  
λήθης ἄτιμοι κεῖνται, ἀλλὰ μετὰ μνήμης τὸν αἰὲ χρόνον  
15 ὑμνούμενοι θάλλουσι. Τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν  
Ἡράκλεις, ἔξεστι διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαι-  
μονίαν κεκτήσθαι. Οὕτω<sup>2</sup> πως διώκει Πρόδικος τὴν ὑπ'  
Ἀρετῆς Ἡρακλέους παίδευσιν· ἐκόσμησε μέντοι τὰς γνώμας  
ἔτι μεγαλειότεροις ῥήμασιν, ἢ ἐγὼ νῦν.

<sup>1</sup> Pass. part. perf. fr. √ ΠΟΡΩ, the appointed end of life. — <sup>2</sup> Somehow thus.

## Ἡ ΤΟΤ ΣΩΚΡΑΤΟΤΣ ΒΙΟΤ ΤΕΛΕΤΤΗ.

1. Ὑμεῖς μὲν οὖν, ἔφη, ὦ Σιμμία τε καὶ Κέβης καὶ οἱ ἄλλοι, εἰσαυθὺς ἔν τινι χρόνῳ ἕκαστοι πορεύσεσθε· ἐμὲ δὲ νῦν ἤδη καλεῖ (φαίη γ' ἂν ἀνὴρ τραγικὸς) ἡ εἰμαρμένη· καὶ σχεδόν τί μοι ὥρα τραπέσθαι πρὸς τὸ λουτρόν· δοκεῖ γὰρ ἤδη βέλτιον εἶναι λουσάμενον πιεῖν τὸ φάρμακον, καὶ μὴ 5 πράγματα ταῖς γυναῖξι παρέχειν νεκρὸν λούειν.

Ταῦτα δὴ εἰπόντος αὐτοῦ, ὁ Κρίτων, Εἰεν, ἔφη, ὦ Σώκρατες. Τί δὲ τούτοις ἡ ἐμοὶ ἐπιτέλλη, ἡ περὶ τῶν παιδῶν, ἡ περὶ ἄλλων του, ὃ τι ἂν σοι ποιοῦντες ἡμεῖς ἐν χάριτι μάλιστα ποιοῖμεν; Ἄπερ αἰὲ λέγω, ἔφη, ὦ Κρίτων· οὐδὲν 10 καινότερον<sup>1</sup>. ὅτι ὑμῶν αὐτῶν ἐπιμελούμενοι ὑμεῖς, καὶ ἐμοὶ καὶ τοῖς ἐμοῖς καὶ ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε, ἅττ'<sup>2</sup> ἂν ποιήτε, κἂν μὴ νῦν ὁμολογήσητε· ἐὰν δὲ ὑμῶν μὲν αὐτῶν ἀμελήτε, καὶ μὴ θέλητε, ὥσπερ κατ' ἵχνη, κατὰ τὰ νῦν τε ἐρημένα καὶ τὰ ἐν τῷ ἔμπροσθεν χρόνῳ ζῆν, οὐδὲ ἐὰν πολλὰ 15 ὁμολογήσητε ἐν τῷ παρόντι, καὶ σφόδρα, οὐδὲν πλέον ποιήσετε. Ταῦτα μὲν τοίνυν προθυμησόμεθα, ἔφη,<sup>3</sup> οὕτω ποιεῖν.

2. Θάπτομεν δὲ τίνα σε τρόπον; Ὅπως ἂν, ἔφη, βούλησθε· ἐὰν πέρ γε λάβητέ με, καὶ μὴ ἐκφύγω ὑμᾶς. Γελάσας δὲ ἅμα ἡσυχῇ, καὶ πρὸς ἡμᾶς ἀποβλέψας, εἶπεν, 20 Οὐ πείθω, ἔφη, ὦ ἄνδρες, Κρίτωνα, ὡς ἐγὼ εἰμι οὗτος ὁ Σωκράτης, ὁ νυνὶ διαλεγόμενος, καὶ διατάττων ἕκαστα τῶν λεγομένων· ἀλλ' οἶεταί με ἐκείνου εἶναι, ὃν ὄψεται ὀλίγον

<sup>1</sup> = Pos. new. C. 466. — <sup>2</sup> = ἅτινα. 71. 2. — <sup>3</sup> Sc. Κρίτων.

ὑστερον νεκρὸν, καὶ ἐρωτᾷ δὴ, πῶς με θάπτῃ. Ὅτι<sup>1</sup> δὲ ἐγὰ  
 πύλαι πολλὴν λόγον πεποιήμαι, ὥς ἐπειδὰν πῶ τὸ φάρμακον  
 οὐκέτι ὑμῖν παραμενῶ, ἀλλ' οἰχήσομαι ἀπὶ ὧν εἰς μακάρων δι-  
 τνας εὐδαιμονίας, ταῦτά μοι δοκῶ αὐτῷ ἄλλως<sup>2</sup> λέγειν, παρα-  
 5 μυθούμενος ἅμα μὲν ὑμᾶς, ἅμα δ' ἐμναυτόν. Ἐγγυήσασθε  
 οὖν με πρὸς Κρίτωνα, ἔφη, τὴν ἐναντίαν ἐγγύην, ἣ ἦν οὗτος  
 πρὸς τοὺς δικαστὰς ἡγγυάτο. Οὗτος μὲν γὰρ, ἡ<sup>3</sup> μὴν παρα-  
 μενεῖν· ὑμεῖς δὲ, ἡ μὴν μὴ παραμενεῖν, ἐγγυήσασθε, ἐπειδὰν  
 ἀποθάνω, ἀλλὰ οἰχήσεσθαι ἀπὶ ὧντα· ἵνα Κρίτων ῥᾶον φέρῃ,  
 10 καὶ μὴ, ὀρών μου τὸ σῶμα ἡ καιόμενον ἡ κατορυττόμενον,  
 ἀγανακτῇ ὑπὲρ ἐμοῦ, ὥς δεινὰ ἄττα<sup>4</sup> πάσχοντος· μηδὲ λέγῃ  
 ἐν τῇ ταφῇ, ὥς ἡ προτίθεται Σωκράτῃ, ἡ ἐκφέρει, ἡ κατορύττ-  
 ει. Εὐ γὰρ ἴσθι, ἡ<sup>5</sup> δ' ὅς, ὦ ἄριστε Κρίτων, τὸ μὴ καλῶς  
 λέγειν, οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ κακόν  
 15 τι ἐμποιεῖ ταῖς ψυχαῖς. Ἀλλὰ<sup>6</sup> θαρρεῖν τε χρὴ, καὶ<sup>7</sup> φάναι  
 τοῦμόν σῶμα θάπτειν, καὶ θάπτειν οὕτως, ὅπως<sup>8</sup> ἂν σοι φίλον  
 ᾖ, καὶ μάλιστα ἡγῇ νόμιμον εἶναι.

3. Ταῦτ' εἰπὼν,<sup>9</sup> ἐκεῖνος μὲν ἀνίστατο<sup>10</sup> εἰς οἴκημά τι ὡς<sup>11</sup>  
 λουσόμενος, καὶ<sup>12</sup> ὁ Κρίτων εἶπετο αὐτῷ· ἡμᾶς δ' ἐκέλευε  
 20 περιμένειν. Περιεμένομεν οὖν,<sup>13</sup> πρὸς ἡμᾶς αὐτοὺς διαλεγο-

<sup>1</sup> = Lat. quodd. — <sup>2</sup> Otherwise, sc. than what is best, in vain, for nothing. — <sup>3</sup> Lit. verily certainly = most certainly, assuredly. — <sup>4</sup> Att. for τινὰ. 69. 1 : C. 518. Used chiefly w. adj. or subst. — <sup>5</sup> = ἔφη δ' οὗτος. 118. H ; 152 : C. 491. R. — SYNTACTIC ANALYSIS (V. N.). — <sup>6</sup> Adversative conj., sig. (= signifying or -fies) that the sent. (= sentence)

Ἀλλὰ — εἶναι opposes and annuls the sent. μηδὲ — κατορύττει ; do not say, etc., but rather you ought, etc. — <sup>7</sup> that you bury my BODY — not ME. — <sup>8</sup> K. τ. λ. Adverbial sent. of manner, completing οὕτως and qual. (= qualifying or -fies) the action θάπτειν. — <sup>9</sup> Participial sent. of time, sig. that the action εἰπὼν preceded the action ἀνίστατο ; when he had said. — <sup>10</sup> rose up to go. — <sup>11</sup> Sig. motive of action ἀνίστατο ; to bathe, lit. as one would go if about to bathe. — <sup>12</sup> Copulative conj. extending the sent. ἐκεῖνος — λουσόμενος by its coördinate sent. δ — αὐτῷ. — <sup>13</sup> Causal conj., sig. that the action Περιεμένομεν, etc. is the effect of the action ἐκέλευε.

μενοι<sup>1</sup> περὶ τῶν εἰρημένων, καὶ ἀνασκοποῦντες<sup>1</sup>. τότε δ' αὖ  
περὶ τῆς συμφορᾶς διεξιόντες, ὅση ἡμῖν γεγονυῖα εἴη, ἀτεχνῶς  
ἡγούμενοι, ὥσπερ πατὴρ στερηθέντες, διάξειν ὀρφανοὶ τὸν  
ἔπειτα<sup>2</sup> βίον. Ἐπειδὴ δὲ ἐλούσατο, καὶ ἡνέχθη παρ' αὐτὸν  
τὰ παιδία, (δύο γὰρ<sup>3</sup> αὐτῷ υἱεῖς σμικροὶ ἦσαν, εἰς δὲ μέγας) 5  
καὶ αἱ οἰκεῖαι γυναῖκες ἀφίκοντο, ἐκείναις ἐναντίον τοῦ Κρίτω-  
ρος διαλεχθεῖς τε καὶ ἐπιστείλας, ἅττα ἐβούλετο, τὰς μὲν  
γυναῖκας καὶ τὰ παιδία ἀπιέναι ἐκέλευσεν, αὐτὸς δὲ ἦκε παρ'  
ἡμᾶς. Καὶ ἦν ἡδὴ ἐγγὺς ἡλίου δυσμῶν· χρόνον γὰρ πολὺν  
διέτριψεν ἔνδον. Ἐλθὼν δ' ἐκαθέζετο λελουμένος, καὶ οὐ 10  
πολλὰ ἅττα μετὰ ταῦτα διελέχθη, καὶ<sup>4</sup> ἦκεν ὁ τῶν Ἐνδεκα  
ὑπηρετῆς, καὶ στὰς παρ' αὐτὸν, Ὡς Σώκρατες, ἔφη, οὐ κατα-  
γνώσομαί γε σοῦ, ὅπερ ἄλλων καταγινώσκω, ὅτι<sup>5</sup> μοι χαλε-  
παίνουσι καὶ καταρῶνται, ἐπειδὴ<sup>6</sup> αὐτοῖς παραγγέλλω πίνειν  
τὸ φάρμακον, ἀναγκαζόντων<sup>7</sup> τῶν ἀρχόντων· σὲ δ' ἐγὼ καὶ 15  
ἄλλως ἔγνωκα ἐν τούτῳ τῷ χρόνῳ γενναιότατον καὶ πραό-  
τατον καὶ ἄριστον ἄνδρα ὄντα τῶν πώποτε δεῦρο ἀφικομένων·  
καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμοὶ χαλεπαίνεις, γινώσκεις γὰρ  
τοὺς αἰτίους, ἀλλὰ ἐκείνοις.<sup>8</sup> Νῦν οὖν, οἶσθα γὰρ ἃ ἤλθον  
ἄγγελων, χαῖρέ τε, καὶ πειρῶ ὥς ῥῆστα φέρειν τὰ ἀναγκαῖα. 20  
Καὶ ἅμα δακρύσας, μεταστρεφόμενος<sup>9</sup> ἀπῆει.

4. Καὶ ὁ Σωκράτης, ἀναβλέψας πρὸς αὐτὸν, Καὶ σὺ, ἔφη,  
χαῖρε· καὶ ἡμεῖς ταῦτα ποιήσομεν. Καὶ ἅμα πρὸς ἡμᾶς,

<sup>1</sup> Subordinate particip. clause of *circumstance*, sig. an action cotemporaneous w. the main action περιεμένονεν. — <sup>2</sup> = Eng. *our after life*, i. e. the rest of our life. — <sup>3</sup> Causal conj., sig. that the *state*, σμικροὶ ἦσαν, is the reason for the action ἡνέχθη. — <sup>4</sup> *when*. — <sup>5</sup> ὅτι — ἀρχόντων = *adverb. sent. of cause*, sig. the *condition* of the clause ὅπερ — καταγινώσκω. — <sup>6</sup> ἐπειδὴ — φάρμακον = *adverb. sent. of time*, qual. the previous sent. — <sup>7</sup> A sent. grammatically independent, but logically dependent, sig. the *concessive cause* of the sent. ὅτι — καταρῶνται; *ALTHOUGH the magistrates force me*. — <sup>8</sup> Sc. χαλεπαίνεις. — <sup>9</sup> Sig. action cotemporaneous w. ἀπῆει; *he turned round and went off*.

Ὡς ἀστείως, ἔφη, ὁ ἄνθρωπος· καὶ παρὰ πάντα μοι τὸ χρόνον προσήει, καὶ διελέγετο ἐνίοτε· καὶ ἦν ἀνδρῶν λῶστος καὶ νῦν ὡς γενναίως με ἀποδακρύει. Ἀλλ' ἄγε δὴ, ὦ Κρίτων, πειθώμεθα αὐτῷ· καὶ ἐνεγκάτω τις τὸ φάρμακον, εἰ 5 τέτριπται· εἰ δὲ μὴ, τριψάτω ὁ ἄνθρωπος. Καὶ ὁ Κρίτων Ἀλλ' οἶμαι, ἔφη, ἔγωγε, ὦ Σώκρατες, ἔτι ἥλιον εἶναι ἐπὶ τοῖς ὄρεσι, καὶ οὐπω δεδουκέναι. Καὶ ἅμα ἐγὼ οἶδα καὶ ἄλλου πᾶν ὃ ψὲ πίνοντας, ἐπειδὴν παραγγεληθῇ αὐτοῖς, δειπνήσαντας 10 τε καὶ πίνοντας εὖ μάλα, καὶ συγγενομένους γ' ἐνίοις ὧν ἂν τύχωσιν ἐπιθυμοῦντες. Ἀλλὰ μηδὲν ἐπείγου· ἔτι γὰρ ἐγχορεῖ.<sup>1</sup> Καὶ ὁ Σωκράτης, Εἰκότως γ', ἔφη, ὦ Κρίτων, ἐκείνοτε ταῦτα ποιοῦσιν, ἃ σὺ λέγεις, αἰσονται γὰρ κερδανεῖν ταῦτα ποιήσαντες.<sup>2</sup> καὶ ἔγωγε εἰκότως ταῦτα οὐ ποιήσω· οὐδὲν γὰρ οἶμαι κερδανεῖν, ὀλίγον ὕστερον πίων, ἄλλο γε ἢ γέλωτα 15 ὀφλήσειν παρ' ἐμαυτῷ, γλιχόμενος<sup>3</sup> τοῦ ζῆν, καὶ φειδόμενος οὐδενὸς ἔτι ἐνότος. Ἀλλ' ἴθι, ἔφη, πείθου, καὶ μὴ ἄλλως ποίει.

5. Καὶ ὁ Κρίτων ἀκούσας<sup>4</sup> ἔνευσε τῷ παιδὶ πλησίον ἐστῶτι· καὶ ὁ παῖς ἐξελθὼν, καὶ συχνὸν χρόνον διατρίψας, 20 ἦκεν ἄγων τὸν μέλλοντα δώσειν τὸ φάρμακον, ἐν κύλικι φέροντα τετριμμένον. Ἰδὼν<sup>5</sup> δὲ ὁ Σωκράτης τὸν ἄνθρωπον, Εἶεν, ἔφη, ὦ βέλτιστε, (σὺ γὰρ τούτων ἐπιστήμων) τί χρὴ ποιεῖν; Οὐδὲν ἄλλο, ἔφη, ἢ πίνοντα περιμέναι, ἕως ἂν σου βάρος ἐν τοῖς σκέλεσι γένηται· ἔπειτα κατακεῖσθαι· καὶ οὕτως αὐτὸ ποιήσει. Καὶ ἅμα ὥρεξε τὴν κύλικα τῷ Σωκράτει. Καὶ ὃς λαβὼν καὶ μάλα ἤλεως, ὦ Ἐχέκρατες, οὐδὲν τρέσας<sup>6</sup> οὐδὲ διαφθείρας<sup>6</sup> οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου, ἀλλ',

<sup>1</sup> for there is yet room (χώρα), sc. to drink. — <sup>2</sup> Part. of cause, sig. the motive cause of κερδανεῖν. So πίων below: BY doing, BY drinking. —

<sup>3</sup> striving for life. C. 376. ε. — <sup>4</sup> Part. of time, sig. an action before the action ἐνευσε; WHEN he heard this. — <sup>5</sup> WHEN he saw. Cf. Ref. 4. —

<sup>6</sup> Sig. cotemporaneous circumstance; without trembling, etc.

ὥσπερ εἰώθει, ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον, Τί λέγεις, ἔφη, περὶ τοῦδε τοῦ πόματος, πρὸς τὸ ἀποσπείσαι τι ; ἔξεστιν, ἢ οὐ ; Τοσοῦτον, ἔφη, ὃ Σώκρατες, τρίβομεν, ὅσον οἰόμεθα μέτριον εἶναι πιεῖν. Μανθάνω, ἢ δ' ὅς· ἀλλ' εὔχεσθαι γέ που<sup>1</sup> τοῖς θεοῖς ἔξεστί τε καὶ χρή, τὴν μετοίκησιν 5 τὴν ἐνθύνδε ἐκέισε εὐτυχῇ γενέσθαι· ἃ δὴ καὶ ἐγὼ εὔχομαί τε, καὶ γένοιτο ταύτη. Καὶ ἅμα εἰπὼν ταῦτα ἐπισχόμενος καὶ μάλα εὐχερῶς καὶ εὐκόλως ἐξέπιε.<sup>2</sup>

6. Καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς οἰοί τε ἦσαν κατέχειν τὸ μὴ δακρύνειν· ὥς δὲ εἶδομεν πίνοντά τε καὶ πε- 10 πωκότα, οὐκέτι. Ἄλλ' ἐμοῦ γε, βία καὶ αὐτοῦ, ἀστακτὶ ἐχώρει τὰ δάκρυα· ὥστε ἐγκαλυψάμενος ἀπέκλαιον ἐμαυτόν· οὐ γὰρ δὴ ἐκεῖνόν γε, ἀλλὰ τὴν ἐμαυτοῦ τύχην, οἷον ἀνδρὸς ἐταίρου ἐστερημένος εἶην. Ὁ δὲ Κρίτων ἔτι πρότερος ἐμοῦ, ἐπειδὴ οὐχ οἷός τ' ἦν κατέχειν τὰ δάκρυα, ἐξανέστη. Ἀπολ- 15 λόδωρος δὲ καὶ ἐν τῷ ἔμπροσθεν χρόνῳ οὐδὲν ἐπανάετο δακρύων, καὶ δὴ καὶ τότε ἀναβρυχησάμενος, κλαίων καὶ ἀγανακτῶν, οὐδένα οὐτινα οὐ κατέκλαυσε τῶν παρόντων, πλήν γε αὐτοῦ Σωκράτους. Ἐκεῖνος δὲ, Οἶα, ἔφη, ποιεῖτε, ὦ θαυμάσιοι ! ἐγὼ μέντοι οὐχ ἥκιστα τούτου ἕνεκα τὰς γυναῖκας ἀπέπεμψα, 20 ἵνα μὴ τοιαῦτα πλημμελοῖεν· καὶ γὰρ ἀκήκοα, ὅτι ἐν εὐφημῇ χρή τελευτᾶν· ἀλλ' ἡσυχίαν τε ἄγετε, καὶ καρτερεῖτε. Καὶ ἡμεῖς ἀκούσαντες ἡσυχύνθημέν τε καὶ ἐπέσχομεν τοῦ δακρύνειν.<sup>3</sup>

7. Ὁ δὲ περιελθὼν, ἐπειδὴ οἱ βαρύνεσθαι ἔφη τὰ σκέλη, 25 κατεκλίθη ὑπτίος· οὕτω γὰρ ἐκέλευσεν ὁ ἄνθρωπος· καὶ ἅμα ἐφαπτόμενος αὐτοῦ οὗτος ὁ δοὺς τὸ φάρμακον, διαλιπὼν χρόνον, ἐπεσκόπει τοὺς πόδας καὶ τὰ σκέλη· κᾶπειτα σφόδρα πῖσας αὐτοῦ τὸν πόδα, ἤρετο, εἰ αἰσθάνοιτο· ὁ δ' οὐκ ἔφη· καὶ μετὰ τοῦτο αὖθις τὰς κνήμας, καὶ ἐπανιών οὕτως, ἡμῖν ἐπε- 30

<sup>1</sup> I imagine. — <sup>2</sup> commenced drinking it off. — <sup>3</sup> refrained from weeping.



δείκνυτο, ὅτι ψύχοιτό τε καὶ πήγνυτα.<sup>1</sup> Καὶ αὐτὸς ᾗπτετο, καὶ εἶπεν, ὅτι ἐπειδὴν πρὸς τῇ καρδίᾳ γένηται αὐτῷ, τότε οἰχήσεται. Ἦδη οὖν σχεδὸν τι αὐτοῦ ἦν τὰ περὶ τὸ ᾗττον ψυχόμενα, καὶ ἐκκαλυφάμενος, (ἐνεκεκάλυπτο γὰρ) εἶπεν, (ὃ  
 5 δὴ τελευταῖον ἐφθέγγατο) ὦ Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρυόνα· ἀλλὰ ἀπόδοτε, καὶ μὴ ἀμελήσητε. Ἀλλὰ ταῦτα ἔσται, ἔφη ὁ Κρίτων· ἀλλ' ὄρα, εἴ τι ἄλλο λέγεις. Ταῦτα ἐρομένου αὐτοῦ, οὐδὲν ἔτι ἀπεκρίνατο· ἀλλ' ὀλίγον χρόνον διαλιπὼν, ἐκινήθη τε, καὶ ὁ ἄνθρωπος ἐξεκάλ-  
 10 υψεν αὐτόν. Καὶ δς τὰ ὄμματα ἔστησεν<sup>2</sup>· ἰδὼν δὲ ὁ Κρίτων συνέλαβε τὸ στόμα τε καὶ τοὺς ὀφθαλμούς. Ἦδε ἡ τελευταῖα, ὃ Ἐχέκρατες, τοῦ ἐταίρου ἡμῖν ἐγένετο, ἀνδρὸς, ὡς ἡμεῖς φαίμεν ἂν, τῶν τότε ὧν ἐπειράθημεν ἀρίστου, καὶ ἄλλως φρονιμωτάτου καὶ δικαιοτάτου.

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<sup>1</sup> For πηγνύοιτο. 117. N. 7. — <sup>2</sup> Lit. *he fixed his eyes* = Eng. *his eyes became fixed*.

ἙΚΤΟΡΟΣ ΔΙΤΤΡΑ.

Ὡς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον  
 Ἑρμείας· Πρίαμος δ' ἐξ ἵππων<sup>1</sup> ἄλτο<sup>2</sup> χαμᾶζε,  
 Ἰδαίον δὲ κατ' αὐθι λίπεν· ὁ δὲ μίμνεν<sup>3</sup> ἐρύκων  
 Ἴππους ἡμιόλους τε· γέρων δ' ἰθύς<sup>4</sup> κίεν οἶκον,  
 Τῇ<sup>5</sup> ῥ' Ἀχιλεὺς ἕζεσκε, Διὶ φίλος· ἐν<sup>6</sup> δέ μιν αὐτὸν  
 Εὐρ<sup>7</sup>· ἔταροι δ' ἀπάνευθε καθεΐατο<sup>7</sup>· τῷ δὲ δύ' οἶω,  
 Ἥρωι Αὐτομέδων τε καὶ Ἀλκιμος, ὄζος Ἄρης,  
 Ποίπνουν παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς,  
 Ἑσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.  
 Τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς  
 Χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας  
 Δεινὰς, ἀνδροφόνους, αἳ οἱ πολέας<sup>8</sup> κτάνον υἱας.  
 Ὡς δ' ὅτ' ἂν ἀνδρ' ἄτη πυκινὴ λάβῃ, ὅστ' ἐνὶ πάτρῃ  
 Φῶτα κατακτείνας, ἄλλων ἐξέικετο δῆμον,  
 Ἀνδρὸς ἐς<sup>9</sup> ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας<sup>10</sup>.  
 Ὡς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·  
 Θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἰδοντο.  
 Τὸν<sup>11</sup> καὶ λισσόμενος Πρίαμος πρὸς<sup>12</sup> μῦθον ἔειπεν<sup>13</sup>.

<sup>1</sup> I. e. chariot. — <sup>2</sup> By sync. for ἤλατο, m. 1. a. of ἀλλομα. — <sup>3</sup> Imperf. of μίμνω without aug. — <sup>4</sup> went straight to the tent. 188. 2. — <sup>5</sup> = ἡ. 149. 2. — <sup>6</sup> = adv. 226. N. 7. and himself he found within. — <sup>7</sup> = κάθειντο = ἐκαθῆντο. 84. N. 6. — <sup>8</sup> = πολλούς. 56 (end). — <sup>9</sup> Sc. δῶμα. — <sup>10</sup> Ep. for εἰσορόωντας. 116. N. 6. — <sup>11</sup> him. 142. 1. — <sup>12</sup> 226. N. 3. — <sup>13</sup> Ep. for εἶπεν. 118. E.

- Μνησαι πατρός σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
 Τηλίκου, ὥσπερ ἐγὼν, ὀλοῶ ἐπὶ γήραος οὐδῶ.  
 Καὶ μὲν που<sup>1</sup> κείνον περιναίεται ἀμφὶς ἐόντες<sup>2</sup>  
 Τείρουσ', οὐδέ τις ἐστὶν ἀρὴν καὶ λουγὸν ἀμῦναι.  
 5 Ἀλλ' ἦτοι κείνός γε, σέθεν ζώντος<sup>3</sup> ἀκούων,  
 Χαίρει τ' ἐν θυμῷ, ἐπὶ τ'<sup>4</sup> ἔλπεται ἥματα πάντα  
 Ὀφσεσθαι φίλον υἱόν, ἀπὸ<sup>5</sup> Τροίηθε μολόντα.  
 Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον<sup>6</sup> υἱας ἀρίστους  
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐτινά φημι λελεῖφθαι.  
 10 Πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἱες Ἀχαιῶν.  
 Ἐννεακαίδεκα μὲν μοι ἰῆς ἐκ νηδύος ἦσαν,  
 Τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.  
 Τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν.  
 Ὃς δέ μοι οἶος ἔην,<sup>7</sup> εἴρυτο δὲ ἄστυ καὶ αὐτοὺς,<sup>8</sup>  
 15 Τὸν<sup>9</sup> σὺ πρῶην κτείνας, ἀμννόμενον περὶ πάτρης,  
 Ἐκτορα· τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν,  
 Αυσόμενος<sup>10</sup> παρὰ σείω,<sup>11</sup> φέρω δ' ἀπερείσι' ἅποινα.  
 Ἀλλ' αἰδέοι<sup>12</sup> θεοὺς, Ἀχιλεῦ, αὐτόν<sup>13</sup> τ' ἐλέησον,  
 Μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,  
 20 Ἐτλην δ', οἷ' οὐπω τις ἐπιχθόνιος βροτὸς ἄλλος,  
 Ἀνδρὸς παιδοφόνου<sup>14</sup> ποτὶ στόμα χεῖρ<sup>15</sup> ὀρέγεσθαι.<sup>16</sup>  
 Ὡς φάτο· τῷ δ' ἄρα πατρός ὑφ' ἡμέρον ὤρσε γόοιο<sup>14</sup>.  
 Ἀψάμενος δ' ἄρα χειρὸς, ἀπώσατο ἦκα γέροντα.  
 Τῷ δὲ μνησαμένω, ὁ μὲν Ἐκτορος ἀνδροφόνου,  
 25 Κλαῖ' ἀδινὰ, προπάροιθε ποδῶν Ἀχιλλῆος ἔλυσθεῖς·

<sup>1</sup> perhaps. — <sup>2</sup> Ion. for ὄντες. — <sup>3</sup> = ζώντος. 116. N. 6. — <sup>4</sup> and he hopes every day. 168. 1. — <sup>5</sup> Pleonastic. — <sup>6</sup> Fr. τίκω. a. 2. without aug. — <sup>7</sup> 118. εἰμί. Dial. Imp. — <sup>8</sup> and themselves, i. e. τοὺς πολίτας. — <sup>9</sup> = αὐτόν, and is anteceded. of δς. 142. 1 : C. 409. I. 1. — <sup>10</sup> Mid. = to ransom him for myself. 207. 2 ; 222. 5 ; C. 558. — <sup>11</sup> 64. N. 2. Dial. Σύ. — <sup>12</sup> For αἰδέο = αἰδέου, contr. αἰδοῦ. 116. N. 5. — <sup>13</sup> = ἐμέ. 144. N. 2. — <sup>14</sup> -οιο old form for -ου. 33. N. 4. — <sup>15</sup> = χεῖρα or χεῖρε. — <sup>16</sup> Mid. force weak ; nearly = ὀρέγειν.

Αὐτὰρ Ἀχιλλεὺς<sup>1</sup> κλαίεν ἔον πατέρ', ἄλλοτε δ' αὖτε

Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.<sup>2</sup>

Αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο<sup>3</sup> δῖος Ἀχιλλεύς,

[Καὶ οἱ ἀπὸ πραπίδων ἦλθ' ἥμερος ἡδ' ἀπὸ γυνίων,]

Αὐτίκ' ἀπὸ θρόνου ὤρτο,<sup>4</sup> γέροντα δὲ χειρὸς<sup>5</sup> ἀνίστη,

Οὐκτείρων πολλὸν τε κάρη, πολλὸν τε γένειον·

Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

'Α δεῖλ', ἣ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.

Πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν<sup>6</sup> οἶος,

Ἀνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς

Τέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.

'Αλλ' ἄγε δὴ κατ' ἄρ' ἔξευ ἐπὶ θρόνου· ἄλγεα δ' ἔμπηξ

Ἐν θυμῷ κατακείσθαι ἐάσομεν, ἀχνύμενοί περ.<sup>7</sup>

Οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.

Ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι<sup>8</sup> βροτοῖσιν,

Ζῶειν ἀχνυμένους· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.

Δοιοὶ γάρ τε πίθοι κατακείαται<sup>9</sup> ἐν Διὸς οὔδει,

Δόρων, οἷα δίδωσι, κακῶν,<sup>10</sup> ἕτερος δέ τ', ἐάων·

Ὡι μὲν κ' ἀμμίξας<sup>11</sup> δῶψ Ζεὺς τερπικέραunos,

Ἄλλοτε μὲν τε κακῷ ὄγε<sup>12</sup> κύρεται, ἄλλοτε δ' ἐσθλῷ·

Ὡι δέ κε τῶν λυγρῶν<sup>13</sup> δῶψ, λωβητὸν<sup>14</sup> ἔθηκεν·

Καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διαν ἐλαύνει·

Φοιτᾷ δ' οὔτε θεοῖσι τετιμένος,<sup>15</sup> οὔτε βροτοῖσιν.

Ὡς μὲν καὶ Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα

Ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο<sup>16</sup>

<sup>1</sup> = ἰδέ, the other. 142. N. 3. — <sup>2</sup> Fr. ὄρνυμι, plqpf. 2. — <sup>3</sup> Fr. τερπω, m. a. 2., Ep. for ἐτάρπετο. 77. N. 2. — <sup>4</sup> Fr. ὄρνυμι, m. a. 2., by sync. for ὄρετο. — <sup>5</sup> 179. 2. — <sup>6</sup> Ep. for ἐλθεῖν. 89. N. 1. — <sup>7</sup> 22. 1 (4). — <sup>8</sup> -οισι, old form for -οις. 33. N. 4. — <sup>9</sup> 84. N. 6. — <sup>10</sup> Sc. ἕτερος μὲν, the one of evil, the other of good. — <sup>11</sup> ἀμ- = ἀνα-. — <sup>12</sup> Anteced. of Ὡι. — <sup>13</sup> Gen. after δῶψ. 178. 1. — <sup>14</sup> Sc. τοῦτον. — <sup>15</sup> Fr. τίω, pass. part. pf. — <sup>16</sup> Fr. καίνυμι, plqpf. sing. 3.

- \*Ολβφ τε πλούτφ τε, ἄνασσε δὲ Μυρμιδόνεσσιν·  
 Καὶ οἱ θνητῷ ἔοντι<sup>1</sup> θεᾶν<sup>2</sup> ποιήσαν ἄκοιτιν·  
 \*Ἀλλ' ἐπὶ καὶ τῷ<sup>3</sup> θῆκε θεὸς κακὸν, ὅττι οἱ οὔτι  
 Παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων.  
 5 \*Ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδέ νυ τόνγε  
 Γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης<sup>4</sup>  
 \*Ἡμαι ἐνὶ Τροίῃ, σέ τε κήδων ἡδὲ σὰ τέκνα.  
 Καὶ σέ, γέρον, τοπριν<sup>5</sup> μὲν ἀκούομεν ὄλβιον εἶναι·  
 \*Οσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔεργει,  
 10 Καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων,  
 Τῶν σε, γέρον, πλούτφ τε καὶ νιάσι φαρὶ κεκάσθαι.  
 Αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,  
 Διεί τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε·  
 \*Ἀνσχεο,<sup>6</sup> μηδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμόν.  
 15 Οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἑῆος,  
 Οὐδέ μιν ἀνστήσεις,<sup>7</sup> πρὶν καὶ κακὸν ἄλλο πάθῃσθα.<sup>8</sup>  
 Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πριάμος θεοειδής·  
 Μή μέ πω ἐς θρόνον ἵξε, Διοτρεφές, ὅφρα κεν \*Ἐκτωρ  
 Κεῖται ἐνὶ κλισίῃσιν<sup>9</sup> ἀκηδής· ἀλλὰ τάχιστα  
 20 Λύσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα  
 Πολλὰ, τά<sup>10</sup> τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο,<sup>11</sup> καὶ ἔλθοις  
 Σὴν ἐς πατρίδα γαίαν, ἐπεὶ<sup>12</sup> με πρῶτον ἔασας.  
 [Αὐτόν τε ζῶειν καὶ ὄραν φάος \*Ἡελίοιο.]  
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς \*Ἀχιλλεύς·  
 25 Μηκέτι νῦν μ' ἐρέθιζε,<sup>13</sup> γέρον· νοέω δὲ καὶ αὐτὸς  
 \*Ἐκτορά τοι λύσαι. Διόθεν δέ μοι ἄγγελος ἦλθεν

<sup>1</sup> = ὄντι. 118. Εἰμί. N. 1. — <sup>2</sup> I. e. Thetis. — <sup>3</sup> = τούτφ, even upon him. — <sup>4</sup> far from my native land. 188. 2: C. 394. — <sup>5</sup> formerly. 141. N. 1. — <sup>6</sup> Fr. ἀνέχω, m. imper. a. 2. sing. 2, for ἄνσχοι. — <sup>7</sup> ἀν- for ἀνα-. — <sup>8</sup> = πάθῃς. 86. N. 2. — <sup>9</sup> Ion. for κλισίαις. 31. N. 3 (1). — <sup>10</sup> = δ. 142. 2. — <sup>11</sup> 217. 1. — <sup>12</sup> when thou hast first let me go. — <sup>13</sup> irritate, i. e. by your distrustful importunity.

Μήτηρ, ἥ μ' ἔτεκεν, θυγάτηρ αἰλίοιο γέροντος.  
 Καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,  
 Ὅττι θεῶν τίς σ' ἦγε θοὰς ἐπὶ νῆας Ἀχαιῶν.  
 Οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν,  
 Ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάβοι, οὐδέ κ' ὄχληας 5  
 Ῥεῖα μετοχλίσσειε θυράων<sup>1</sup> ἡμετεράων.  
 Τῷ νῦν μή μοι μάλλον ἐν ἄλγεσι<sup>2</sup> θυμὸν ὀρίνης·  
 Μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἑάσω,  
 Καὶ ἰκέτην περ ἑόντα, Διὸς δ' ἀλίστωμαι ἐφετμάς·  
 Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ. 10  
 Πηλεΐδης δ' οἴκοιο, λέων ὥς, ἄλτο θύραζε,  
 Οὐκ οἶος· ἅμα τῷγε δύνω θεράποντες ἔποντο,  
 Ἦρως Αὐτομέδων ἦδ' Ἀλκιμος, οὓς ῥα μάλιστα  
 Τί<sup>3</sup> Ἀχιλεὺς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.  
 Οἱ τόθ' ὑπὸ ζυγόφιν<sup>4</sup> λύον ἵππους ἡμόνους τε, 15  
 Ἐς<sup>5</sup> δ' ἄγαγον<sup>6</sup> κῆρυκα<sup>7</sup> καλῆτορα<sup>8</sup> τοῖο<sup>9</sup> γέροντος<sup>10</sup>.  
 Καδ<sup>11</sup> δ' ἐπὶ δίφρῳ<sup>12</sup> εἶσαν· ἑὺξεστού δ' ἀπ' ἀπῆνης  
 Ἦιρεον<sup>13</sup> Ἐτορέης κεφαλῆς<sup>14</sup> ἀπερείσι<sup>15</sup> ἀποινα.  
 Καδ<sup>16</sup> δ' ἔλιπον δύο φάρε<sup>17</sup>, ἑὺννητόν τε χιτῶνά,  
 Ὅφρα νέκυν πυκάσας δώῃ<sup>18</sup> οἰκόνδε<sup>19</sup> φέρεσθαι. 20

<sup>1</sup> -ων for -ων. 31. N. 3 (1). — <sup>2</sup> Sc. ὄντα. — <sup>3</sup> = ἔτι. — <sup>4</sup> = ζυγοῦ.  
 33. N. 4. — PROSODY. C. 675. — QUANTITY (17; 18: C. 676–693).  
 V. N. — Gen. View (C. 676; 677). — <sup>5</sup> Ἐς. 17. 2: C. 688 and N. —  
<sup>6</sup> ἄγ. 17. N. 3: C. 680. — ἄγ. 2. N. 1, R; 17. N. 3: C. 684. 4. ii. —  
 ὦ. 17. 2: C. 688 and N. — <sup>7</sup> κῆρ. 2; 17. 1: C. 678. — ὕκ. C. 683. β.  
 — ἄ. C. 682; 681. γ. — <sup>8</sup> καλ-. 17 (4): C. 685; 684. 4. i. — ἦτ. 17. 1:  
 C. 678. — ὄρ. 2. N. 1: C. 679. — ἄ. C. 682; 681. γ. — <sup>9</sup> = τοῦ. 33.  
 N. 4. — τοῦ. 17. 1: C. 678. — ὄ. 2. N. 1: C. 679. — <sup>10</sup> γέρ. 2. N. 1:  
 C. 679. — ὄντ. 17. 2: C. 688 and N. — ὄς. 2. N. 1: C. 679. — <sup>11</sup> 10.  
 N. 2; 226. N. 3: C. 653. δ. — καδ. C. 680. — <sup>12</sup> δι-. 17 (4): C. 685. —  
<sup>13</sup> Fr. αἰρέω, for ἦρουν; here = ἀφῆρουν. — <sup>14</sup> Periphrasis for Ἐκτορος. —  
<sup>15</sup> α. C. 687. — <sup>16</sup> = δοίη. 117. N. 6. — <sup>17</sup> C. 648. δ.

- Δμῶας<sup>1</sup> δ' ἐκκαλέσας λούσαι κέλετ', ἀμφὶ τ' ἀλείφαι,  
 Νόσφιν αἰεράσας,<sup>2</sup> ὥς μὴ Πρίαμος ἴδοι<sup>3</sup> υἷόν·  
 Μὴ ὁ μὲν ἀχνυμένη<sup>4</sup> κραδίη χόλον οὐκ ἐρύσαιτο,<sup>5</sup>  
 Παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ,  
 5 Καί' ἐ κατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.  
 Τὸν δ' ἐπεὶ<sup>6</sup> οὖν δμῶαὶ λούσαν καὶ χρίσαν<sup>7</sup> ἐλαίῳ,  
 Ἀμφὶ δέ μιν φάρος καλὸν βάλον ἥδ' ἐχιτῶνα,  
 Αὐτὰς τόνγ' Ἀχιλεὺς λεχέων<sup>8</sup> ἐπέθηκεν αἰείρας,  
 Σὺν δ' ἑταροὶ ἤειραν ἐϋξέστην ἐπ' ἀπήνην.  
 10 Ὡμιῶξεν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·  
 Μῆ μοι, Πάτροκλε,<sup>9</sup> σκυδμαινέμεν,<sup>10</sup> αἶ κε πύθῃται<sup>11</sup>  
 Εἴν' Ἀιδὸς περ ἐὼν, ὅτι Ἑκτορα δῖον ἔλυσα<sup>5</sup>  
 Πατρὶ φίλῳ· ἐπεὶ οὗ μοι αἰεκέα δῶκεν ἄποινα·  
 Σοὶ δ' αὖ<sup>6</sup> ἐγὼ καὶ τῶνδ' ἀποδάσσομαι,<sup>12</sup> ὅσσ' ἐπέοικεν.  
 15 Ἡ ρά, καὶ<sup>6</sup> ἐς κλισίην πάλιν ἦε δῖος Ἀχιλλεύς.  
 Ἐξέτο δ' ἐν κλισίῳ πολυδαιδάλῳ, ἔνθεν ἀνέστη,  
 Τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·  
 Τῷς μὲν δὴ τοι λέλυται, γέρον, ὥς ἐκέλευες,  
 Κεῖται δ' ἐν λεχέεσσ'<sup>13</sup>· ἅμα<sup>14</sup> δ' ἡοὶ φαινομένηφι  
 20 Ὀψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.  
 Καὶ γάρ τ' ἡὔκομος Νιόβη ἐμνήσατο σίτου,  
 Τῇπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,  
 Ἐξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβῶοντες.  
 Τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο,  
 25 Χωόμενος Νιόβῃ, τὰς δ' Ἀρτεμις ἰοχέαιρα,  
 Οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήφ·

1 -ās. C. 682. — 2 Fr. αἰρώ, part. a. 1. — 3 -ās. 17. N. 3 (3) : C. 67  
 — 3 -οῖ. 20. N. 1. — 4 -νῦμ-. C. 684. 3. — 5 -ῦσ-. C. 684. 2. β (2). — 6 1  
 1 : C. 691 and R. 4. — 7 17. N. 3 (1) : C. 681. a. — 8 on the tier. — 9  
 17. 3. — 10 -νέμεν = νειν. 89. N. 1 ; here = imper. 219. N. 6 : C. 62  
 — 11 86. 3. — 12 18. N. 2. — 13 = λέχεσι. — 14 K. τ. λ. = Eng. w. da  
 dawn. -ῆφιν = η. 31. N. 3.

ἢ δοιῶ τεκέειν, ἥ δ' αὐτὴ γείνατο πολλούς·  
 Γῷ δ' ἄρα, καὶ δοιῶ περ εὐντ', ἀπὸ<sup>1</sup> πάντας ὄλισσαν.  
 ἢ μὲν ἄρ' ἐννήμαρ κέατ'<sup>2</sup> ἐν φόνῳ, οὐδέ τις ἦεν<sup>3</sup>  
 καταθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·  
 Γούς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες. 5  
 Ἡ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε<sup>4</sup> δακρυχέουσα.  
 Νῦν δέ που ἐν πέτρῃσιν, ἐν οὖρεσιν οἰσπόλοισιν,  
 Ἐν Σιπύλῃ, ὅθι φασὶ θεάων ἔμμεναι εὐνάς  
 Νυμφάων, αἷτ' ἀμφ' Ἀχελώϊον ἐρρώσαντο,  
 Ἐνθα, λίθος περ εὐούσα, θεῶν ἐκ κήδεα πέσσει. 10  
 Ἀλλ' ὄγε δὴ καὶ νῶϊ μεδώμεθα, διὰ γεραῖε,  
 Σίτου, ἔπειτά κεν αἷτε φίλον παῖδα κλαίοισθα,<sup>5</sup>  
 Ἴδον εἰς ἀγαγών· πολυδάκρυτος δέ τοι ἔσται.  
 Ἥ,<sup>6</sup> καὶ. ἄν[αῖ]ξ[ας]<sup>7</sup> || ὄϊν<sup>8</sup> | ἄργυρον | ὦκῖς Ἀ[χιλλεύς]<sup>9</sup>  
 Σφάξ· ἔταρ[οι] δ' ἔδερον || τε καὶ | ἄμφεπον<sup>10</sup> | εὖ κατὰ |  
 κόσμῳ, 15  
 Μίστυλλ[όν] τ' ἄρ' ἔπ[ιστα]μέν[ως], || πείρ[αν] τ' ὀβελ[οῖσιν],  
 Ἦπ[η]σ[άν] τε περ[ι]φραδέ[ως],<sup>11</sup> || ἔρυσ[αν]τό<sup>12</sup> τε | πάντα.  
 Αἰτομέδων δ' ἄρα | σῖτον || ἐλῶν ἔπ[ε]νιμε τραπέζῃ  
 Καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νείμεν Ἀχιλλεύς.  
 Οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον. 20  
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 Ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλῆα,

<sup>1</sup> ἀπο ὄλισσ. = ἀπώλεσαν. — <sup>2</sup> ἔκειντο. — <sup>3</sup> Uncontr. for ἦν. 118. Εἰμί.  
 N. 1. — <sup>4</sup> = ἔκαμε. — <sup>5</sup> = κλαίοις. 87. N. 5. — VERSIFICATION (233-255.  
 C. 694-721). — <sup>6</sup> 233. 1; 234. 1; 251. 2: C. 694 and N.; 704. — <sup>7</sup> H.  
 233. 2 and N.: C. 695 and β. — <sup>8</sup> 233. 1; 246: C. 703. — <sup>9</sup> 235 and 1,  
 2; 251. 2 (2d item): C. 699 and Rs. 1, 2, 3, 4, 6; 704. 2. — <sup>10</sup> 234. 2;  
 236; 351. 2: C. 704. 1; 698. 4; 700. α. — <sup>11</sup> K. τ. λ., attended to it in  
 due order. — <sup>12</sup> 251. 2 (3d item). — <sup>13</sup> I. e. fr. the spits.



- Ὅσσοις ἔην, οἷός τε· θεοῖσι γὰρ ἅντα ἐρέκει.  
 Αὐτὰρ ὁ Δαρδανίδα Πρίαμον θαύμαζεν Ἀχιλλεύς,  
 Εἰσορόων ὄφιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.  
 Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὁρώωντες,<sup>1</sup>  
 5 Τὸν πρότερος προσέειπε γέρον Πρίαμος θεοειδής·  
 Λέξον νῦν με τάχιστα, Διοτρεφές, ὅφρα κεν ἦδη  
 Ὕπνῳ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες.<sup>2</sup>  
 Οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,  
 Ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν·  
 10 Ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,  
 Αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.  
 Νῦν δὲ καὶ σίτου<sup>3</sup> πασάμην, καὶ αἶθοπα οἶνον  
 Λαυκανίης καθέηκα· πάρος γε μὲν οὔτι πεπάσμην.  
 Ἦ ῥ', Ἀχιλλεύς δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσεν,  
 15 Δέυνι' ὑπ' αἰθούσῃ θέμεναι,<sup>4</sup> καὶ ῥήγεα καλὰ  
 Πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,  
 Χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.  
 Αἱ δ' ἴσαν<sup>5</sup> ἐκ μεγάρου, δάος μετὰ χερσὶν ἔχουσαι·  
 Αἶψα δ' ἄρα στορέσαν δοιῶ λέχε' ἐγκονέουσαι.  
 20 Τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε· μήτις Ἀχαιῶν  
 Ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οὔτε μοι αἰεὶ  
 Βουλὰς βουλευούσι παρήμενοι, ἢ θέμις ἐστίν·  
 Τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν  
 25 Αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,  
 Καί κεν ἀνάβλησις λύσιος νεκροῖο γένηται.  
 Ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 Ποσσῆμαρ<sup>7</sup> μέμονας κτερεῖζέμεν<sup>8</sup> Ἐκτορα δῖον,  
 Ὅφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.

<sup>1</sup> Ep. for ὁρώωντες, w. looking. 222. 3 : C. 618. R. 1. — <sup>2</sup> C. 703. R. 1.  
 — <sup>3</sup> Sc. χρόνου. — <sup>4</sup> 178. 1. — <sup>5</sup> = θείναι, inf. a. 2. 89. N. 1. — <sup>6</sup> 118.  
 Εἰμ. N. 2. impf. plur. 3. — <sup>7</sup> = πόσας ἡμέρας. — <sup>8</sup> -έμεν = εἰν. 89. N. 1.

Τὸν δ' ἡμείβετ' ἔπειτα γέρωσ' Πρίαμος θεοειδής·

Εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον' Ἐκτορι δίφῳ,

ᾧ δέ κ' ἐμοὶ ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.

Οἶσθα γάρ, ὥς κατὰ ἄστυ ἐέλμεθα,<sup>1</sup> τηλίθι δ' ὕλη

Ἀξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.<sup>2</sup>

5

Ἐννῆμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοοοίμεν,

Τῇ δεκάτῃ δέ κε θάπτοιμεν, δαινύτο<sup>3</sup> τε λαός·

Ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσασιν,

Τῇ δὲ δυωδεκάτῃ πολεμίζομεν, ἔπερ ἀνάγκη.

Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·

10

Ἔσται τοι καὶ ταῦτα, γέρον Πριάμ', ὥς σὺ κελεύεις.

Σχήσω γὰρ τόσσον πόλεμον χρόνον, ὅσσον ἄνωγας.

Ὡς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος

Ἐλλαβε δεξιτερὴν, μήπως δείσει<sup>4</sup> ἐνὶ θυμῷ.

Οἱ μὲν ἄρ' ἐν προδόμφῳ δόμον αὐτόθι κοιμήσαντο,

15

Κήρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδ' ἔχοντες.

Αὐτὰρ Ἀχιλλεὺς εὐδε μυχῷ κλισίης εὐπήκτου·

Τῷ δ' ἄρ Βρισηῖς παρελέξατο καλλιπάρῃος.

Ἄλλοι μὲν ῥά<sup>5</sup> θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ

Εὐδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·

20

Ἄλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,

Ὅρμαίνοντ' ἀνὰ θυμὸν, ὅπως Πριάμον βασιλῆα

Νηῶν ἐκ πέμπψειε, λαθὼν<sup>6</sup> ἱερούς πυλαωρούς.

Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·

ὦ γέρον, οὗ νύ τι σοίγε μέλει κακὸν, οἷον ἔθ'<sup>7</sup> εὔδεις 25

Ἀνδράσιν ἐν δητίοισιν, ἐπεὶ σ' εἶασεν Ἀχιλλεύς.

Καὶ νῦν μὲν φίλον υἱὸν ἐλύσας,<sup>8</sup> πολλὰ δ' ἔδωκας·

<sup>1</sup> Fr. εἰλέω, pass. perf. — <sup>2</sup> Δεῖδω, pf. 2. — <sup>3</sup> = δαινύοιτο. 117. N. 7: C. 226. 2. — <sup>4</sup> Δεῖδω, Æol. a. 1. = δείσειε. 87. N. 3. — <sup>5</sup> Homeric ῥά (lit. precisely) = Eng. as you might suppose, as was natural. K. 324. 3. — <sup>6</sup> having passed undetected. 182. N. 1. — <sup>7</sup> = ἔτι. 25; 14. 2. — <sup>8</sup> Uncontr. for ἐλύσω. 85. 2, R. 2.

Σείω<sup>1</sup> δε κε ζωοῦ καὶ τρὶς τόσα δοῖεν ἄποινα  
 Παῖδες τοὶ μετόπισθε λελειμμένοι, αἳ κ' Ἀγαμέμνων  
 Γνώη<sup>2</sup> σ' Ἀτρείδης, γνώωσι<sup>3</sup> δὲ πάντες Ἀχαιοί.

Ὦς ἔφατ' · ἔδδεισεν<sup>4</sup> δ' ὁ γέρων, κήρυκα δ' ἀνίστη.

5 Τοῖσιν δ' Ἑρμείας ζευξ<sup>5</sup> ἵππους ἡμιόνους τε ·

Ῥίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατὸν, οὐδέ τις ἔγνω.

## Κ Η Ρ Ι Ο Κ Λ Ε Π Τ Η Σ .

Τὸν κλέπταν<sup>6</sup> ποτ' Ἐρωτα κακὰ κέντασε μέλισσα,  
 Κηρίον ἐκ σίμβλων συλεύμενον · ἄκρα δὲ χειρῶν  
 Δάκτυλα πάνθ' ὑπένυξεν · ὁ δ' ἄλγее,<sup>7</sup> καὶ χέρ<sup>8</sup> ἐφύσση,  
 10 Καὶ τὰν<sup>9</sup> γὰν<sup>6</sup> ἐπάταξε, καὶ ἄλατο<sup>9</sup> · τᾷ<sup>6</sup> δ' Ἀφροδίτᾳ<sup>6</sup>  
 Δεῖξεν τὰν<sup>6</sup> ὀδύναν,<sup>6</sup> καὶ μέμφετο, ὅτι γε τυτθὸν  
 Θηρίον ἐντὶ μέλισσα, καὶ ἀλικά<sup>6</sup> τραύματα ποιεῖ.  
 Χ' α<sup>7</sup> μάτηρ γελάσασα, Τῦ<sup>10</sup> δ' οὐκ ἴσον ἐσὶ μέλισσαις;  
 Χώ<sup>11</sup> τυτθὸς μὲν ἔης,<sup>12</sup> τὰ δὲ τραύματα ἀλικά ποιεῖς.

<sup>1</sup> Obj. Gen., for thee. — <sup>2</sup> Subj. a. 2. = Γνώ. 117. N. 17 (9). — <sup>3</sup> = γνώσι. Cf. Ref. 12. — <sup>4</sup> Δεῖδω, a. 1; Ep. lengthened for ἔδεισαν. — <sup>5</sup> = ζευξε. — <sup>6</sup> Doric ā for η. 31. N. 3 (2). — <sup>7</sup> = ἡλγει, fr. ἀλγέω, act. imperf. sing. 3. — <sup>8</sup> = χείρα. — <sup>9</sup> Ἀλλομαι, m. a. 1. = ἡλατο. — <sup>10</sup> 64. N. 2. Σύ. — <sup>11</sup> Dor. for Καὶ δ. — <sup>12</sup> Εἰμί, imperf. sing. 2 Εἰμί imperf. sometimes = pres. 210. N. 4: C. 567. γ.

## ΕΚ ΤΟΥ ΕΠΙΤΑΦΙΟΥ ΑΔΩΝΙΔΟΣ.

Αιάζω τὸν Ἄδωνιν· ἐπαιάζουσιν Ἑρωτες.

Κεῖται καλὸς Ἄδωνις ἐπ' ὄρεσι,<sup>1</sup> μηρὸν ὀδόντι  
 Λευκῷ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνιά  
 Λεπτὸν<sup>2</sup> ἀποψύχων· τὸ δέ οἱ μέλαν εἴβεται αἷμα  
 Χιονέας κατὰ σαρκός· ὑπ' ὀφρύσι δ' ὄμματα ναρκεῖ,  
 Καὶ τὸ ρόδον φεύγει τῷ χεῖλεος· ἀμφὶ δὲ τήνῃ  
 Θνάσκει καὶ τὸ φίλαμα, τὸ<sup>3</sup> μήποτε Κύπρις ἀφήσει.  
 Κύπριδι μὲν τὸ φίλαμα καὶ οὐ ζώντος<sup>4</sup> ἀρέσκει·  
 Ἄλλ' οὐκ οἶδεν Ἄδωνις ὅ μιν θνάσκοντ' ἐφίλασεν.

5

Αἶ<sup>5</sup> αἶ τὰν Κυθέρειαν! ἀπώλετο καλὸς Ἄδωνις.  
 Ὡς ἶδεν, ὥς ἐνόησεν Ἀδώνιδος ἄσχετον ἔλκος,  
 Ὡς ἶδε φοῖνιον αἷμα μαραινομένῃ περὶ μηρῷ,  
 Πάχεας ἀμπετάσασα κινύρετο, Μεῖνον, Ἄδωνι,  
 Δύσποτμε, μεῖνον,<sup>6</sup> Ἄδωνι, πανύστατον ὥς σε κιχέω,<sup>7</sup>  
 Ὡς σε περιπτύξω, καὶ χεῖλεα χεῖλεσι μίξω.  
 Φεύγεις μακρὸν, Ἄδωνι, καὶ ἔρχεαι<sup>8</sup> εἰς Ἀχέροντα,  
 Καὶ στυγνὸν βασιλῆα<sup>9</sup> καὶ ἄγριον· ἀ δὲ τάλαινα  
 Ζῶω,<sup>10</sup> καὶ θεὸς ἐμὲ,<sup>11</sup> καὶ οὐ δύναμαί σε διώκειν.  
 Λάμβανε, Περσεφόνα,<sup>12</sup> τὸν<sup>13</sup> ἐμὸν πόσιν· ἐσσί<sup>14</sup> γὰρ αὐτὰ<sup>12</sup>  
 Πολλὸν ἐμεῦ κρείσσων· τὸ δὲ πᾶν καλὸν ἐς σέ καταρρέι.

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<sup>1</sup> Dor. for ὄρεσι. — <sup>2</sup> Λεπτ. ἀποψ., faintly breathing. — <sup>3</sup> = δ. 142. 2.  
 — <sup>4</sup> = ζώντος. — <sup>5</sup> Alas! alas for Cytheraea! C. 438. δ. — <sup>6</sup> 212. 2. —  
<sup>7</sup> Κίχημι, pass. subj. a. 2. sing. 1; poetic for κιχῶ. — <sup>8</sup> Poet. for ἔρχη.  
 85. 2. — <sup>9</sup> I. e. Pluto. Ion. for βασιλέα. 44. N. 4. — <sup>10</sup> Poet. for ζῶ. —  
<sup>11</sup> Æol. and Dor. for Εἰμί. 118. Εἰμί. N. 2. — <sup>12</sup> α, Dor. for η. — <sup>13</sup> This  
 my husband 142. 1. — <sup>14</sup> Old for εἰς. Εἰμί. N. 2.

Θνάσκεις,<sup>1</sup> ὃ τριπόθατε · πόθος δέ μοι, ὥς ὄναρ, ἔπτη.  
 Σοὶ δ' ἅμα κεστός ἔλωλε · τί γάρ, τολμηρὲ, κυνάγεις<sup>2</sup> ;  
 Καλὸς ἐὼν τοσσούτον ἐμήνας θηρσὶ παλαίειν ;  
 \*Ὡδ' ὀλοφύρατο Κύπρις · ἐπαιάζουσιν Ἑρωτες.

5 Αἰ αἰ τὰν Κυθήρειαν ! ἀπώλετο καλὸς Ἄδωνις.  
 Δάκρυον ἅ Παφίη τόσον ἐκχέει, ὅσον Ἄδωνις  
 Αἶμα χέει · τὰ δὲ πάντα ποτὶ χθονὶ γίγνεται ἄνθη.  
 Αἶμα ρόδον τίκτει · τὰ δὲ δάκρυα τὰν ἀνεμώνων.

Αἰάζω τὸν Ἄδωνιν ! ἀπώλετο καλὸς Ἄδωνις.  
 10 Μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρεο,<sup>3</sup> Κύπρι ·  
 Ἔστ' ἀγαθὰ στιβάς, ἔστιν Ἀδώνιδι φυλλὰς ἐτοίμα.  
 Δέκτρον ἔχει, Κυθήρεια, τὸ σὸν τόδε νεκρὸς Ἄδωνις ·  
 Καὶ νέκυς ὢν καλὸς ἐστί, καλὸς<sup>4</sup> νέκυς οἷα καθεύδων.  
 Κέκλιται ἄβρὸς Ἄδωνις ἐν εἵμασι πορφυρέοισιν.

15 Ἀμφὶ δέ μιν κλαίοντες ἀναστενάχουσιν Ἑρωτες,  
 Κειράμενοι χαίτας ἐπ' Ἀδώνιδι · χῶ μὲν οἴστως,<sup>5</sup>  
 Ὃς δ' ἐπὶ τόξον ἔβαιν', ὃς δ' εὐπτερον ἄγε<sup>6</sup> φαρέτρῃ ·  
 Χῶ μὲν ἔλυσε<sup>7</sup> πεδῖλον Ἀδώνιδος, ὃς<sup>8</sup> δὲ λέβησι  
 Χρυσείοις φορέσιν<sup>9</sup> ὕδωρ, ὃ δὲ μηρία λούει.

20 Ὃς δ' ὄπιθεν πτερύγεσσιν<sup>10</sup> ἀναψύχει τὸν Ἄδωνιν.

Αὐτὰν τὰν Κυθήρειαν ἐπαιάζουσιν Ἑρωτες.  
 Ἔσβεσε λαμπάδα πᾶσαν<sup>11</sup> ἐπὶ φλυσὶς Ἱμνέαιος,  
 Καὶ στέφος ἐξεπέτασσε γαμήλιον · οὐκέτι δ' Ἱμᾶν,  
 Ἱμᾶν οὐκέτ' αἰεδόμενον μέλος, ᾄδεται αἰ αἰ.

25 Αἱ Χάριτες κλαίουσι<sup>12</sup> τὸν υἱέα τῷ<sup>13</sup> Κινύρῳ,  
 Καὶ μιν ἐπαεῖδουσιν · ὃ δὲ σφισὶν οὐκ ἐπακούει,  
 Οὐ μὰν οὐκ ἐθέλει, Κῶρα δέ μιν οὐκ ἀπολύει.

<sup>1</sup> α = what vowel in Att. Greek? — <sup>2</sup> Κυνάγω, impf. sing. 2., without aug. ; α = ἡ. — <sup>3</sup> Μύρομαι, Imper. sing. 2., poet. for μύρον. — <sup>4</sup> beautiful, though dead, as one that sleeps. — <sup>5</sup> ὥς = οὗς. 3. N. 3 (4); 33. N. 4. — <sup>6</sup> ἈΓΩ, old pres. of ἄγνυμι, impf. ; α = η. — <sup>7</sup> Sig. customary action like pres. 212. N. 2 : C. 567. β. — <sup>8</sup> = ὁ. 152. — <sup>9</sup> = φόρησιν, φόρημι, pres. sing. 3. — <sup>10</sup> = πτέρυξι. — <sup>11</sup> every. 140. N. 6. — <sup>12</sup> Dor. -οντι = -ουσι, i. e. -ουσι. 84. N. 6. — <sup>13</sup> = τοῦ Κινύρου.

## ΕΚ ΤΟΥ ΕΠΙΤΑΦΙΟΥ ΒΙΩΝΟΣ.

Ἄρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.  
 Ἄδονες, αἱ πυκνιοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,  
 Νάμασι τοῖς Σικελοῖς ἀγγείλατε τὰς<sup>1</sup> Ἀρεθούσας,<sup>1</sup>  
 Ὅτι Βίων τέθνακεν<sup>1</sup> ὁ βωκόλος,<sup>2</sup> ὅτι σὺν αὐτῷ  
 Καὶ τὸ μέλος τέθνακε, καὶ ὤλετο Δωρὶς αἰοιδά. 5  
 Ἄρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.  
 Κεῖνος, ὁ ταῖς ἀγέλαισιν ἐράσμιος, οὐκέτι μέλπει,  
 Οὐκέτ' ἐρημαίησιν<sup>3</sup> ὑπὸ δρυσὶν ἡμενος ᾄδει.  
 Ἄλλα παρὰ Πλούτῃ μέλος λήθαιον αἰεῖδει.  
 Ἄρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι. 1  
 Ζεῖο, Βίων, ἔκλαυσε ταχὺν μόρον αὐτὸς Ἀπόλλων,  
 Καὶ Σάτυροι μύροντο, μελάγχλαινοί τε Πρίηποι.  
 Καὶ Πᾶνες στοναχεῦντι τὸ σὸν μέλος· αἶ τε καθ' ὕλαν<sup>4</sup>  
 Κρανίδες ὠδύραντο, καὶ ὕδατα δάκρυα γέντο.<sup>5</sup>  
 Ἀχῷ<sup>4</sup> δ' ἐν πέτρῃσιν ὀδύρεται, ὅτι σιωπῆς,<sup>6</sup> 15  
 Κούκέτι<sup>7</sup> μιμείται τὰ σὰ χεῖλεα· σῶ δ' ἐπ' ὀλέθρῳ  
 Δένδρεα καρπὸν ἔριψε,<sup>8</sup> τὰ δ' ἄνθεα πάντ' ἐμαράνθη.  
 Μάλων οὐκ ἔρρευσεν καλὸν γάλαγος, οὐ μέλι σίμβλων,  
 Κάτθανε<sup>9</sup> δ' ἐν καρῷ, λυπεύμενον<sup>10</sup>· οὐκέτι γὰρ δεῖ,  
 Τῷ μέλιτος τῷ σῶ τεθνακότος, αὐτὸ τρυγᾶσθαι. 20  
 Ἄρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.  
 Τίς ποτὶ σᾶ σύριγγι μελίζεται, ὃ τριπόθατε;

<sup>1</sup> α = η. — <sup>2</sup> ω = ου. — <sup>3</sup> ησιν = -αις, now lonely. 31. N. 3. — <sup>4</sup> α Dor. for η. — <sup>5</sup> = ἐγένοντο. 118. Γ. — <sup>6</sup> ἦ = ᾗ. — <sup>7</sup> 24. — <sup>8</sup> = ἔριψε; shortened for the metre. — <sup>9</sup> κατέθανε. — <sup>10</sup> εν = Dor. for ου.

- Τίς δ' ἐπὶ σοῖς καλάμοις θησεῖ στόμα ; τίς θρασὺς οὕτως ;  
 Εἰσέτι γὰρ πνεῖει τὰ σὰ χεῖλεα καὶ τὸ σὸν ἄσθμα.  
 Ἀχὼ δ' ἐν δονάκεσσι τεᾶς ἔτι βόσκετ' αἰοιδᾶς.  
 Πανὶ φέρω τὸ μέλυγμα · τάχ' ἂν κακείνους ἐρεῖσαι  
 5 Τὸ στόμα δειμαῖνοι, μὴ δεύτερα σείο<sup>1</sup> φέρηται.  
 Τοῦτό τοι, ὦ ποταμῶν λιγυρώτατε, δεύτερον ἄλγος.  
 Τοῦτο, Μέλη, νέον ἄλγος · ἀπώλετο πρᾶν τοι Ὀμηρος,  
 Τῇνο τὸ Καλλιόπας γλυκερὸν στόμα, καὶ σε λέγοντι  
 Μύρεσθαι καλὸν νῖα πολυκλαύστοισι ρέεθροις,  
 10 Πᾶσαν δ' ἔπλησας φωνᾶς<sup>2</sup> ἅλα · νῦν πάλιν ἄλλον  
 Τίεα<sup>3</sup> δακρύνεις, καινῷ δ' ἐπὶ πένθεϊ τάκη.  
 Ἀμφότεροι παγαῖς<sup>2</sup> πεφιλαμένοι<sup>2</sup> · ὅς<sup>4</sup> μὲν ἔπινε  
 Παγασίδος κράνας, ὁ δ' ἔχεν πόμα τὰς Ἀρεθούσας ·  
 Χῶς<sup>5</sup> μὲν Τυνδαρέοιο καλὰν αἶσε<sup>6</sup> θύγατρα,<sup>7</sup>  
 15 Καὶ Θέτιδος μέγαν νῖα,<sup>8</sup> καὶ Ἀτρείδαν Μενέλαον ·  
 Κείνους<sup>9</sup> δ' οὐ πολέμως,<sup>10</sup> οὐ δάκρυα, Πᾶνα δ' ἔμελπε,  
 Καὶ βώτας<sup>10</sup> ἐλίγαινε, καὶ αἰίδων ἐνόμει,  
 Καὶ σύριγγας ἔτευχε, καὶ ἰδέα<sup>11</sup> πόρτιν ἄμελγε.  
 Καὶ παίδων ἐδίδασκε φιλάματα, καὶ τὸν Ἐρωτα  
 20 Ἐτρεφεν ἐν κόλποισι, καὶ ἤρесе<sup>12</sup> τὴν Ἀφροδίτην.  
 Ἀρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.  
 Πᾶσα, Βίων, θρηνεῖ σε κλυτὴ πόλις, ἅσ τεα πάντα.  
 Ἀσκρα μὲν γοαεῖ σε πολὺ πλεόν Ἡσιόδοιο ·  
 Πίνδαρον οὐ ποθέοντι<sup>13</sup> τόσον Βοιωτίδες Ἰλαιοί ·  
 25 Οὐ τόσον Ἀλκαίῳ πέρι μύρατο Δέσβος ἑραννά<sup>14</sup> ·  
 Οὐδὲ τόσον τὸν αἰοιδὸν ἐμύρατο Κήϊον ἄστρῳ ·

<sup>1</sup> = σοῦ, gen. after δεύτερα. 186. 2. — <sup>2</sup> α Dor. for η. — <sup>3</sup> I. e. Bion.  
 — <sup>4</sup> = what! — <sup>5</sup> Dor. for καὶ ὁ μὲν, and the one, i. e. Homer. — <sup>6</sup> =  
 ἦσε, αἰίδω, a. 1. = ἄδω. — <sup>7</sup> I. e. Helen. — <sup>8</sup> I. e. Achilles. 46. 1. —  
<sup>9</sup> I. e. Bion. 70. N. 1 (3d item). — <sup>10</sup> ω Dor. for ου. 33. N. 4. — <sup>11</sup> =  
 ἡδείαν, ἡδύς, sing. acc. — <sup>12</sup> Ἀρέσκω, a. 1. — <sup>13</sup> -έοντι, Dor. for -έουσι,  
 contr. -οῦσι — <sup>14</sup> γα Dor. for γή.

Σὲ πλέον Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Ζαπφοῦς  
Εἰσέτι σεῦ τὸ μέλιγμα κινύρεται ἅ Μιτυλάνα.

Ἀρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.

Αἱ αἶ, ταὶ μαλάχαι μὲν ἐπ' αὖν κατὰ κᾶπον ὄλονται,

Ἡ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὐλον ἄνηθον,

5

Τσπερον αὖ ζῶντι, καὶ εἰς ἔτος ἄλλο φύοντι·

Ἀμμες<sup>2</sup> δ' οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,

Ὅπποτε πρῶτα<sup>3</sup> θάνωμες, ἀνάκοι ἐν χθονὶ κοίλῃ

Εὐδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.

Καὶ σὺ μὲν ἐν σιγῇ<sup>4</sup> πεπυκασμένος ἴσσεαι ἐν γᾶ<sup>4</sup>

10

### Ῥ Μ Ν Ο Σ Ε Ι Σ Δ Ι Α .

Κύδιστ' ἀθανάτων, πολυώνυμε, παγκρατὲς αἰεὶ,  
Ζεῦ, φύσεως ἀρχηγέ, νόμου μέτα πάντα κυβερνῶν,  
Χαίρε· σὲ γὰρ πάντεσσι θέμις θνητοῖσι προσανδᾶν.

Ἐκ σοῦ γὰρ γένος ἐσμὲν, ἡς μίμημα λαχόντες

Μοῦνοι, ὅσα ζῶει τε καὶ ἔρπει θνήτ' ἐπὶ γαίαν.

15

Τῷ σε καθυμνήσω, καὶ σὸν κράτος αἰὲν αἰίσω.

Σοὶ δὴ πᾶς ὅδε κόσμος ἐλισσόμενος περὶ γαίαν

Πείθεται, ἢ κεν ἄγης, καὶ ἐκὼν ὑπὸ σείῳ κρατεῖται.

Τοῖον ἔχεις ὑποεργὸν ἀνικῆτοῖς ἐνὶ χερσὶν

Ἀμφήκη, πυρόεντα, αἰεζῶντα κεραυνόν.

20

Τοῦ γὰρ ὑπὸ πληγῆς φύσεως πάντ' ἐρρίγασιν·

<sup>1</sup> Concise for ἀντὶ δὲ τοῦ μελίσματος Σαπφοῦς. — <sup>2</sup> Dor. for ἡμεῖς. —

<sup>3</sup> Dor. for πρῶτα θάνωμεν. 84. N. 6. — <sup>4</sup> Dor. ᾗ = ἦ.



- ὦλι σὺ κατευθύνεις κοινὸν λόγον, ὃς διὰ πάντων  
 Φοιτᾷ, μιγνύμενος μεγάλοις μικροῖς τε φάεσσιν.  
 Οὐδέ τι γίγνεται ἔργον ἐπὶ χθονὶ σοῦ δίχα,<sup>1</sup> δαῖμον,  
 Οὔτε κατ' αἰθέριον θεῖον πόλοϋ, οὔτ' ἐνὶ πόντῳ,  
 5 Πλὴν ὅποσα ῥέζουσι κακοὶ σφετέρησιν ἀνοίαις.  
 Καὶ κοσμεῖς τὰ ἄκοσμα, καὶ οὐ φίλα σοὶ φίλα ἐστίν.  
 ὦδε γὰρ εἰς ἓν πάντα συνήρמוκας ἐσθλὰ κακοῖσιν,  
 ὦσθ' ἓνα γίγνεσθαι πάντων<sup>2</sup> λόγον αἰὲν ἑόντα.  
 ὦν φεύγοντες ἔωσιν,<sup>3</sup> ὅσοι θνητῶν κακοὶ εἰσι,  
 10 Δύσμοροι, οἷτ' ἀγαθῶν μὲν αἰεὶ κτῆσιν ποθέοντες,  
 Οὔτ' ἐσορῶσι θεοῦ κοινὸν νόμον, οὔτε κλύουσιν,  
 ὦλι κεν πειθόμενοι σὺν νῷ βίον ἐσθλὸν ἔχοιεν.  
 Αὐτοὶ δ' αὖθ' ὀρμῶσιν ἄνευ καλοῦ ἄλλος ἐπ' ἄλλα,  
 Οἱ μὲν ὑπὲρ δόξης σπουδὴν δυσέριστον ἔχοντες,  
 15 Οἱ δ' ἐπὶ κερδοσύνας τετραμμένοι οὐδενὶ κόσμῳ,  
 ὦλλοι δ' εἰς ἄνεσιν, καὶ σώματος<sup>4</sup> ἡδέα ἔργα,  
 Σπεύδοντες μάλα πάμπαν ἐναντία τῶνδε γενέσθαι.  
 ὦλλὰ Ζεῦ πάνδωρε, κελαινεφές, ἀρχικέραυνε,  
 ὦανθρώπους ῥύοιο ἀπειροσύνης ἀπὸ λυγρῆς,  
 20 ὦην σὺ, πάτερ, σκέδασον ψυχῆς ἄπο,<sup>5</sup> δὸς δὲ κυρῆσαι  
 Γνώμης, ἧ πίσυνος σὺ δίκης μέτα πάντα κυβερνᾷς.  
 ὦοφρ' ἂν τιμηθέντες ἀμειβώμεσθά σε τιμῇ,  
 ὦτμνούντες τὰ σὰ ἔργα διηνεκές, ὡς ἐπέοικε  
 Θνητὸν ἑόντ'· ἐπεὶ οὔτε βροτοῖς γέρας ἄλλο τι μεῖζον,  
 25 Οὔτε θεοῖς, ἧ κοινὸν αἰεὶ νόμον ἐν δίκῃ ὑμνεῖν.

<sup>1</sup> without thee, i. e. thy sanction. 188. 2. — <sup>2</sup> Gov. by γίγνεσθαι. 175: C. 364. — <sup>3</sup> Ion. for ὥσιν. 118. Εἰμί. N. 2. — <sup>4</sup> K. τ. λ., sensual pleasures. — <sup>5</sup> 226. N. 1: C. 730.

Ω ι Δ Α Ι.<sup>1</sup>

## ΕΙΣ ΑΥΡΑΝ.

Θέλω | λέγειν || Ἀτρεΐδ|ας,<sup>2</sup>  
 θέλω δὲ Κάδμον ᾄδειν,  
 ᾧ<sup>3</sup> βάρβιτος δὲ χορδαῖς  
 Ἔρωτα μούνον ἤχει  
 ἤμειψα νεῦρα πρῶην,  
 καὶ τὴν λύρην ᾤπασαν,  
 καὶ γὰρ μὲν ἦδον ἄθλους  
 Ἡρακλέους· λύρη δὲ  
 Ἔρωτας ἀντεφώνει  
 χαίροιτε λοιπὸν<sup>4</sup> ἡμῖν,  
 ἦρωες· ἡ λύρη γὰρ  
 μόνους Ἔρωτας ᾄδει

5

10

## ΕΙΣ ΓΥΝΑΙΚΑΣ.

Φύσις κέρατα ταύροις,  
 ὀπλὰς δ' ἔδωκεν ἵπποις,  
 ποδωκίην λαγωοῖς,  
 λέουσι χύσμι' ὀδόντων,  
 τοῖς ἰχθύσι τὸ νηκτὸν,  
 τοῖς ὀρνέοις πέτασθαι,  
 τοῖς ἀνδράσιν φρόνημα.

15

<sup>1</sup> Why Ωι? — <sup>2</sup> 233. 1; 241; 243. 2; 235. 3 (2d item): C. 697. Π;  
 698. (1), (3), (4); 714; 700. N. 1. — <sup>3</sup> = ἦ. — <sup>4</sup> henceforth. 167. N. 1.

- 5 γυναιξὶν οὐκ ἔτ' εἶχεν·  
 τί οὖν δίδωσι; κάλλος,  
 ἀντ' ἀσπιδῶν ἀπασῶν,  
 ἀντ' ἐγχείων ἀπάντων.  
 νικᾷ δὲ καὶ σίδηρον  
 καὶ πῦρ καλή τις οὔσα.

## Εἰς Ἑρώτα.

- Μεσο|νυκτί|οις ποθ' | ὦραις,<sup>1</sup>  
 στρέφεται ὅτ' Ἄρκτος ἤδη  
 10 κατὰ χεῖρα τὴν Βοώτου,  
 μερόπων δὲ φῦλα πάντα  
 κέαται κόπῳ δαμέντα,  
 τότε Ἑρως ἐπισταθείς μεν<sup>2</sup>  
 θυρέων ἔκοπτ' ὀχῆας.<sup>3</sup>  
 Τίς, ἔφην, θύρας ἀράσσει;  
 15 κατὰ<sup>4</sup> μεν σχίσσεις ὀνείρους.  
 ὁ δ' Ἑρως, Ἄνοιγε, φησὶ·  
 βρέφος εἰμὶ, μὴ φόβησαι,  
 βρέχομαι δὲ, κασέληνον  
 κατὰ νύκτα πεπλάνημαι.  
 20 ἐλέησα ταῦτ' ἀκούσας,  
 ἀνὰ<sup>4</sup> δ' εὐθὺ λύχνον ἄψας  
 ἀνέφξα, καὶ βρέφος μὲν  
 ἐσορῶ φέροντα τόξον  
 25 πτέρυγάς τε καὶ φαρέτρην.  
 παρὰ δ' ἰστίην καθίξας,<sup>5</sup>

<sup>1</sup> 237; 233. 1 and N. (1st item); 239. 1; 234. 3: C. 697. II; 718;  
 695. β.—M̄ss. C. 690. 1. -ραις. 237: C. 716.—<sup>2</sup> 64. N. 2.—<sup>3</sup> 44. N. 4.  
 —<sup>4</sup> 226. N. 3: C. 652. δ.—<sup>5</sup> and having seated, sc. himself. 205. N. 1:  
 C. 427. 8.

παλάμαισι χεῖρας αὐτοῦ  
 ἀνέθαλπον, ἐκ δὲ χαίτης  
 ἀπέθλιβον ὑγρὸν ὕδωρ.  
 ὁ δ', ἐπεὶ κρύος μεθήκε,<sup>1</sup>  
 Φέρε, φησὶ, πειράσσωμεν  
 τόδε τόξον, ἐς τί μοι<sup>2</sup> νῦν  
 βλάβεται βραχεῖσα νευρή·  
 τανύει δὲ, καί με τύπτει  
 μέσον ἥπαρ, ὥσπερ οἰστρος,  
 ἀνὰ δ' ἄλλεται καχάζων,  
 Ξένη δ', εἶπε, συγχάρηθι,  
 κέρας<sup>3</sup> ἀβλαβὲς μὲν ἐστι·  
 σὺ δὲ καρδίαν<sup>4</sup> πονήσεις.

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## ΕΙΣ ΠΕΡΙΣΤΕΡΑΝ.

Ἐρασμὴ πέλεια,  
 πόθεν, πόθεν πέτασαι;  
 πόθεν μύρων τοσούτων,  
 ἐπ' ἡέρος θέουσα,  
 πνέεις τε καὶ ψεκάξεις;  
 τίς εἶ; τί σοι μέλει δέ;  
 Ἀνακρέων μ' ἔπεμψε  
 πρὸς παῖδα, πρὸς Βάθυλλον,  
 τὸν ἄρτι τῶν ἀπάντων  
 κρατοῦντα καὶ τύραννον.  
 πέπρακέ μ' ἡ Κυθήρη,  
 λαβοῦσα μικρὸν ὕμνον.  
 ἐγὼ δ' Ἀνακρέοντι  
 διακονῶ τοσαῦτα.

15

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<sup>1</sup> Lit. *dismissed*, sc. itself, i. e. *abated*. — <sup>2</sup> 197: N. 2: C. 410 and N.  
 — <sup>3</sup> Bows were sometimes of horn. — <sup>4</sup> 167: C. 437.

- καὶ νῦν, ὁρᾶς, ἐκείνου  
 ἐπιστολὰς κομίζω·  
 καὶ φησιν εὐθέως με  
 ἐλευθέρην ποιήσιν·  
 5 ἐγὼ δὲ, κῆν ἀφῇ με,  
 δούλη μενῶ παρ' αὐτῷ.  
 τί γάρ με δεῖ πέτασθαι  
 ὄρη τε καὶ κατ'<sup>1</sup> ἀγρούς,  
 καὶ δένδρεσιν καθίζειν,  
 10 φαγοῦσαν ἄγριόν τι ;  
 τανῦν ἔδω μὲν ἄρτον,  
 ἀφαρπάσασα χειρῶν  
 Ἀνακρέοντος αὐτοῦ·  
 15 πιεῖν δ' ἐμοὶ δίδωσι  
 τὸν οἶνον ὃν προπίνει.  
 πιούσα δ' ἂν χορεύω,  
 καὶ δεσπότην ἐμοῖσι  
 πτεροῖσι συσκιάζω·  
 κοιμωμένη δ' ἐπ' αὐτῷ  
 20 τῷ βαρβίτῳ καθεύδω.  
 ἔχεις ἅπαντ'<sup>2</sup>. ἄπελθε.  
 λαλιστέραν μ' ἔθηκας,  
 ἄνθρωπε, καὶ κορώνης.

## ΕΙΣ ΧΕΛΙΔΟΝΑ.

- Τί σοι θέλεις ποιήσω,  
 25 τί, κωτίλῃ χελιδών ;  
 τὰ ταρσά σευ τὰ κοῦφα  
 θέλεις λαβὼν ψαλίξω ;  
 ἢ μᾶλλον ἔνδοθέν σευ

<sup>1</sup> Goes w. both ὄρη and ἀγρούς. — <sup>2</sup> I. e. the whole story.

τὴν γλῶσσαν, ὡς ὁ Τηρεὺς  
ἐκείνος, ἐκθερίξω ;  
τί μευ καλῶν ὀνειρών,<sup>1</sup>  
ὑπορθρίασι φωναῖς,  
ἀφήρπασας Βάθυλλον ;

5

ΕΙΣ ΕΡΩΤΑ.

Θέλω, θέλω φιλήσαι.  
ἐπειθ' <sup>2</sup> Ἐρως φιλεῖν με·  
ἐγὼ δ' ἔχων νόημα  
ἄβουλον, οὐκ ἐπείσθην.  
ὁ δ' εὐθὺ τόξον ἄρας  
καὶ χρυσέην φαρέτρην,  
μάχῃ με προukaλεῖτο.  
κάγῳ λαβὼν ἐπ' ὤμων  
θώρηχ', ὅπως Ἀχιλλεὺς,  
καὶ δοῦρα, καὶ βοεῖην,  
ἐμαρνάμην Ἐρωτι.  
ἔβαλλ', ἐγὼ δ' ἔφευγον.  
ὡς δ' οὐκ ἔτ' εἶχ' οἰστοὺς,  
ἥσχαλλεν, εἰθ' ἑαυτὸν  
ἀφῆκεν εἰς βέλεμνον·  
μέσος δὲ καρδίης<sup>3</sup> μευ  
ἔδυνε, καί μ' ἔλυσε.  
μάτην δ' ἔχω βοεῖην·  
τί γὰρ βύλωμεν ἔξω,  
ἢ μάχης ἔσω μ' ἐχούσης ;

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<sup>1</sup> Goes w. ἀφήρπασας. 227 : C. 652. a. — <sup>2</sup> Imperf. = sought to persuade. — <sup>3</sup> Goes w. μέσος. 188. 1.

## ΕΙΣ ΤΟΝ ΠΛΟΥΤΟΝ.

- Ὅ πλοῦτος εἴ γε χρυσοῦ  
 τὸ ζῆν παρῆχε θνητοῖς,  
 ἐκαρτέροιν φυλάσσων,  
 ἥν, ἂν θάνατος ἐπέλθῃ,  
 5 λάβῃ τι, καὶ παρέλθῃ.  
 εἰ δ' οὐ τίτ' πού πρίασθαι  
 τὸ ζῆν ἔνεστι θνητοῖς,  
 τί καὶ μάτην στενάζω;  
 τί καὶ γόους προπέμπω;  
 10 θανεῖν γὰρ εἰ πέπρωται,  
 τί χρυσὸς ὠφελεῖ με;

## ΕΙΣ ΤΟ ΕΛΑΡ.

- Ἴδε πῶς ἔαρος φανέντος<sup>2</sup>  
 Χάριτες ῥόδα βρύνουσιν.  
 Ἴδε πῶς κύμα θαλάσσης  
 15 ἀπαλύνεται γαλήνῃ.  
 Ἴδε πῶς νῆσσα κολυμβᾷ.  
 Ἴδε πῶς γέρανός οὔδ' οὐκ  
 ἀφελῶς δ' ἔλαμψε Τιτάν·  
 νεφελῶν σκιαὶ δονοῦνται·  
 20 τὰ βροτῶν δ' ἔλαμψεν ἔργα.  
 καρπὸς ἐλαίας προκύπτει,  
 Βρομίου στέφεται τὸ νᾶμα.  
 κατὰ φύλλον, κατὰ κλῶνα  
 καθελὼν ἤνθισε καρπός.

<sup>1</sup> 167: C. 437. — <sup>2</sup> This line why called a *verse*? Kind of *verse*?  
 Why *acatalectic*? | -ᾗρος φᾗν-|. 237; 233. N. (2d item): C. 716.  
 What other *tribrachs* in this ode?

ΕΙΣ ΕΡΩΤΑ.

Ἔρως ποτ' ἐν ῥόδοισι<sup>1</sup>  
 κοιμωμένην μέλισσαν  
 οὐκ εἶδεν, ἀλλ' ἐτρώθη  
 τὸν δάκτυλον. Πατάξας  
 τὰς χεῖρας ὠλόλυξε ·  
 5  
 δραμὼν δὲ καὶ πετασθεὶς  
 πρὸς τὴν καλὴν Κυθήρην,  
 Ὀλωλα, μήτερ, εἶπεν,  
 ὄλωλα, κάποθνήσκω.  
 ὄφεις μ' ἔτνυε μικρὸς,  
 10  
 πτερωτὸς, ὃν καλοῦσι  
 μέλισσαν οἱ γεωργοί.  
 ἡ δ' εἶπεν · Εἰ τὸ κέντρον  
 πονεῖ τὸ τῆς μελίσσης,  
 πόσον δοκεῖς πονοῦσιν,  
 15  
 Ἔρως, ὅσους σὺ βάλλεις ;

ΕΙΣ ΤΕΤΤΙΓΑ.

Μακαρίζομέν σε, τέττιξ,  
 ὅτε δενδρέων ἐπ' ἄκρων  
 ὀλίγην δρόσον πεπωκὼς,  
 20  
 βασιλεὺς ὅπως, αἰεῖδεις.  
 σὰ γάρ ἐστι κεῖνα πάντα,  
 χ<sup>2</sup> ὅποσα βλέπεις ἐν ἀγροῖς,  
 χ<sup>2</sup> ὅποσα φέρουσιν ὕλαι.  
 σὺ δὲ φίλιος γεωργῶν,  
 ἀπὸ μηδενός τι βλάπτων ·  
 25  
 σὺ δὲ τίμος βροτοῖσι,

<sup>1</sup> *Arria!* 233. N. (3d item) : C. 695. β. — <sup>2</sup> = καλ. Why not κ'?



θέρεος γλυκὺς προφήτης.  
 φιλέουσι μὲν σε Μοῦσαι,  
 φιλέει δὲ Φοῖβος αὐτὸς,  
 λιγυρὴν δ' ἔδωκεν οἴμην.  
 5 τὸ δὲ γῆρας οὐ σε τείρει.  
 σοφὲ, γηγενὴς, φίλυμνε,  
 ἀπαθὴς, ἀναιμόσαρκε·  
 σχεδὸν εἰ θεοῖς ὅμοιος.

## ΕΙΣ ΡΟΔΟΝ.

Στεφανηφόρου μετ' ἦρος  
 10 μέλπομαι ῥόδον τέρεινον·  
 σὺν,<sup>1</sup> ἐταῖρα, δεῖ σε μέλπειν.  
 τόδε γὰρ θεῶν ἄημα,  
 τόδε καὶ βροτῶν χάρημα.  
 Χάρισίν τ' ἄγαλμ' ἐν ὥραις  
 15 πολυανθέων Ἑρώτων,  
 Ἀφροδίσιόν τ' ἄθυρμα.  
 τόδε καὶ μέλημα μύθοις,  
 χαρίεν φυτόν τε Μουσῶν.  
 ὥς τὸ φῶς τόδ' αὐτὸ τερπνὸν  
 20 θαλίαις τε καὶ τραπέζαις.  
 τί δ' ἄνευ ῥόδου γένοιτ' ἄν;  
 ῥοδοδάκτυλος μὲν Ἥως,  
 ῥοδοπήχες δὲ Νύμφαι·  
 ῥοδόχρους δὲ κ' Ἀφροδίτα  
 25 παρὰ τῶν σοφῶν καλεῖται.  
 τόδε καὶ νόσοισιν ἀρκεῖ,  
 τόδε καὶ νεκροῖς ἀμύνει,  
 τόδε καὶ χρόνον βιάται·

<sup>1</sup> Sc. μοι.

χαρίεν ρόδων δὲ γῆρας  
 νεότητος ἔσχεν ὁδμήν.

## ΕΙΣ ΕΛΥΤΟΝ.

Πολιοὶ μὲν ἡμῖν ἤδη  
 κρόταφοι, κάρη δὲ λευκόν·  
 χαρίεσσα δ' οὐκ ἔθ' ἥβη  
 πάρα<sup>1</sup>· γηραλέοι δ' ὀδόντες·  
 γλυκεροῦ δ' οὐκ ἔτι πολλὸς  
 βίότου χρόνος λείλειπται·  
 διὰ ταῦτ' ἀνασταλύζω  
 θαμά, Τάρταρον δεδοικώς.  
 Ἄϊδεω γάρ ἐστι δεινὸς  
 μυχὸς, ἀργαλέῃ δ' ἐς αὐτὸν  
 κάθοδος· καὶ γὰρ ἔτοιμον  
 καταβάντι μὴ ἁβῆναι.

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<sup>1</sup> = πάρεστι. Acc.? C. 730: K. 31. R. 3.

ἌΡΜΟΔΙΟΥ ΜΕΛΟΣ.<sup>1</sup>

- Ἐν μῦρτ|ου<sup>2</sup> κλαδὶ τὸ<sup>3</sup> || ξίφος<sup>4</sup> | φορή|σω,<sup>5</sup>  
 Ὡσπερ<sup>2</sup> | Ἀρμόδιος<sup>3</sup> || κ' Ἀρισ|τογείτ|ων,<sup>5</sup>  
 Ὅτε τὸν<sup>2</sup> | τύρανν<sup>4</sup>||ον κτάνέτην,<sup>3</sup>  
 Ἰσονόμους<sup>3</sup> | τ' Ἀθην<sup>4</sup>||ας ἐποίη<sup>6</sup>|σάτην.<sup>4</sup>  
 5 Φίλταθ' Ἀρμόδι', οὗ τί που τέθνηκας.  
 Νήσοις δ' ἐν μακάρων σέ φασιν εἶναι,  
 Ἴνα περ<sup>7</sup> ποδώκε' Ἀχιλέα,  
 Τυδείδην τε ἐσθλὸν Διομήδεα.  
 Ἐν μῦρτου κλαδὶ τὸ ξίφος φορήσω,  
 10 Ὡσπερ Ἀρμόδιος κ' Ἀριστογείτων,  
 Ὅτ' Ἀθηναίης ἐν θυσίαις  
 Ἄνδρα τύραννον Ἰππαρχον ἐκαινέτην.<sup>8</sup>  
 Αἰὲ σφῶν κλέος ἔσσεται κατ' αἶαν,  
 Φίλταθ' Ἀρμόδιος<sup>9</sup> κ' Ἀριστογείτων,  
 15 Ὅτι τὸν τύραννον κτάνετον,  
 Ἰσονόμους τ' Ἀθήνας ἐποίησατον.

<sup>1</sup> Metre of this ode = *Lyric Choriambic*. C. 720. 3. — <sup>2</sup> *Base*. C. 698. β. — <sup>3</sup> *Choriambus*. 233. 1: C. 697. V. — <sup>4</sup> *Iambus*. 233. 1: C. 697. II. — <sup>5</sup> *Bacchius*. 233. 1: C. 697. IV. — <sup>6</sup> -οι-. C. 691. 3. — <sup>7</sup> Sc. φασὶν εἶναι. — <sup>8</sup> 84. 2; 157. R. 1. — <sup>9</sup> 157. N. 11: C. 81; 343. 3.

## ΠΑΝΤΟΔΑΠΑ.

## MENANDROY.

Ἄει<sup>1</sup> | κράτιστ|όν || ἔσ|τι τὰλ|ηθῇ | λέγειν  
 ἐν παντὶ καιρῷ· τοῦτ' ἐγὼ παρεγγυνῶ  
 εἰς ἀσφάλειαν τῷ βίῳ<sup>2</sup> πλείστον μέρος.<sup>3</sup>

Ὄταν πένης ὦν, καὶ γαμεῖν τις ἐλόμενος,<sup>4</sup>  
 τὰ μετὰ γυναικὸς ἐπιδέχεται χρήματα,  
 αὐτὸν δίδωσιν, οὐκ ἐκείνην λαμβάνει.

5

Ἔργον εὐρεῖν συγγενή  
 πένητός ἐστιν· οὐδὲ εἰς γὰρ ὁμολογεῖ  
 αὐτῷ προσήκειν τὸν βοηθείας τινὸς  
 δεόμενον· αἰτεῖσθαι γὰρ ἅμα τι προσδοκᾷ.

10

Πρὸς ἅπαντα δειλὸν ἐστιν ὁ πένης πράγματα,  
 καὶ πάντας αὐτοῦ καταφρονεῖν ὑπολαμβάνει·  
 ὁ γὰρ μετρίως πράττων περισκελέστερον  
 ἅπαντα τάνιαρὰ, Λαμπρία, φέρει.

Ὡ γῆρας ἐχθρὸν σωμάτων ἀνθρωπίνων,  
 ἅπαντα συλῶν τὰ καλὰ τῆς εὐμορφίας,  
 καὶ μεταχαράσσει τὴν μὲν ἀνδρίαν μελῶν  
 εἰς τύπρεπες, τὸ δὲ τάχος εἰς ὄκνον πολύν.

15

<sup>1</sup> Metre. 244. 1 : C. 712 (v. N.). — <sup>2</sup> 197. N. 4 : C. 412. — <sup>3</sup> 167 : C.

437. — <sup>4</sup> τις ἑλόμεν. 233. 1 and N. (2d item) : C. 697. II. and N. β.

Ἐὰν ποιηροῦ γείτονος γείτων ἔσῃ,  
πάντως παθεῖν ποιηρὸν ἢ μαθεῖν σε δεῖ·  
ἐὰν ἀγαθοῦ δὲ γείτονος γείτων ἔσῃ,  
ὥς προσδιδάσκεις ἀγαθὰ καὶ προσμανθάνεις.

5 Πλεονεξία μέγιστον ἀνθρώποις κακόν·  
οἱ γὰρ θέλοντες προσλαβεῖν τὰ τῶν πέλας  
ἀποτυγχάνουσι πολλάκις νικώμενοι,  
τὰ δ' ἴδια προστιθέασι τοῖς ἀλλοτρίοις.

10 Εἰ καὶ σφόδρ' ἀλγείς, μηδὲν ἡρεθισμένος  
πράξης<sup>1</sup> προπετῶς· ὀργῆς γὰρ ἀλογίστου κρατεῖν  
ἐν ταῖς ταραχαῖς μάλιστα τὸν φρονούντα δεῖ·  
τὸ δ' ὀξύθυμον τοῦτο καὶ λίαν πικρὸν  
δεῖγμ' ἐστὶν εὐθύς πᾶσι μικροψυχίας.

15 Ἄνθρωπος ὢν μηδέποτε τὴν ἀλυπίαν  
αἰτοῦ παρὰ θεῶν, ἀλλὰ μακροθυμίαν·  
ὅταν γὰρ ἄλυπος διὰ τέλους εἶναι θέλῃς,  
ἢ δεῖ θεόν σε εἶναι, ἢ τάχα δὲ νεκρόν.

20 Ὡς ἡδὺ τῷ μισοῦντι τοὺς φαύλους τρόπους  
ἐρημία, καὶ τῷ μελετῶντι μηδὲ ἐν  
ποιηρὸν ἱκανὸν κτήμ' ἀγρὸς τρέφων καλῶς,  
ἐκ τῶν ὄχλων δὲ ζήλος, ἥ τε κατὰ πόλιν  
αὕτη τρυφή λάμπει μὲν, ἐς δ' ὀλίγον χρόνον.

Περὶ χρημάτων λαλεῖς, ἀβεβαίου πράγματος.  
εἰ μὲν γὰρ οἶσθα ταῦτα παραμενοῦντά σοι

ἅπαντα τὸν χρόνον, φύλαττε, μηδενὶ  
 ἄλλῳ μεταδιδούς, αὐτὸς ὧν δὲ κύριος·  
 εἰ δὲ μηδ' ἑαυτοῦ, τῆς Τύχης δὲ πάντ' ἔχεις,  
 τί ἂν φθονοίης, ὦ πάτερ, τούτων τινί;  
 αὐτὴ γὰρ ἄλλῳ τυχὸν ἀναξίῳ τινὶ  
 παρελομένη σου πάντα προσθήσει πάλιν. 5  
 διόπερ ἐγὼ σέ φημι δεῖν, ὅσον χρόνον  
 εἰ κύριος, χρῆσθαί σε γενναίως, πάτερ,  
 αὐτὸν, ἐπικουρεῖν πᾶσιν, εὐπόρους ποιεῖν  
 οὓς ἂν δύνῃ πλείστους διὰ σαυτοῦ· τοῦτο γὰρ 10  
 ἀθάνατόν ἐστι, καὶ ποτε πταίσας τύχης,  
 ἐκεῖθεν ἔσται ταῦτό τοῦτό σοι πάλιν.  
 πολλῶ δὲ κρείττον ἐστὶν ἐμφανῆς φίλος  
 ἢ πλούτος ἀφανῆς, ὃν σὺ κατορύξας ἔχεις.

Ἀπολεῖ με τὸ γένος. Μὴ λέγ', εἰ φιλεῖς ἐμέ, 15  
 μήτηρ, ἐφ' ἐκάστῳ τὸ γένος. Οἷς ἂν τῇ φύσει  
 ἀγαθὸν ὑπάρχῃ μηδὲν οἰκείον προσόν,  
 ἐκεῖσε<sup>1</sup> καταφεύγουσιν, εἰς τὰ μνήματα  
 καὶ τὸ γένος, ἀριθμῶσιν τε τοὺς πάππους ὅσοι,  
 οὐδὲν δ' ἔχουσι πλείον. Οὐδ' ἐρεῖς ὅτῃ 20  
 οὐκ εἰσὶ πάπποι· πῶς γὰρ ἐγένοντ' ἂν ποτε;  
 εἰ μὴ λέγειν δ' ἔχουσι τούτους, διὰ τινα  
 τόπου μεταβολὴν ἢ φίλων ἐρημίαν,  
 τί τῶν λεγόντων<sup>2</sup> εἰσὶ δυσγενέστεροι;  
 ὅς ἂν εὖ γεγονὼς ἢ τῇ φύσει πρὸς τάγαθὰ, 25  
 καὶ Αἰθιοψ<sup>3</sup> ἢ, μήτηρ, ἐστὶν εὐγενής.  
 Σκύθης τις ὄλεθρος; ὁ δ' Ἀνάχαρσις οὐ Σκύθης;

<sup>1</sup> Refers back to τὸ γένος, and is explained by εἰς — γένος.—<sup>2</sup> Sc. τούτους  
 fr. l. 22, i. e. τοὺς πάππους, lit. *grandfathers* = *ancestors*.

- 'Ο μὲν Ἐπίχαρμος τοὺς θεοὺς εἶναι λέγει  
 ἀνέμους, ὕδωρ, γῆν, ἥλιον, πῦρ, ἀστέρας ·  
 ἐγὼ δ' ὑπέλαβον χρησίμους εἶναι θεοὺς  
 τὰργύριον ἡμῶν καὶ τὸ χρυσίον.  
 5 ἰδρυσάμενος τούτους γὰρ εἰς<sup>1</sup> τὴν οἰκίαν  
 εὔξαι<sup>2</sup> τί βούλει, πάντα σοι γενήσεται,  
 ἀγρὸς, οἰκίαι, θεραπείοντες, ἀργυρώματα,  
 φίλοι, δικασταὶ, μάρτυρες · μόνον δίδου<sup>3</sup>.  
 αὐτοὺς γὰρ ἔξεις τοὺς θεοὺς ὑπηρέτας.
- 10 Εἴ τις προσελθὼν μοι θεῶν λέγοι · Κράτων,  
 ἐπὰν ἀποθάνης, αὐτίς ἐξ ἀρχῆς ἔσει.  
 ἔσει δ' ὅ τι ἂν βούλῃ, κύων, πρόβατον, τράγος,  
 ἄνθρωπος, ἵππος · δις βιῶναι γάρ σε δεῖ ·  
 εἰμαρμένον τοῦτ' ἔστιν · ὅ τι βούλει<sup>4</sup> δ' ἐλοῦ ·  
 15 Ἄπαντα μᾶλλον, εὐθὺς εἰπεῖν μοι δοκῶ,  
 ποίει με πλὴν ἄνθρωπον, Ἄδίκως εὐτυχεῖ,  
 κακῶς τε πράττει τοῦτο τὸ ζῶον μόνον ·  
 ὁ κράτιστος ἵππος ἐπιμελεστέραν ἔχει  
 ἑτέρου θεραπείαν · ἀγαθὸς ἂν γένη κύων,  
 20 ἐντιμότερος εἰ τοῦ κακοῦ κυνὸς πολὺ ·  
 ἀλεκτρυὼν γενναῖος ἐν ἑτέρᾳ τροφῇ  
 ἔστιν, ὁ δ' ἀγεννὴς καὶ δέδιε τὸν κρείττονα.  
 ἄνθρωπος εἰ ἢ χρηστὸς, εὐγενὴς σφόδρα,  
 γενναῖος, οὐδέν<sup>5</sup> ὄφελος ἐν τῷ νῦν γένει.  
 25 πράττει δ' ὁ κόλαξ ἄριστα πάντων · δεύτερα  
 ὁ συκοφάντης, ὁ κακοήθης τρίτα λέγει.  
 ὄνον γενέσθαι κρείττον, ἢ τοὺς χείρονας  
 ὁρᾷν ἑαυτοῦ ζῶντας ἐπιφανέστερον.

<sup>1</sup> V. N. p. 105. l. 13. — <sup>2</sup> Pray for what you will. — <sup>3</sup> Only give them  
 sc. silver and gold. — <sup>4</sup> Sc. εἶναι, = Eng. you will be. — <sup>5</sup> K. τ. λ., it is  
 no advantage in the present generation.

ἅπαντα τὰ ζῶ' ἐστὶ μακαριώτατα  
 καὶ νοῦν ἔχοντα μᾶλλον ἀνθρώπου πολὺ.  
 τὸν ὄνον ὀρᾶν ἔξεστι πρῶτα τουτονί·  
 οὗτος κακοδαίμων ἐστὶν ὁμολογουμένως·  
 τούτῳ κακὸν δι' αὐτὸν οὐδὲν γίγνεται, 5  
 ἃ δ' ἡ φύσις δέδωκεν αὐτῷ, ταῦτ' ἔχει.  
 ἡμεῖς δὲ χωρὶς τῶν ἀναγκαίων κακῶν  
 αὐτοὶ παρ' αὐτῶν ἕτερα προσπορίζομεν.  
 λυπούμεθ', ἂν πτάρῃ τις· ἂν εἴπῃ κακῶς,  
 ὀργιζόμεθ'· ἂν ἴδῃ τις ἐνύπνιον, σφόδρα 10  
 φοβούμεθ'· ἂν γλαῦξ ἀνακράγῃ, δεδοίκαμεν.  
 ἀγωνίαι, δόξαι, φιλοτιμίαι, νόμοι,  
 ἅπαντα ταῦτ' ἐπίθετα τῇ φύσει<sup>1</sup> κακά.

α'. Πρὸς τὸ πρᾶγμ' ἔχω  
 κακῶς. β'. Ἐπαριστερῶς γὰρ αὐτὸ λαμβάνεις· 15  
 τὰ δυσχερῆ γὰρ καὶ τὰ λυπήσαντά σε  
 ὀρᾶς ἐν αὐτῷ, τὰ δ' ἀγάθ' οὐκ ἐπιβλέπεις.  
 εὖροις δ' ἂν οὐδὲν τῶν ἀπάντων, Σιμύλε,  
 ἀγαθὸν, ὅπου τι μὴ πρόσσεστι καὶ κακόν.  
 γυνὴ πολυτελής ἐστ' ὀχληρὸν, οὐδ' ἔᾶ 20  
 ζῆν τὸν λαβόνθ'<sup>2</sup> ὥς βούλετ'. Ἄλλ' ἔνεστί τοι<sup>3</sup>  
 ἀγαθὸν ἀπ' αὐτῆς, παῖδες· ἐλθόντ' εἰς νόσον  
 τὸν ἔχοντα ταύτην ἐθεράπευσεν ἐπιμελῶς·  
 ἀτυχοῦντι συμπαρέμεινεν, ἀποθανόντα τε  
 ἔθαψε, περιέστειλεν οἰκείως. Ὅρα 25  
 εἰς ταῦθ', ὅταν λυπῇ τι τῶν καθ' ἡμέραν·  
 οὕτω γὰρ οἴσεις πᾶν τὸ πρᾶγμ'. Ἄν δ' ἐκλέγῃ

<sup>1</sup> *superadded nature*, i. e. to natural, necessary evils. — <sup>2</sup> Sc. αὐτήν. —  
<sup>3</sup> Particle, or = σοί?



αἰὲ το λυποῦν, μηδὲν ἀντιπαρατιθεῖς  
τῶν προσδοκωμένων, ὀδυνήσῃ διὰ τέλους.<sup>1</sup>

Εἰ γὰρ ἐγένου σὺ, Τρόφιμε, τῶν πάντων μόνος,  
ὅτ' ἔτικτεν ἡ μήτηρ σ', ἐφ' ᾧ τε διατελεῖν,  
5 πράσσω· ἃ βούλει καὶ διευτυχῶν αἰεὶ,  
καὶ τοῦτο τῶν θεῶν τις ὁμολόγησέ σοι,  
ὀρθῶς<sup>2</sup> ἀγανακτεῖς· ἔστι<sup>3</sup> γάρ σ' ἐψευσμένος,  
ἄτοπόν<sup>4</sup> τε πεποίηκ'. Εἰ δ' ἐπὶ τοῖς αὐτοῖς νόμοις  
ἐφ' οἷσπερ ἡμεῖς ἔσπασας τὸν αἶρα  
10 τὸν κοινόν, (ἵνα σοι καὶ τραγικώτερον λαλῶ)  
οἰστέον ἄμεινον ταῦτα<sup>5</sup> καὶ λογιστέον.  
τὸ δὲ κεφάλαιον τῶν λόγων· ἄνθρωπος εἴ,  
οὗ<sup>6</sup> μεταβολὴν θάττον πρὸς ὕψος καὶ πάλιν  
ταπεινότητα ζῶον οὐθέν<sup>7</sup> λαμβάνει·  
15 καὶ μάλα δικαίως· ἀσθενέστατον γὰρ ὄν  
φύσει, μεγίστοις<sup>8</sup> οἰκονομεῖται πρᾶγμασιν·  
ὅταν πέσῃ δὲ, πλείστα συντρίβει καλά.  
σὺ δ' οὐθ' ὑπερβάλλοντα, Τρόφιμ', ἀπώλεσας  
ἀγαθὰ, τὰ νυνὶ δ' ἐστὶ μέτριά σοι κακὰ,  
20 ὥστ' ἀνὰ μέσον που καὶ τὸ λοιπὸν δὴ φέρε.

Τοῦτον εὐτυχέστατον λέγω,  
ὅστις θεωρήσας ἀλύπως, Παρμένων,  
τὰ σεμνὰ ταῦτ' ἀπήλθεν, ὅθεν ἦλθεν, ταχὺ  
τὸν ἥλιον τὸν κοινόν,<sup>9</sup> ἀστέρι, ὕδωρ, νέφη,

<sup>1</sup> Lit. *through the end* = *throughout, continually, for ever*. — <sup>2</sup> I. e. because the god broke his word. — <sup>3</sup> Sc. *ἐκείνος*, i. e. τῶν θεῶν τις. — <sup>4</sup> *has done a thing out of place*, i. e. acted improperly. — <sup>5</sup> I. e. the evils incident to humanity. 162. 2 and N. 1: C. 643. — <sup>6</sup> Goes w. θάττον, *than which an animal sooner*, etc. — <sup>7</sup> Later for οὐδέν. — <sup>8</sup> K. τ. λ. *manages the greatest affairs*. — <sup>9</sup> C. 660. a.

πῦρ. Ταῦτα, ἔτη κὰν ἑκατὸν βιώσεται,  
 ὄφει παρόντα, κὰν ἐνιαυτοὺς σφόδρ' ὀλίγους.  
 σεμνότερα τούτων ἕτερ' ἂν οὐκ ὄφει ποτέ.

“Οταν εἰδέναι θέλῃς σεαυτὸν ὅστις εἶ,  
 ἔμβλεψον εἰς τὰ μνήμαθ', ὡς ὁδοιπορεῖς ·  
 ἐνταῦθ' ἔνεστιν ὅστέα καὶ κούφη κόνις  
 ἀνδρῶν βασιλέων καὶ τυράννων καὶ σοφῶν,  
 καὶ μέγα φρονούντων ἐπὶ γένει καὶ χρήμασιν,  
 αὐτῶν τε δόξῃ, καπὶ κάλλει σωμάτων ·  
 καὶ<sup>1</sup> οὐδὲν αὐτῶν τῶνδ' ἐπῆρκεσεν χρόνος.  
 κοινὸν τὸν ἄδην ἔσχον οἱ πάντες βροτοί·  
 πρὸς ταῦθ' ὁρῶν γίνωσκε σαυτὸν, ὅστις εἶ.

## ΦΙΛΗΜΟΝΟΣ.

Οὐ τοῖς πλέουσι τὴν θάλατταν γίνεται  
 μόνοισι χειμῶν, ὡς ἔοικεν, ἀλλὰ καὶ  
 τοῖς περιπατοῦσί που, Λάχης, ἐν τῇ στοᾷ,  
 καὶ τοῖς μένουσιν ἔνδον ἐν ταῖς οἰκίαις.  
 χοῖ<sup>2</sup> μὲν πλέοντες ἐνίοθ' ἡμέραν μίαν  
 ἢ νύκτα χειμασθέντες, εἴτ' ἐκ τοῦ κακοῦ  
 σωτηρίας ἐπέτυχον · ἢ τὸ πνεῦμα γὰρ  
 αὐτοὺς τὸ σῶζον ἤκεν, ἢ φάνη λιμὴν.  
 ἐμοὶ δὲ τοῦτ' οὐκ ἔστιν · οὐκ εἰς ἡμέραν  
 χειμάζομαι μίαν γὰρ, εἰς τὸ ζῆν δ' ὅλον.  
 αἰὲ τὸ λυπείσθαι δὲ μείζον γίνεται.

Εἰ τὰ δάκρυ' ἡμῖν τῶν κακῶν ἦν φάρμακον,  
 αἰὲ θ' ὁ κλαύσας τοῦ πονεῖν ἐπαύετο,

<sup>1</sup> and time has spared none of these. — <sup>2</sup> = καὶ οἱ. 24: 14. 1.

ἡλλαττόμεσθ' ἂν δάκρυα δόντες χρυσίον.  
 νῦν δ' οὐ προσέχει τὰ πράγματ', οὐδ' ἀποβλέπει  
 εἰς ταῦτα, δέσποτ', ἀλλὰ τὴν αὐτὴν ὁδόν,  
 εἴαν τε κλαίῃς, ἅν τε μὴ, πορεύσεται.  
 5 τί οὖν ποιεῖς πλέον; οὐδέν· ἡ λύπη δ' ἔχει,  
 ὥσπερ τὸ δένδρον τοῦτο καρπὸν, τὸ δάκρυον.

Τί ποθ' ὁ Προμηθεὺς, ὃν λέγουσ' ἡμᾶς πλάσαι  
 καὶ τᾶλλα πάντα ζῶα, τοῖς μὲν θηρίοις  
 ἔδωχ' ἐκάστω κατὰ γένος μίαν φύσιν;  
 10 ἅπαντες οἱ λέοντές εἰσιν ἄλκιμοι,  
 δειλοὶ πάλιν ἐξῆς πάντες εἰσιν οἱ λαγοὶ·  
 οὐκ ἔστ' ἀλώπηξ ἡ μὲν εἴρων τῇ φύσει,  
 ἱ δ' αὐθέκαστος, ἀλλ' εἴαν τρισμυρίας  
 ἀλώπεκάς τις συναγάγῃ, μίαν φύσιν  
 15 ἀπαξαπάσαις ὄψεται τρόπον θ' ἓνα.  
 ἡμῶν δ' ὅσα καὶ τὰ σώματ' ἐστὶ τὸν ἀριθμὸν  
 καθ' ἑνὸς, τοσούτους ἐστὶ καὶ τρόπους ἰδεῖν.

Ἡδιον σὺδὲν οὐδὲ<sup>1</sup> μουσικώτερον  
 ἔστ' ἢ δύνασθαι λαιδορούμενον φέρειν·  
 20 ὁ λαιδορῶν γὰρ, ἂν ὁ λαιδορούμενος  
 μὴ προσποιῇται, λαιδορεῖται λαιδορῶν.

Οἱ φιλόσοφοι ζητοῦσιν, ὡς ἀκήκοα,<sup>2</sup>  
 περὶ τοῦτο τ' αὐτοῖς πολὺς ἀναλούται χρόνος,  
 τί ἐστὶν ἀγαθόν<sup>3</sup> κούδὲ εἰς εὐρηκέ πω  
 45 τί ἐστὶν. Ἀρετὴν καὶ φρόνησίν φασι,<sup>4</sup> καὶ  
 πλέκουσι ταῦτα μάλλον ἢ τὶ τὰγαθόν.

<sup>1</sup> 232. — <sup>2</sup> Verb-ψ! How formed! — <sup>3</sup> Sense how different if τὸ ἀγαθόν! — <sup>4</sup> Why no acc.!

ἐν ἀγρῷ διατρίβων τὴν τε γῆν σκάπτων ἐγὼ  
 νῦν εὗρον<sup>1</sup>· εἰρήνην ᾗ στίλ. ὦ Ζεῦ φίλτατε,  
 τῆς<sup>2</sup> ἐπαφροδίτου καὶ φιλανθρώπου θεοῦ!  
 γάμους, ἐορτὰς,<sup>3</sup> συγγενεῖς, παῖδας, φίλους,  
 πλοῦτον, ὑγίειαν, σίτον, οἶνον, ἡδονήν,  
 αὕτη δίδωσι. Ταῦτα πάντ' ἂν ἐκλίπη,  
 τέθνηκε κοινῇ πᾶς ὁ τῶν ζώντων βίος.

5

Τὸν μὲν λέγοντα τῶν δέοντων μηδὲ ἐν  
 μακρὸν νόμιζε, κἂν δ' εἴπη συλλαβᾶς·  
 τὸν δ' εὖ λέγοντα μὴ νόμιζ' εἶναι μακρὸν,  
 μηδ' ἂν σφόδρ' εἴπη πολλὰ καὶ πολὺν χρόνον.  
 τεκμήριον δὲ τοῦδε τὸν Ὅμηρον λάβε·  
 οὗτος γὰρ ἡμῖν μυριάδας ἐπῶν γράφει,  
 ἀλλ' οὐδὲ εἰς Ὅμηρον εἴρηκεν μακρόν.

10

Ἄνῃρ δίκαιός ἐστιν<sup>4</sup> οὐχ ὁ μὴ ἀδικῶν,  
 ἀλλ' ὅστις ἀδικεῖν δυνάμενος, μὴ βούλεται·  
 οὐδ' ὅς τὰ μικρὰ λαμβάνειν ἀπέσχετο,  
 ἀλλ' ὅς τὰ μεγάλα καρτερεῖ μὴ λαμβάνων,  
 ἔχειν δυνάμενος καὶ κρατεῖν ἀξημίως·  
 οὐδ' ὅς γε ταῦτα πάντα διατηρεῖ μόνον,  
 ἀλλ' ὅστις ἄδολον γνησίαν τ' ἔχων φύσιν  
 εἶναι δίκαιος κοῦ δοκεῖν εἶναι θέλει.

15

20

<sup>1</sup> = perf. have found, sc. αὐτό, it, i. e. good, the highest good. 212. N.  
<sup>2</sup> C. 590. — <sup>3</sup> What a lovely, &c. 187. 2: C. 372. ζ. — <sup>4</sup> C. 660. a. —  
<sup>4</sup> Subj.

## ΑΝΘΟΛΟΓΙΩΝ.

- <sup>1</sup> Καλλιόπη σοφίην ἡρώϊδος εὔρεν ἀοιδῆς·  
 Κλειῶ καλλιχόρου κιθάρης μεληδέα μολπὴν·  
 Εὐτέρπη τραγικοῖο χοροῦ πολυηχέα φωνήν.  
 Μελπομένη θνητοῖσι μελίφρονα βάρβιτον εὔρε.  
 5 Τερψιχόρη χαρίεσσα πόρεν τεχνήμονας αὐλούς·  
 ὕμνους ἀθανάτων Ἑρατῶ πολυτερπέας εὔρε.  
 τέρψιας ὀρχηθμοῖο Πολύμνια πάνσοφος εὔρεν.  
 Οὐρανίη πόλον εὔρε καὶ οὐρανίων χορὸν ἄστρον.  
 κωμικὸν εὔρε Θάλεια βίον τε καὶ ἥθεα κεδνά.
- 10 Οὐκ ἔθανες, Πρώτη, μετέβης δ' ἐς ἀμείνονα χῶρον,  
 καὶ ναίεις μακάρων νήσους θαλίῃ ἐνὶ πολλῇ,  
 ἔνθα κατ' Ἑλυσίων πεδίων σκιρτῶσα γέγηθας  
 ἄνθεσιν ἐν μαλακοῖσι, κακῶν ἔκτοσθεν ἀπάντων.  
 οὐ χειμῶν λυπεῖ σ', οὐ καῦμ', οὐ νοῦσος ἐνοχλεῖ,  
 15 οὐ πείνη σ', οὐ δίψος ἔχει σ'· ἀλλ' οὐδὲ ποθεινὸς<sup>2</sup>  
 ἀνθρώπων ἔτι σοὶ βίोटος· ζῶεις γὰρ ἀμέμπτως  
 αὐγαῖς ἐν καθαραῖσιν Ὀλύμπου πλησίον ὄντος.
- <sup>3</sup> Ἦν νέος ἀλλὰ πένης, νῦν γηρῶν πλούσιός εἰμι.  
 ὦ μόνος | ἐκ πάντων || οἰκτρὸς ἔν | ἀμφοτέρῳις!  
 20 ὃς τότε μὲν χρῆσθαι δυνάμην, ὅπότε οὐδὲ ἐν εἶχον·  
 νῦν δ' ὅποτε χρῆσθαι μὴ δύναμαι, τότε ἔχω.
- Πλοῦς σφαλερὸς τὸ ζῆν· χειμαζόμενοι γὰρ ἐν αὐτῷ  
 πολλάκι ναυηγῶν πταίομεν οἰκτρότερα.

<sup>1</sup> Lines 1–17 are in *heroic hexameter*. 251. 2: C. 704. 1.—<sup>2</sup> Verse-cæsure of this line!—<sup>3</sup> Of the next ten lines, the odd are in *heroic hexameter*, the even in *elegiac pentameter*. 250. 4: C. 705.

τὴν δὲ Τύχην βιότοιο κυβερνήτειραν ἔχοντες,  
 ὡς ἐπὶ τοῦ πελάγους, ἀμφίβολοι πλέομεν,  
 οἱ μὲν ἐπ' εὐποίῃ, οἱ δ' ἔμπαλιν.<sup>1</sup> Ἀλλ' ἅμα πάντες  
 εἰς ἓνα τὸν κατὰ γῆς ὄρμον ἀπερχόμεθα.

ᾧ τῆς βραχείας ἡδονῆς τῆς τοῦ βίου ! 5  
 τὴν ὀξύτητα τοῦ χρόνου πενθήσατε.  
 ἡμεῖς καθεζόμεσθα καὶ κοιμώμεθα,  
 μοχθοῦντες ἢ τρυφῶντες · ὁ δὲ χρόνος τρέχει,  
 τρέχει καθ' <sup>2</sup> ἡμῶν τῶν ταλαιπώρων βροτῶν,  
 φέρων ἡκάστου τῷ βίῳ καταστροφὴν. 10

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<sup>1</sup> back = *contrarywise, the other way*. — <sup>2</sup> against us, i. e. to our injury.



## NOTES.

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THE following Notes will, in certain parts, be found to involve some of the higher principles of language. These have been introduced, partly for the sake of the teacher, partly to quicken and gratify those select scholarly students who begin already to feel the philosopher's desire "*rerum cognoscere causas*," and partly to aid, however humbly, the progress of that higher logical philology which is gradually asserting its just sway in the realm of speech.

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## JESTS.

The authorship of these jests has been generally, though without sufficient evidence, assigned to Hierocles, a philosopher of the New Platonic School, who flourished at Alexandria about the middle of the fifth century.

**ΑΣΤΕΙΑ.** An *doreion* or jest was not a low vulgar *joke*, but (*δορυ*, 1\* *urbs*, *city*) the polished witticism peculiar to city-life; an *urbanity* or *pleasantry*.

1. **LETTERS** are the *vocal elements of speech*. A thorough knowledge of them is the natural and sole foundation for the science of grammar, and can be gained only by studying them physiologically as the product of the vocal organs. The student who desires this deeper knowledge, may find aid from Crosby's

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\* The marginal figures refer to the page, the others to the line.



Gen. Gram. and Hupfeld's "Nature and Kinds of the Sounds of Speech," trans. in Bib. Sac., Vol. VIII. p. 778.

A **VOWEL** is a vocal tone which, in its flow from the glottis to the lips, is unchecked, though generally modified, by the organs of speech.

Σχολαστικός denotes, either, 1. One free from business, — a man of leisure; or, 2. One who gives his leisure to learning, — a scholar; or, 3. One who makes ungrounded pretensions to, or display of, knowledge, — a pedant or wiseacre. The last is the proper translation in this book of jests, since its author aims at ridiculing men who made large pretensions to wisdom, but were really great blockheads.

Βουλομένος. — ου-. A **DIPHTHONG** is a compound vocal tone, formed by the union in one syllable of two simple vowel-sounds uttered in a single, continuous act of the vocal organs. V. Crosby, Kühner, and Hupfeld in loc.

2. παρα μικρον, within a little; thus: along by a little, sc. space, i. e. with a small interval = by a little ways = within a little of. So in Eng., He was (or came) within a little of strangling.

ἐπνιγη. — ἐ-. A **BREATHING** is a voluntary exhalation of air which necessarily precedes the organic action of the throat in pronouncing the succeeding vowel. It is called smooth or rough, according to the force of the air-pressure. The ancient languages had generally a sign for each, but the English, like most modern tongues, has none for the smooth. The *h* in *while*, *which*, *when*, and many other words, is really a rough breathing, and would be more correctly located before the *w*. Thus, *hwile*, *hwich*, *hwen*. or *wile*, *wich*, *wen*.

Ὡμοσεν. Let the pupil be persuaded here, in the very outset, never in one instance to neglect the references to anomalous verbs, found in S. 118. Master the chief parts of each verb the first time it comes up. This alone will save time, trouble, and that great bane to true study, vexation of mind. Respectable scholarship in Greek, in or out of college, demands it. Policy also bids it, since the same verbal form is rarely referred to more than once; so that he who forgets the first reference, will generally have no second one to help him.

5. Σχολαστικός. — Σχ-. A **CONSONANT** is properly a dull clicking

sound made by a closure, more or less perfect, of the respective pairs of vocal organs. It always either begins or ends a vowel-tone, and therefore is really not itself a vocal sound. It is rather the *edge* or *boundary* of such a sound, — that *articulum* or *joint* which interrupts the continuous flow of the vocal current and gives human speech its possibility and its power. It however includes, as it were by courtesy, a portion of the contiguous vowel-tone, and by virtue of that addition receives a name (*con-sonans*) and place among the elements of language. The student, who aims at thorough scholarship and a finished enunciation in any tongue, would do well to verify each letter by actual experiment.

6. *ἰππους*. Plural, like Eng. *slumbers*. — ‘Ο δέ, sc. *ἴππῃ*. We remark here, once for all, that, to avoid repetition, the Greek, like the English, omits any word or words which can be easily supplied from the context.

1. *Σχολαστικὸς*. — *κός*. ACCENT. 1. *Definition*. Greek written accent was a *particular elevated stress of voice* designating the *tone-syllable* of a word. 2. *Nature*. Not yet fully known. Perhaps the following statement is nearly the truth on the point. The Greek mind, while paying some regard to *quantity* by an *oral* tone, put the *written* accent or tone on a word to indicate not so much the *quantity* as the *quality* of a word. I. e., it showed the *stress of thought* rather than the *stress of voice*, the *sense* rather than the *sound*. It is, therefore, an *internal* rather than an *external* mark, and belongs more to the *idea* than to the *form* of the word. (C. 734; K. 29. 1, 2.) We accent Greek chiefly as to *quantity*. Let, then, the pupil disregard the written accent for *pronunciation*, and study it only for its — 3. *Uses*. Viz. to show the differences between words, or the senses and forms of the same word, the quantity of doubtful vowels, the original form of words, and their use in a sentence. (C. 722. R. 3; K. 29. 8, Translator’s Note.) 4. *Position*. Ascertainable by no fixed, foreknown law. The lexicon gives the place for any individual word, and, *that* being known, the grammar tells *what words* are or are not accented, *what accent* any word must take, and the *position* for all forms of words which are obtained by inflection, comparison, or conjugation. 5. *Special Points*. a. The “quantity of the last syllable regulates the accent of the two preceding it.” (S. New

Edit. 30. 5. N. 2.) b. The written grave accent denotes a *falling tone*, and is therefore rather a *weak* accent than "no accent at all." (19. 2.) c. Sophocles might have said (20. 4.) "this *acute* becomes *grave*" *unless* the word stands grammatically alone, or before important pauses, as e. g. the period, colon, &c. C. 729. N. a; K. 31. I. and R. 1. d. "Atonics or proclitics are certain monosyllables which, in connected discourse, are so closely united to the following word that they coalesce with it and lose their accent. Exc. *ἐξ* after the word it governs, at the end of a verse, or before a punctuation-mark, *ὦς* after the word it should precede, and *ὦ* at the end of a sentence with the meaning, *No*, — cases occurring chiefly in poetry, — retain the accent." (K. 32. Cf. C. 731 and N.) e. Atonics, immediately preceding enclitics, are accented. f. If the penult be long by nature, and the last syllable short by nature, the penult, if accented, must take the circumflex.

2. *ἡδύνατο*. In the table of anomalous verbs (118) some tenses in use of *regular formation* are not given. E. g. under *δάκνω* you will not find imperf. *ἔδακνον*.

14. *καμύσας*. Not that this is "Epic language." (10. 4. N. 2.) The Greek of "Jests" is late and somewhat impure, and might therefore contain, as prose often will, a stray word or phrase of poetry. Yet the change referred to is found in one instance in Attic Greek.

1. *Καὶρὸν ἔχω μὴ ὀσθενήσας*. Lit. *For a time I have not having been sick*, — a more intense and significant form of speech than *ὀσθενήκα* or our common periphrase, *I have been sick*. It rather denotes a "continued condition of the action," and thus is equivalent to the Eng. *I have not for some time been through a fit of sickness*. K. 310. 4 (K.); C. 637 and N. a. "The verb (222. N. 2) would" *not* "have been sufficient."

10. *ὑπαπλώσατο*. This author often omits the temp. aug. (80. N. 4).

16. *πιεῖν . . . καλὸν*, *water to drink, if it was good*, i. e. if the water was good to drink.

23. *εἰς χειμῶνα*, *in a storm*. Though *εἰς* cannot here be rendered *into*, yet it really has that meaning; for in such cases the writer seems to have in his mind the idea both of *coming* INTO a given place or state, and when there of *acting* IN it.

14. Εἶχον . . . εὐφρανθῆναι. *I pray that I may see you coming even without a head, only being sound (being uninjured), and may rejoice ; i. e. in seeing you thus.*

21. Ἐλαχεν is here intransitive ; *it fell then by lot first to the barber, i. e. to watch.*

25. Μέγα . . . κουρεύς. *A great villain, the barber ; sc. ἰστί.* Yet a Greek on hearing such a sentence would no more think of ἰστί, than we think of *is* when we hear one say, *A great scoundrel, that broker.*

## FABLES.

THE Fables in this volume are from a collection called the *Æsopic Fables* ; though it is doubtful whether *most* of them are in any sense *Æsop's*, and still more doubtful whether *any* of them remain as he left them. *Æsop*, at first a slave, afterwards received his freedom on account of his talents. He flourished about B. C. 620.

1. ἐθέσαστο. The rule in 94 respecting pure, mute, and liquid verbs, and all rules for forming the tenses of the pass. and mid. voices, apply to *deponent* verbs ; as such verbs are supposed to have been derived from a corresponding active voice.

8. Ἐπιστάσα. Some verbs have more than one root. Thus the root of ἵστημι (from ἰστάω, 96. 1) is in the *pres.* ἵστα ; while the root of the same verb in the 2 *aor.* ἔστην (from ΣΤΑΩ) is στα. Hence in 117 the term *root of the verb* refers sometimes to one root and sometimes to the other.

10. φρέατος. Goes w. κάτωθεν and belongs to 46. 1.

5. Κόραξ. We now pass from letters and signs to *words*. A SUBSTANTIVE is a word which *expresses an object of thought* ; i. e. anything of which mind thinks or conceives.

The Nom. and Gen. of all nouns are to be learned from the *Lexicon*. The rules, then, in 36. 1, 2, are not to show how the Nom. is formed from the Gen., as though the student had first learned the latter ; but to show him, when he has learned both, that there is a natural connection between them, and that one is

not assumed arbitrarily and independently of the other. The Gen. is taken as a basis rather than the Nom., because it contains all the radical letters of the noun, while the Nom. often does not.

11. τῷ Θεῷ. In the sing. dat. of the 1st and 2d declensions, the final letters η, ε, and ς are supposed to have been originally written αι, ηι, and ωι. Hence the ι subscript. C. 90. 4, 5.

7 10. Τί σιτοῦμενοι. Lit. *Feeding on what do you, &c.* = Eng. *What do you feed on that you, &c.*

8 9. ἔρρεψεν. Sophocles, in saying (12. N. 3) that "εἰ remains unaltered before ρ, σ, and ζ," would, in compound verbs, confine his exception to the pres. sing. 1st pers.

13. φνεῖν. A verb may be followed by one or more nouns, and at the same time be followed by an inf. So we, "He gave *it me*, TO CARRY."

9 11. ἕως οὗ, sc. χρόνον, = ἕως τοῦ χρόνου, οὗ, *until the time in which*, or simply *until*. "Eως is here a preposition.

10 2. ἀρπεις agrees with βάρος· *that this has been attached to them, not only an unbecoming, but also (καί) a superfluous burden.*

8. πρόσφορα. Sophocles is somewhat deficient in the accentuation of adjectives and participles. The following rules are from Kühner, 75 :—

GENERAL LAW. Adj. and participles are accented like substantives, except that

1. The Fem. is accented on the same syllable as the Masc., through all the cases, where the final syllable permits.

2. Participles accent the same syllable in the Neuter Nom. as in the Masc., when the syllable permits.

3. Contracts in -οῖς, -ῇ, -οῦν, from -εος, -έα, εον, or -δος, -δα or ὄη, -δον, are perispomena through all the cases and numbers (except the Nom. and Acc. Dual Masc. and Neut. which are oxytones), though the uncontracted forms of those in -εος are proparoxytones.

4. Barytone feminines of adj. and part., whose Masc. is of the 3d decl., are perispomena in the Gen. Pl.; but all the other cases retain the accent of the Masc.

REM. The Nom. of compound adj. are accented as follows.

a. Those in -ος, when the last part is formed of a subst. or adj., follow the general rule, i. e. are proparoxytones. But if the last part is formed of a verb, adj. with a long penult are oxytones,

those with a *short* penult are commonly *paroxytones* if they have an *active*, but *proparoxytones* if they have a *passive*, sense. Yet words compounded with a prep., a privative or intensive, *ἐν* and *δυσ*, *ἀγαν*, *ἀει*, *ἀρι*, *ἀρτι*, *ἐρι*, *ἡμι*, *ζα*, *παν*, and *πολυ*, are always *proparoxytones*, and therefore exceptions to the rule respecting words with a short penult.

b. Verbal adj. in *-τός* remain oxytones, even in compounds, if they have *three* endings, but are *proparoxytones* if they have but *two*.

c. All compounds in *-λήξ*, *-ράξ*, *-τρέξ*, and *-σφάξ*, are oxytones.

Dry rules, do you say? Apply them rightly and they will become interesting. Let not the pupil be discouraged about accent. Beside their uses, mentioned in the Notes (Acc. p. 1. l. 1. R. 3), no one can be an accomplished practical scholar in Greek without a knowledge of it. And then one has a sweet and imperial joy when he casts his eye eventually on a Greek page, and feels that there is no mark or form there which he does not fully understand.

9. *πῶς ἔχουσιν*, sc. *ἑαυτοῖς*. Lit. *How they have themselves = How they are*. Cf. Eng. *How do you find yourself?*

16. *τεθνηκυῖαν*. The acc. of part. will be considered more fully when we come to the verb. Yet here we may notice the accentual law of part. mentioned in Exc. 1. Thus the acc. of the fem. follows that of the masculine. But the masc. nom. has the acc. on the tone-syll., i. e. on *-κος* (= *κοις*), and therefore the fem. must have it on its tone-syll., i. e. on *-κυι-*. But in the 1st Decl., the acc. of the oblique cases follows that of the nom. (31. N. 2. (2)), which is here on the penult. Therefore the accus. must have it on the penult.

18. *πάντα*. Monosyllables of the 3d Decl. (35. N. 3) in *other* cases than the Gen. or Dat. follow the accentual law of polysyllables mentioned in 35. N. (2). Hence, here the acc. is on *παντ-*, because Nom. *πᾶς* (= *παντς*) takes the acc.

1. *ἀπαντα*. "By prefixing one or more syll. to a word, the acc. 11 is removed towards the *beginning*, by affixing them, towards the end." K. 30. 1. c.

17. *φρέατι*. If a verb, compounded with a prep., is followed by

a noun which may be governed by either the verb or the prep., the noun should be construed with the compound verb as a whole, unless the preposition can be separated from the verb and joined with the substantive, without altering the sense.

- 12 1. φιλεργός is a compound adj. in -ος, which has its last component part formed from a verb (ἔργω), and its penult long. According, therefore, to N. p. 10. l. 8. Rem. a, it must be oxytone.

8. ἀλόγων. Most compound adjectives, except those in S. 55, are of two endings.

11. αὐτή. In such cases as this, αὐτός is to be rendered by *himself, herself, themselves*. Here, *she attempted herself* also.

- 13 3. Note p. 1. l. 6, is well illustrated in this fable. Thus συλλαμβάνει and ἀγρεύει are without *subjects expressed*, ὑμετέρα without its *noun*, and ἐμὲ without its *verb*; because ὁ ποιμὴν is easily supplied to the first two, συλλήψει to ὑμετέρα, and ἀγρεύει to ἐμὲ. So p. 7. l. 11, Δρόσον sc. σιτούμενοι: p. 9. l. 14, ἐκόμισε sc. αὐτόν (i. e. κολοῖόν): p. 9. l. 15, κολοῖος sc. ἐστί.

4. Λέων. The following principles, derived mainly from Becker's German School-Grammar, may possibly aid the student in forming clearer ideas of the structure and use of words.

Words are either *notional* or *relational*. Notional words express *notions* or *ideas*; relational words express the *relations* of notions or ideas to each other. The ideas expressed by notional words may be resolved into ideas of *beings* or ideas of *activities*. By a *being* is meant, not merely, in the common sense, a *person*, but anything which either in reality or imagination may be said to *be*. By *activity* is meant anything which a being *does* or *manifests*. A word which designates a being is called a *substantive*, a word which designates an activity is called either a *verb* or an *adjective*.\*

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\* Rem. The adjective as truly denotes action as the verb. The mind necessarily regards all objects (*beings*) as having activity or an *active nature*. And every advance of modern science brings more clearly to view the wonderful fact that Nature is constantly pervaded and animated by a hidden energy which never sleeps; so that everything in the world — whether matter or spirit — is in action, and nothing absolutely at rest. Now the verb represents the active nature of the being or object as *manifesting* a special activity, — as *acting*, — or, as is commonly said, it expresses

Substantives, adjectives, and verbs are notional ; all the other parts of speech express relations, since, as single words, they convey no separate idea to the mind.

Again. Words, as first used by man to express his ideas, must have originally contained certain primary letters which probably constituted but *one syllable*. But as language advanced, new letters and syllables gradually became necessary to express new ideas or new relations of the old idea. In this way most words (except those which denote *relations* only, as, e. g., *pronouns, prepositions, &c.*) have now two distinct parts ; one *notional*, expressing the main idea, and constituting the real *heart* of the word ; the other *relational*, e. g. affixes, prefixes, vowel-changes, &c., called also the “formative part,” and expressing *relations* of the notional part to other words in the sentence.

The above statements may be tested by the following sentence : “The luminaries of heaven no longer shone with his splendor, the adorned earth no longer looked fair with his beauty.” Here *luminaries, heaven, splendor, earth, beauty, and shone, adorned, looked, fair*, are notional words ; the first series expressing notions of being, the last, notions of activity : while *the, of, longer, with, his*, are *relational* words, denoting, not ideas, but the relations of ideas ; and *luminaries, shone, adorned, and looked* are both notional and relational, the letters *-es* showing the relation of the being *luminari(y)*, and the letters *o* and *ed* showing the relation of the activities *shine, adorn, and look*, respectively, to other words in the sentence.

The notional part of a word is called variously *root, stem, or*

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*action*. But the adjective represents the active nature as *being* active, in *general*, rather than *showing* action, in *particular*, — as displaying not so much action as a *state* of action, — as *having* activity and exhibiting that activity in permanent properties called *qualities*. For a quality is properly only a uniform method of action. The position that adjectives express action may, at first, seem strange. But a little thoughtful experiment will eventually show it to be a fact, — perfectly obvious with regard to many, e. g. *violent, tumultuous, fierce* ; while those which remain (mostly of Saxon origin), as *hot, cold, white, true, old*, can be usually traced to a word expressing a distinct active idea as the original and chief element in their meaning.



*crude form*, and is designated by some modern philologists by the sign  $\sqrt{\phantom{x}}$ , a character said to be a form of the letter  $\rho$ , and to stand for the word *root*. This sign is to be regarded as in apposition with the form which follows. Thus,  $\sqrt{\lambda\epsilon\omicron\nu\tau}$  means, not *the root* of  $\lambda\epsilon\omicron\nu\tau$ , but *the root*  $\lambda\epsilon\omicron\nu\tau$ , i. e. the root *which is*  $\lambda\epsilon\omicron\nu\tau$ .\*

14.  $\kappa\acute{\epsilon}\rho\alpha\tau\alpha$  is strictly to be construed with the part., and  $\alpha\upsilon\tau\acute{\alpha}$  is to be supplied to the verb. Some may prefer to consider  $\kappa\acute{\epsilon}\rho\alpha\tau\alpha$  the object, at the same time, of the part. and verb. So we, "Taking he threw a stone."

- 14 10.  $\tau\rho\omicron\phi\eta\varsigma$ . In this and like cases some grammarians understand  $\mu\acute{\epsilon}\rho\omicron\varsigma$ . But there is no reason to suppose a Greek on hearing such a sentence thought of the word  $\mu\acute{\epsilon}\rho\omicron\varsigma$ , any more than we, on hearing any one say, "Give me of your food," should think of the word *part*. The action expressed by some verbs is such in its very nature as to refer only to a part of the object of the action; as  $\gamma\acute{\epsilon}\upsilon\omicron\mu\alpha\iota$ , *to taste*, an action which cannot refer to the *whole*; for such an action would not be *tasting*, but *eating*. So  $\mu\epsilon\tau\alpha\delta\omicron\upsilon\mu\alpha\iota$ , *to impart*, *to share with*, cannot refer to the whole of the thing shared; which would be, not *to share with*, but to give outright, and should be expressed by  $\delta\omicron\upsilon\mu\alpha\iota$ , and not  $\mu\epsilon\tau\alpha\delta\omicron\upsilon\mu\alpha\iota$ .

$\alpha\upsilon\tau\omicron\varsigma$ . PRONOUNS are obviously relational words, since by themselves they convey no notion or idea, but are only *representatives* of an idea.

17.  $\omicron\acute{\iota}\omicron\varsigma\ \tau\epsilon\ \eta\nu$ , *what sort* of a creature *he was*; where  $\tau\epsilon$  has little force.  $\epsilon\theta\epsilon\acute{\alpha}\sigma\alpha\tau\omicron\ \tau\omicron\nu\ \delta\upsilon\omicron\nu$ ,  $\omicron\acute{\iota}\omicron\varsigma\ \tau\epsilon\ \eta\nu$ , =  $\epsilon\theta\epsilon\acute{\alpha}\sigma\alpha\tau\omicron$ ,  $\omicron\acute{\iota}\omicron\varsigma\ \tau\epsilon\ \acute{o}\ \delta\upsilon\omicron\varsigma\ \eta\nu$ .

- 16 1.  $\epsilon\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$ , sc.  $\delta\upsilon\omicron\varsigma$ . A new subject, different from the leading subject of the sentence, should be *expressed*; unless, as here, it is too obvious to admit of mistake.

2.  $\kappa\alpha\tau\acute{\epsilon}\phi\upsilon\gamma\epsilon\nu$ . Notice how the Greek, by a different mental conception, says, *eat him down*, where the English could also have said, *eat him up*.

14.  $\delta\iota'\ \acute{\alpha}\lambda\kappa\tau\eta\varsigma$  and  $\delta\iota'\ \epsilon\pi\iota\nu\omicron\iota\alpha\varsigma$  are opposed to each other, and to be read with emphasis: *not being able*, etc. BY STRENGTH, *he determined* BY DEVICE. Excellence in translating depends much on properly placing the emphasis.

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\* Rem. This sign was not borrowed from mathematics; but nature, by an obvious analogy, suggested it equally to the mathematician and the philologist.

13. *Τούτων . . . ἦν*, *The wolf hearing these things, that nothing* 16  
(lit. *was following*) *corresponded with her words*; i. e. that her words were not followed by corresponding conduct. *Τούτων ἀκούσας, ὡς οὐδὲν ἦν* is in conformity with a common Greek idiom for *ἀκούσας, ὡς τούτων οὐδὲν ἦν*. See N. p. 14. l. 17.

## APOTHEGMS.

THESE Apothegms have been taken from a large collection made by Plutarch, a Bœotian, a voluminous writer on many subjects, who flourished near the end of the first century.

4. *πρώτους* is used here as a noun, *the first* (i. e. the first men) 17  
*of the provinces*.

7. Zopyrus was a Persian in the army of Darius when he was besieging Babylon. He mutilated himself and fled to the Babylonians, telling them he had suffered this from Darius because he advised him to raise the siege.

12. *Διονύσιος, κ. τ. λ.* The orators before the people were to speak in the order of the letter they drew; he that drew A, first, he that drew B, second, and so on. When Dionysius drew M, some one told him *Μερολογεῖς*, i. e. M stands for *Μερολογεῖς*; but Dionysius told him that it stood for *Μοναρχήσω*.

1. *ὄψως, κ. τ. λ.* These thieves stole the garments of the Syracusans while they were at bath before supper, or intoxicated after it. 18

7. *βούλομαι, κ. τ. λ.*, *I wish there to be some one* (lit. *him who is*, 140. 3) *more hated than I*.

8. *Φαισπος*. ANALYTIC DECLENSION. This method of Declension, it will be observed, is simply giving the *constitutional elements* of a noun, viz. the *notional* and *relational* parts, or the root and syllables of formation. This, and nothing short of this, insures accurate knowledge of the substantive.

10. *ἔνα*. *Εἷς* and its compounds are accented like monosyllabic nouns of the 3d Declen. 35. N. 2 (2).

20. *πάντες* limits *αἰτούντος*, which governs *τι*. The pith of this

apothegm consists in a play on the word *αλας*, which means both *collar-bone* and *key*.

- 19 2. *αἶμα*. When a verb is connected with both a subj. and pred., the former generally has the article, and may thus be distinguished from the latter; as here, τὸν μὲν ἔκκριον is the subj., and ἀμφότερον the predicate.

3. *κρητὶς*. The "Precession" theory of Crosby we have now and then adopted as ingenious, though only probable. On the existence, in point of time, of *ε* before *η* in the 1st Dec., cf. K. 43. R. 3.

6. *αἰ*. That the forms of the article, *δ, ἡ, αἱ, αἰ* were originally *τορ, τη, ται, ται*, is beyond reasonable doubt. The rough breathing is supposed to have been assumed by way of compensating for the loss of *τ*.

9. *κληθεῖς*. Reference is often made to a section in the grammar, in which section are *other* references to other sections requiring the special attention of the student.

17. *θρυξί*. From either *√θρυχ* or *√τρυχ*. If from *θρυχ*, *θ* becomes *τ* wherever *χ* remains unchanged, according to the principle that "two successive syllables cannot each begin with a rough consonant." 14. 3: C. 101. β; 62. If from *τρυχ*, *τ* is roughened into *θ* to compensate for the smoothing of *χ* into *κ*, which it undergoes in forming *ξ*. K. 21. 3.

- 20 5. *εἰς μέσον*, i. e. into the common stock to be freely eaten.

16. *μή, κ. τ. λ.* Supply some such word as *order, wish*, thus: *whether* he would order *anything else in addition to these things* which he had already ordered. I order *nothing else*, said he, *than*, etc.

- 21 1. *ἔχει*. We now begin to refer minutely to VERBS. Let the student come to this part of his work with a resolute thoroughness, for the verb is the *life* of a sentence. Whatever its form, it everywhere expresses *action*. But action is the chief part, — the sum and end of existence, since sentient beings *live* only as they *act*. And as language is the *speech* of life, that part of speech which denotes the most of life is the most important. Especially is it the great word in the Greek, where, some one says, to know the verb is to know more than half of all that is to be known. What, then, the scholar wants now, is a *perfect familiarity with every verbal form in its minutest parts and changes*.

2. *ἤρκεσεν*. AUGMENT. There are two strong and directly opposite theories as to the *syllabication of augment*. The one annihilates the distinction of *temporal* and *syllabic*, and asserts that the augment is always a syllable, and that that syllable is *ε*. When the verb begins with a vowel, the *ε* merges in it. If the vowel is short, it takes in the *ε* and becomes long; if already long, it absorbs it. E. g. *ἔθελω*, impf. *ἐ-έθελον*, *ἦθελον*; *όκέλλω*, *ἐ-όκελλον*, *ῶ-κελλον*: but *ῶθιζω*, *ἐ-ῶθιζον*, *ῶθιζον*. K. 119 (foot-note). The other theory maintains that, where the verb begins with a vowel, the augment is never syllabic; i. e. no proof can be offered from usage that the *ε* first existed as a distinct syllable, and was afterwards merged in the initial vowel which followed. The last opinion seems most probable, the imperfects *εἶχον*, *εἶπον* (from *ἔχω* and *ΕΠΩ*), &c., being a strong historic argument in its favor. As the question is unsettled, both formulas are denoted in the scheme of verbal analysis offered in this work.

7. *ἦν*, = *ἐκείνας χώρας ἦν*, *More territory than what he had* = (in full) *more territory than the territory which he had*.

13. *οὐκ ἔτι ἦν*, Lit. *to find Themistocles living disorderly was no longer*, i. e. existed no longer, had no more a place, was no longer possible.

2. *ὥς, κ. τ. λ.*, *inasmuch as the power (derived) from friends excites (one) to do injustice*.

3. *Οὐ, κ. τ. λ.*, *Have I not indeed somehow been concealed from myself (while) saying something wrong? = Have I not indeed somehow unawares to myself said something wrong?*

7. *κύλικος*, i. e. of poison, which, among the ancients, was generally of hemlock.

10. ROOTS AND TERMINATIONS. *ἔλεγε*. The analysis of the verb adopted by Kühner and some other grammarians, is more thorough and true to language than that of Sophocles. Their terms, also, are more nicely expressive of the office of the verbal elements. For this reason their analysis and terms are employed in this work, and may be stated thus. Every verbal form consists of the *stem* and the *syllables of formation*. The stem contains the grand idea of the verb as a particular activity or action, and is therefore the central, primary, and most important portion. E. g. *λεγ* in *ἔλεγε* is the stem, expressing the general idea of the activity

*speaking*. The syllables of formation denote the relations of the action to *person*, *number*, *tense* (i. e. time), &c., and may come before or after the stem. If *before*, they are called *augment*, or *reduplication*; if *after*, *inflection-endings*. These inflection-endings are again resolved into three elements, called, according to their respective offices, *tense-characteristic*, *mode-vowel*, and *personal-ending*.

The tense-characteristic is the consonant which stands next after the verb-stem, and marks the *tense*, or time of the action. The mode-vowel follows immediately upon the tense-characteristic, and marks the *mode* or *style* of the action, and varies its form accordingly. The personal-ending comes last, marks the *person* and *number* as the *agency* of the action, and varies its form accordingly. There are, then, in the full form of a verb *six* parts or elements, which, reckoned backwards from the end, are, — 1. Personal-ending; 2. Mode-vowel; 3. Tense-sign; 4. Verb-stem; 5. Augment; 6. Reduplication. Some of these serve several distinct, minor purposes, as indicative of *voice*, &c., and might therefore be resolved anew: but their office is too delicate and recondite to bring into useful notice in an elementary treatise. The elements above noticed, though not all absolutely *simple*, may yet be properly so considered, in view of larger combinations among themselves. Again, if all of the word after the verb-root be considered as one part, we shall have two *compound* elements: one extending from reduplication to tense-sign inclusive, and called the *tense-stem*; the other from tense-sign to personal-ending inclusive, and called the *tense-ending*. The tense-stem does not properly take in the augment, because that is confined to the indicative mode. These elements may be seen in the verbal form ἐλελύκειμεν, where μεν = personal-ending; ει = mode-vowel; κ = tense-sign; λυ = verb-stem; λε = reduplication; ε = augment; while λελυκ = tense-stem, and κειμεν = tense-ending. Or by notation thus:

$$\overset{6}{\epsilon} + \overset{5}{\lambda\epsilon} + \underbrace{\overset{4}{\lambda\upsilon} + \overset{3}{\kappa}}_7 + \underbrace{\overset{2}{\epsilon\iota} + \overset{1}{\mu\epsilon\nu}}_8;$$

the upper figures designating the simple, the lower the compound, elements. Those who prefer can use the old terms of Sophocles, making the words *root*, *connecting-vowel* (c. v.), and *termination*

equivalent to stem, mode-vowel (m. v.), and personal-ending, respectively. The termination of the inf. is rather an impersonal than a personal ending.

To lessen any remaining difficulties, let the pupil notice that, —

1. The above elements are not *all* found in *every part* of the verb.

2. In many of its forms the verb *ends* with the mode-vowel, which is often lengthened into its corresponding long vowel or diphthong, λέγω for λέγο, and λέγει for λέγε.

3. The pers.-endings *σαι, σο*, in the pass. and mid. sing. 2. pers., become *αι, ο* by dropping *σ*; and the contraction mentioned in 84.

4. *ει* is a regular contraction (23) of the m. v. and the vowel or diphthong of the pers.-ending. Thus the pass. impf. sing. 2. pers. *τύπτε* is *ἐτύπτε-σο*, dropping *σ*, *ἐτύπτε'ο*, contracted, *ἐτύπτου*.

4. In cases like *τύπτεσαι*, the contraction into *τύπτε* is by dropping *σ*, contracting *ε'αι* into *ηι*, and *ηι* into *ει*. E. g. *τύπτεσαι, τύπτε'αι, τύπτε*. (Cf. 3. N. 3 (2).)

5. In contract verbs the stem, m. v., and pers.-end. are to be sought in the verb *before* contraction. The contraction may be twofold; — a. as in *other* verbs (v. 3 above); e. g. *φιλέε-σο* (pass. imper.), *φιλέε'ο, φιλέου*; — and b. as in *contract* verbs, *φιλείου, φιλοῦ* (23. N. 3). Here the vowel of the verb-stem, the m. v., and a vowel of the pers.-end. are lost in the contraction.

18. *αἰ, κ. τ. λ.*, *if whatever* (lit. *those very things which*) *seemed best to his father, seemed best also to him*; i. e. if he had the same opinion with his father.

12. *ἐκέλευσεν*. Here the fifth element is not found, as in *λαβεῖν* 26 (14) the third, fifth, and sixth.

19. *δοῦς, with which* (lit. *with as many as*, 198). — *ἄρκει* (159. 27 (14) *it is sufficient*), *it is possible*, etc.

17. *ἑφελιμώτατα, κ. τ. λ.*, *and should conduct himself towards* 28 *them most usefully*; i. e. to their advantage.

5. *ἤμην* is the only pers. of the mid. impf. of *εἰμί* in good use. 29

14. *ἀπέστης ἄν, κ. τ. λ.*, *You would have stood aloof from the* *possession of things belonging to others*.

19. *ὅ*. Often, as here, a foot-note involves knowledge given in previous foot or back note, which must be consulted.

22. *κατὰ βῆμα, at each step*. *Κατὰ* here is distributive. So *καθ' ἡμέραν, day by day, each day, daily*. 30

- 31 20. εἰποῦσα, κ. τ. λ., *after saying, You will bewail your h  
envied such a possession for yourself, she made way with h  
(lit. took herself off, sc. ἐκ τοῦ βιωῦ, out of life).*
- 32 1. εἰπόντος. Under the subject of "Formation of Tenses,  
pupil is directed in the foot references to 118 (Anomalous V  
that he may look out the verb in question, if on the list, at  
how its presents are formed. Thus the ref. to 96. 18 is to e  
how √εἰπ was originally √ΕΠ. The student will at first find  
difficulty in applying the references to 96; but it will soon be  
easier, and labor *here* will be amply rewarded. Too much  
tion, indeed, cannot be given to this section (96), in conn  
with the catalogue of verbs, which of itself is worth the co  
the grammar.
2. Εἴματρο. Ref. to 96. 19 is to show that the original root o  
verb was either μερ or μαρ, and that μερ was lengthened into  
for the pres., while μαρ was taken for the perf. Such an *int*  
change of the *root-vowel* in verbs is sometimes aptly call  
*vibration*.
19. τὸ ζῆν. The Inf. is strictly a verbal noun, and may tak  
article under the same limitations as other nouns.

## VARIOUS HISTORY.

THE few pages in this book under the title of *Various His*  
have been taken from a collection with the same title, in four  
"books," or, as we should say in these days, chapters, made  
Ælian, who was born in Italy, and flourished about A. D. 225.

- 34 7. Φύλαττε, κ. τ. λ., *Keep yourself therefore among those who  
commended, by controlling your tongue and criticizing nothing  
the things which do not concern you; i. e. which you are  
ignorant to criticize.*
17. Λακωνικῶς, κ. τ. λ., *The Lacedæmonians at once laconica  
&c.*
- 35 9. πασῶν, κ. τ. λ. In this sentence ἀνάγκη is subj. of ἐστί, :  
limited by δλεγωρεῖν. Δικαίων is limited by θαυμάζεσθαι. For

quity is that his mind, having been all put upon these things, could make little of things really deserving of admiration (lit. to be admired).

12. γῆρον. The structure of this verbal form will illustrate the general subject of tense-formation. Thus: Old  $\gamma$  =  $\gamma\alpha$ , 96; add  $\gamma$  =  $\gamma\gamma\omega$ , 96. 16; vibrate =  $\gamma\gamma\omega$  and  $\gamma\gamma\omega$ , 96. 19; reduplicate  $\gamma$  +  $\gamma\gamma\omega$ , 96. 1; affix m. v. =  $\gamma\epsilon$  +  $\gamma\gamma\omega$  +  $\alpha$  =  $\gamma\epsilon\gamma\omega\alpha$ .

17. ὄν, sc. ἰστέον or φασί. Short historic passages are often put in this way, especially by late Greek writers. The full ἰστέον ὄν is sometimes found.

18. ἐπεῖρ. The Fut. tense demands much attention, as one seeing great variety in its formation.

1. ἐδίδρακεσθαι comes perhaps rather from  $\gamma\delta\alpha$  by affixing  $\sigma\kappa$  than from  $\gamma\Delta\Delta\chi$ , by inserting  $\sigma$  and changing  $\chi$  into  $\kappa$ , as stated by Boeckh, 96. N. 10.

17. εἰς ὅ τι. In such cases  $\tau\iota$  enlarges the meaning of  $\delta$  by rendering it more indefinite; as, εἰς  $\delta$ , for what; εἰς ὅ τι, for what ANYTHING, = for what in ANY RESPECT, = for what AT ALL, = for NEVER.

22. Βόρ. The early existence of the Digamma is an undoubted fact, and explains many of the present forms of words. For information consult S. 2. N. 3 (2d item), also New Edit. 262-264; 22.  $\delta$ ; K. 290.

10. εἰ κατέσχοι, sc. πράγματα, if he should get possession of (i. e. become master of), affairs.

16. πολίτην, to be a citizen, to have the rights of citizenship. See a chance or lot (κλήρου), i. e. land by lot, was assigned to him as to other citizens.

10. ἀποφυγεῖν, ἐνὸν φυγεῖν, to escape, it being in his power to do so; i. e. why seek to clear one's self of a charge by trial, when one can run away from trial?



## MYTHOLOGY.

THE extracts under this head are from a book written by A. Iodorus, consisting of fabulous stories respecting the gods and personages of antiquity; stories drawn mostly from the poets, which probably neither the poets nor he believed. Apollo flourished about B. C. 146.

The student should take this opportunity to get from some Classical Dictionary a view of Grecian and Roman mythology, not for the purpose of understanding allusions which he will meet every day in his classical reading, but that he may have some notion of the ignorance, folly, and wickedness of heathenism in its best state, and of what Christianity has done for the world.

- 40 2. γήμας. To find the verb-root from a given verbal form, steps of its formation must be traced backwards, according to following RULE. *In a given verbal form every letter which can be accounted for must be taken out or changed. What remains must be the verb-root.* Thus, to find the verb-root of the verbal form γήμας, drop *ς*, as the sing. nom. masc. affix of the act. part. 1 aor.; drop *α*, as the participial affix-vow. of the part. 1 aor., and change *η* in the tense-stem to *α*, which leaves γαμ as the root.
- 48 20. προσαγορευθεῖσαν is derived from πρὸς-ἄγω thus: ἄγω drive; ἀγείρω, I collect; ἀγορά, a collection, an assembly, a place of assembly, a place to address an assembly, i. e. to harangue; ἀγορεύω, I harangue; προσαγορεύω, I harangue to, I speak to, I call I name. The student can do nothing more profitably than to trace in this way the meanings of words. Indeed, without doing it he can never become a scholar.
- 46 1. ὅσα. The words ὀλίγα δὲ ὅσα in the text mean literally, *but little as much as a little is*, = *but as little as little may be*, = *but a very little*.
18. παθεῖν. The *θ* in this word, when dropped, transfers its aspirations to the *κ* of the ending -σκω. Cf. 14. N. 1.
20. ὑποτίθεο. Ὑποτίθημι = *suggero* (subgero) = *suggest*. Let the student be constantly on the look-out for such correspondences between the Greek and any other language with which he is acquainted.

5. Ἀναχωρούσας . . . . πέτρας, *watching* (lit. *watching upon, keeping watch upon, or of*) *the rocks retreating*, i. e. when they retreated from each other.

1. φ, κ. τ. λ., *with which she commanded him when about to yoke the bulls to anoint his* (lit. *the shield*) *shield*, etc.

16. Ἰδοῦσα has the acc. over *ου*, because the fem. must, if possible, have the acc. on the same syllable as the masc. But this acc. must be circumflex, because the last syll. is short.

20. ἐναντίαν, *opposite*, i. e. opposed to the music of the Sirens, and overpowering it.

15. περὶ ὧν, κ. τ. λ. Construction = *ἐθέλων μεταλθεῖν* (τὰ) *περὶ ὧν*, κ. τ. λ. — *ἐξεδέχετο*. Notice the force of *ἐξ*; *he was taking out*, i. e. *out of all circumstances and occasions, he was (all along taking (210)) endeavoring to lay hold of an opportunity*.

19. Cf. N. p. 47. l. 16.

3. τῇ . . . . κτεῖναι strictly fills the place of a noun in apposition with ἔθλον. Cf. N. p. 45. l. 1.

12. Γηρυόνης . . . . Καλλιρρόης, *Geryon of Chrysaor and Cal-lirrhoe*, i. e. son of, etc. The full form may perhaps be considered as Γηρυόνης, ὁ υἱὸς Χρυσάορος καὶ Καλλιρρόης, from which ὁ υἱὸς has fallen out. Still we are not to suppose that a Greek in such a case thought of ὁ υἱός, or felt the loss of it; so that Γηρυόνης is to be considered as limited by Χρυσάορος and Καλλιρρόης denoting source (173. and N. 1). So in l. 25 δράκων is limited by Τυφῶνος and Ἐχιδνης.

19. ταῖς ἀληθείαις φίλτρον, *a love-charm in truth*; i. e. a true love-charm.

22. Δίχων. He had brought to Hercules the poisoned tunic.

14. Ἀλεπστιν. The stem of this and kindred nouns in -ις ends rather in *υ* than *ε*. K. 63.

16. εἰπὼν . . . . θεῶν, *telling him to appease the goddess*, and probably how to do it.

1. συνόντων (sc. Θεβαίων) ἐς αὐτὸ, *coming together to it*, i. e. to find it out; where αὐτὸ refers to the preceding clause ἥνικα . . . . λίσσεται.

## INCREDIBLE STORIES.

THE few pages which follow under this title have been taken from a work generally ascribed to Palæphatus, an Alexandrian grammarian, who is supposed to have flourished about B. C. 350. He endeavors to explain many of the Greek fables by showing that they had their origin in facts, which have been dressed up by poets and fabulists for the purpose of making men wonder. Whether *his* explanations are true or not, they have at least the merit of showing that the fables of the ancients *may* be accounted for. Such selections have been made as will explain most of the "incredible stories" which the student has just read under MYTHOLOGY.

- 56 1. λέγουσιν. The following examples are added to illustrate the true method of *stating in full* a given verbal analysis: — 1. λέγουσιν = √λεγ; verb-root, 83. 1; + ο, m. v. for ind. plur. 3d pers., 85. 1; + νσι, pers. end. act. plur. 3d pers. of a primary tense, 84. 1; + ν, an euphonic ending (called variously ν ἐφελευστικόν, ν *paragoric*, or ν *movable*) added because this word ends and the next begins with a vowel, 15. 1; = √λεγ+ο+νσι+ν: drop ν before σ, 12. 4, = √λεγ+ο+σι+ν; to compensate, lengthen ο into ου, 12. 5, = √λεγ+ου+σι+ν = λέγουσιν. 2. ἔχον (l. 2) = ἐχ, verb-root, 118. E; + οντ, particip. end. act. pres., 90. 1: smooth ε before rough χ = ἐχοντ; drop τ to form part. sing. neut. nom. = ἔχον. 3. ῥίψασα (l. 6) = √ριπ, verb-root; + σ, tense-sign of aor.; + α, m. v. of 1 aor.; + σα, particip. end. of act. sing. nom. fem. = √ριπ+σ+α+σα = ῥιψ, 8. 2, + ασα = ῥίψασα.

14. ὅν, κ. τ. λ., *which Cadmus came having*, i. e. *which he had when he came*.

- 57 5. ἄλλα πολεμικά, *other things pertaining to war*, i. e. *other things* besides being a good horseman: lit. *having a swift horse*. Notice this construction, which often occurs; in which the phrase containing the word ἄλλα comes *first*, and the specific statement (in this case ἔχων ἵπ. ποδ.) comes *last*, — directly the reverse of the proper English construction, which would have been thus: *having*

a *swift horse*, and being good in other things pertaining to war ; and so in similar cases.

18. ἄλλ', κ. τ. λ., *But there took place some such thing*, i. e. as he is going to relate.

22. καὶ καθεζομένην, κ. τ. λ., and her, *sitting down at his hearth*, Admetus was not willing to give up (ἔκδοτον δοῦναι, — ἐκδοῦναι) to Acastus demanding her. "Sitting down at his hearth"; i. e. being a suppliant for his protection.

22. ὀνομάζονται. For acc. of verbs see also C. 746 – 749 ; K. 59 118 ; and N. on acc. of adj. and part. p. 10. l. 8.

2. ἰδὼν. The student will notice, that 93. 3, 4 are exceptions 60 to the general rule given 91. 1, 2.

6. Ἐθεασάμεθα χρυσᾶ μῆλα, *We have seen GOLDEN sheep* ; because, as he says above, they were such fine sheep. But as μῆλα was a term for both *sheep* and *apples*, men afterwards understood by μῆλα, *apples* ; and "hence the fable." So by Δράκοντα, a man's name, they afterwards understood δράκοντα, a *serpent*.

11. οὗς . . . πύργῳ, *whom they (the enemy) pressed* (i. e. kept) 62 *upon the wall* : lit. *tower*, or *wall with towers*.

16. ἐκείδαν, κ. τ. λ., *if the one* (i. e. each one of the fifty) *that was destroyed was brave* ; and so it would take two to fill his place. — ἐπειδὴν, *when, whenever, if*.

8. ἀποκτείναι. Both this verb and δείξαι have their *subjects* easily 63 supplied from the context, and *depend* upon φησι.

24. Τῇ δέ, κ. τ. λ., *But it did not seem best to them to set up the sacred thing* (i. e. the statue) *to Gorgon, nor to divide it ; but they interchangeably in turn laid it up with themselves* (i. e. at their own homes) as a *treasure*. Ἐναλλάξ means "interchangeably," and ἐν μέρει adds this further idea, that the interchange was regular : no one was deprived of her "turn."

1. κατετίθεντο. Verbs in μι have no m. v. in certain parts. 64 117. 1.

6. μὴ ἔχειν, sc. τὸν ὀφθαλμόν, *that they have not their eye* ; i. e. that the man who attended to their business was gone.

11. Μίδουσα. WORD-FORMATION. The student should consult the Lexicon for the composition and root of every word referred to. *Theming* — the tracing of words to their primitive roots — is a great means of attaining a truly scholarly sense of language. —

φράζει. This verb, like many other words, must be considered as derivative, from analogy, although no earlier form can be pointed out as a primitive.

- 66 16. ἀφίκοντο, *they came*; i. e. he and his sister. The verb should be in the singular; but the author has followed his *idea* rather than *grammar*.

18. καὶ ταῦτα. "Οὗτος is frequently put with καὶ, in the same manner as the Latin *et is, isque*, in the sense 'and indeed,' 'and that too.' More frequently, however, the pronoun is put in the neuter plural, καὶ ταῦτα, inasmuch as generally the more accurate definition of an entire proposition, at least of several words or of one verb, and not of a single noun, is to be thereby introduced." Mt. 470. 6. So we, She is here, *and this too* in the rain; He has sent, *and that too* without money.

19. Καὶ ποῦ, κ. τ. λ., *And where the food and drink, both his and theirs?* The omission of the verb gives an air of surprise and adds strength. — ποῦ has the gen. form, because that case is employed to designate the place where.

- 67 3. ὁ δὲ, κ. τ. λ., *and he received it for his daughter*; i. e. as a dower (ἔδνον) for her.

13. ἐνεργίην, i. e. the ram. See above, Εἶτα Φρίξος, κ. τ. λ. — Οὐτ', κ. τ. λ., because the fleece would not pay the expense of the voyage.

- 68 14. οἶόν τε, sc. γενέσθαι, lit. *such as to be*, = *possible*. Οἷος in the expression οἷός εἰμι or οἷός τ' εἰμί (and so with any person or gender) with the infinitive is equivalent to τοιοῦτός εἰμι, ὥστε, *I am of such a kind as*, and may have these significations: — 1. *I am able*. 2. *I am wont*. 3. *I am ready, willing*. The first is generally οἷός τ' εἰμί, the last two generally οἷός εἰμι. V. Mt. 479. Obs. 2. a. The full form would be τοιοῦτός ἐστι, οἷός τε with such an infinitive implied (if it be not expressed) as the context requires.

- 69 3. ὑποπτεύους, sc. ὄντας. "The participle ὄν is sometimes omitted, and only the adj. connected with it given." Mt. 549. 6. Obs. 3.

6. ἐγέγραπτο is in the sing., though ἱπποὶ is in the plur., because the writer had in his mind the idea of the painting as *one whole*. See N. p. 66. l. 16.

9. κιθαρίζοντι. The student will notice from the foot-note, that this word, if translated literally and arranged in the order of the Greek elements, would read *harp-ing-one-to*. For √κιθαρ denotes

the *bare idea* of the being\* *harp*, without asserting anything more as to its nature or relations. The verbal affix *-ις* (*-ing*) brings the being *κίθαρ* into *action*; so that *κίθαρις* expresses the *bare idea* of using a *harp*, without designating time, mode, or agent, simply a *harping*. The participial affix *-οντ*, which perhaps is none other than the participle *ῥοντ*, being (*ἔΩ, Εἰμί, be*), again adds *being* or *personality* to the now abstract being (substantive) *κίθαρις*, a *harping*, yet without determining the character of the agent as to number, gender, or case. It merely expresses the bare idea of *some one harping*. Finally, the case-affix *ι*, *to*, indicates two facts: first, that the agent is masculine, and then again that some other action or activity\* (here *ἐφείπετο*) is locally directed *to* or *towards* the *κίθαρίζοντ*, — the being who harps. It will also be observed, from this and other instances of word-formation, that where the English expresses various relations, as of gender, case, number, person, tense, mode, etc., to the root by *separate* words placed *before* the main word, the Latin, Greek, and many other languages designate the same by letters and syllables *attached to* the word, and generally placed *after* it.

2. *ἐνεφαίνετο, κ. τ. λ.*, the woods at first appeared to be descend- 70  
ing: lit. *led, brought down*.

21. *ἐφ' οὗ, to where*. The full form is *ἐπὶ τοῦ τόπου, οὗ*; but for the sake of conciseness the noun is dropped and the prep. governs the relative *οὗ*.

6. *τοῦ ἔργου*, i. e. riding on horses. The meaning is, that the 71  
name which men assign to them was from their driving bulls, and the shape (*ἰδέα*) from their riding horses.

2. *ἄλλως τε καὶ, especially*. *ἄλλως*, from *ἄλλος*, means *other-* 72  
*wise*; and *τε καὶ* coming together are to be rendered *both and*. The literal rendering then is *both otherwise and hunting dogs*, i. e.

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\* Rem! As the important terms, *being* and *activity*, introduced into this work from the German of Becker, are without precise English equivalents, and may therefore be obscure, we further explain them thus. By *being* is meant a *general idea* embracing *both* the ideas expressed in English by the words *person* and *thing*; and by *activity* seems to be meant, neither precisely 1. *Action*, i. e. what the agent *does*, nor 2. *Action*, i. e. the *doing* or *acting* of the agent, but rather 3 *Power, or quality conceived of as in motion*.

*both in other respects* (than as hunting dogs, viz. as dogs) *and* (beyond common dogs as) *hunting dogs*, etc. From this example the student can see why ἄλλως τε καὶ may be rendered *especially*.

13. οὗτος, κ. τ. λ., *he* (lit. *this man*) *was the richest who*, etc.

## DIALOGUES.

IN order to ridicule the fictions of the learned and the notions of the people respecting their deities and a future state, Lucian wrote his Dialogues of the Gods, of the Marine Deities, and of the Dead; in which he has exhibited his peculiar powers as a writer to great advantage. In his Dialogues of the Dead particularly, he sets forth the pride and folly of philosophers and heroes; the vanity of beauty, wealth, and pleasure: he represents all as reduced by death to a common level, and often leaves in the mind that is capable of it sober and useful reflections.

78 1. SUBJECT AND PREDICATE. According to Becker, a *sentence* is a *thought expressed in words*, and a thought is always *an activity*, i. e. some action or quality, *asserted of a being*. This being is termed the *subject* of the assertion, and is a substantive, the activity is termed the *predicate*, and is either a verb or an adjective, and the assertion or predication is called a *proposition*. It follows, then, that the subject and predicate are the two centres of the sentence, and about the one or the other of these every other word in it revolves. They are fixed ideas, and all other ideas are introduced to modify them. In all sentences, and especially those of difficult construction, these two words should be ascertained first, and then the bearing of other words can be easily determined.

6. καὶ. The use of καὶ in such cases as this may be explained on the ground of ellipsis: *Yes, by Jove, and (with reason) for I am better*; where γὰρ refers to the idea omitted, viz. "with reason," or some such idea. By frequent use this ellipsis, like all others, became less and less apparent, until finally the meaning of καὶ was nearly lost in the predominant force of γὰρ, and the phrase

καὶ γὰρ became an idiom, to be rendered "for." So καὶ δὲ, "indeed," "now"; καὶ μὴν, "yet," "in truth."

8. ἃ μὴ θέμις ποιοῦντα, = ἐκεῖνα ἃ ποιεῖν μὴ θέμις ἐστὶ ποιοῦντα. His crime was restoring Hippolytus to life.

10. γὰρ, as here, and as in l. 6, often refers to an idea which the writer has not expressed because the reader cannot fail to supply it. Here you may understand something like this: "With what reason do you say it?" *for have you forgot*, etc.? The implied idea in such cases should always be sought.

3. ἄλλο, sc. ἐποίησα. Some such word is often to be supplied 74 before ἄλλο. See Mt. 487. 9: C. 635.

6. τὰ τέκνα, i. e. Onytes, Theremachus, Deïccoön, and Creon-tiades.

9. μὴδὲ τὸν, κ. τ. λ. Compare Iliad V. v. 401 and 899. The phrase seems to have been used as a sort of proverb.

15. γὰρ here supposes a preceding conversation; "I complain with reason," *for*. See N. p. 73, l. 10.

20. δεῖ belongs to a class of verbs generally termed *impersonal* (159. N. 2). But to the Greek mind *all* verbs were *personal*. And this is, in strict thought, the right idea. For, as there can be no action without cause or agency, so agency always involves more or less personality. According to this view, verbs like δεῖ, πρέπει, have for a subj. an inf. or a substantive sentence (159. N. 1; K. 238. R. a), and this subject is supposed to act with an indefinite agency. Thus, in the text, σάειν δεῖ, *to sweep necessitates me having arisen*, i. e. *puts a necessity upon me*. So, οὕτως ποιῶν με πρέπει, *for me to do so is proper*, is really, *to do thus becomes me*, i. e. *makes me comely*. So, with a Greek, verbs denoting the *operations of nature* are personal; since his active imagination conceives all nature to be, what the latest physical science shows that it really is, *alive*, and regards all its forms as so many different, ever-changing manifestations of the immense Life which dwells within. And therefore he would supply to ὕει, νίφει, βροντᾷ, ἔσεισε, σκοτάζει, etc., 'Ο Ζεὺς, or 'Η Φύσις. For that universal recognition of an all-pervading Deity which possesses man would compel him to regard *God*, or *Nature*, his representative, as the agent that *rains*, *snows*, and *thunders*, that *shakes* or *darkens*, sc. τὴν γῆν, *the earth*.



23. ἡμεροδρομοῦντα. Mercury means to say that his condition is no better than that of the Grecian ἡμεροδρόμοι.

24. νεώνητον τοῦτον οἰνοχόον. Jupiter, according to Homer, *Iliad* V. v. 265, gave immortal steeds as the price of Ganymede.

75 9. καὶ ταῦτα κάκεῖνα, *both this and that*; i. e. I must be every day both in Heaven and in Hades.

18. ἡξίωσα πεπρωσθαι, as slaves at Athens, when treated harshly could claim to be sold to another master, according to a decree of Antoninus Pius.

21. νεανίαν ὄντα. A participle, as well as "a verb," 160. 1, with "a substantive," etc., may form a predicate.

76 1. Ἄγε, κ. τ. λ. This dialogue is supposed to occur just after Jupiter in the form of an eagle had seized Ganymede, while tending his father's flocks on Ida, and brought him to heaven. Notice Ganymede's childish simplicity.

10. Πάν. Ganymede thought Pan, inasmuch as he was the tutelary god of shepherds, the only god of any importance.

21. εἴτα, "then"; i. e. if you are so great a being, you should not have seized me when I had done no wrong.

77 11. Μηδαμῶς, *by no means*, = *don't!* i. e. *don't* say so; do not intimate that we shall not see each other again; *for I want him now*. — ἀπάξεις με, i. e. back to my father.

15. καὶ αὐτὸ, κ. τ. λ. Common sayings were introduced by αὐτὸ τοῦτο, or τοῦτο ἐκεῖνο, = τὸ λεγόμενον (167. N. 2). — παῖς ἔτι, *a boy yet*; i. e. nothing but a boy.

78 16. ὥς χρὴ . . . σκύφον, *how it is proper to present the cup*.

23. ἀνέπλει, *he is sailing up* (i. e. back) *from Troy*. The Greek regarded motion from the coast towards either the mainland or the high sea as going *up*; the shore being conceived of as relatively the lowest point.

80 6. δ has for its antecedent ἐκεῖνο understood (150. 5), which with ἦν (157. N. 10) forms a pred., while the clause beginning with ὅτι is the subj. (p. 75, l. 2): lit. *and that also reproaching me with my misfortune . . . was that which most vexed me*; which however is best rendered, *and what most vexed me was*, etc.

16. ἀκύμαντον, κ. τ. λ., *to keep the sea* (ἐν τοσούτῳ, cf. p. 79, l. 14; *in such a time, on that occasion*) *meanwhile unruffled*. Notice that ἀκύμαντον φυλάττειν τὸ πέλαγος has a very different meaning

from what *φωλάττειν τὸ ἀκύμαντον πέλαγος* would have, as much as with us "sweeping a house clean" differs from "sweeping a clean house." In the former case *ἀκύμαντον* agrees with *πέλαγος*, taking its gender and number, but *is constructed* with *φωλάττειν*, with which it forms a pred., "keep unruffled the sea"; while in the latter case it not only agrees with *πέλαγος*, but *is constructed* with it, "keep the unruffled sea."

18. *ὡς ἔχει*. "Adverbs especially are often put with the verb 81 *ἔχειν* in the same sense as adjectives, corresponding to those adverbs, with the verb *εἶναι*; as *καλῶς ἔχει* = *καλὸν ἔστι*." Mt. 612. "*ἔχειν* with an adverb means lit. *to have one's self*, i. e. *to find one's self*, be *circumstanced*; but can generally be translated by the verb *to be*; e. g. *καλῶς ἔχει*, *it is well*; *ὡς εἶχε*, *as he was*." Butt. p. 442.

5. *τὸ ἀπὸ τούτου*, = *τὸ πρᾶγμα ἀπὸ τούτου τοῦ χρόνου*, lit. as to the 82 thing from *this* time, = *from this time*. The article has here but little force.

22. *Τύραννον* takes its case from the sentence above. It would naturally be in the Nom., thus, *εἰς τύραννος*, κ. τ. λ., *you are*, etc.

19. *στεφάνους*. "Crowns" and "proclamations" were honors 83 he had gained by conquering in the games.

24. *οἰεσθαι*, sc. *σέ*. The Inf. when used as a noun (221) has 84 still *grammatically* a subj. expressed or implied. For the subj. of *εἶναι* see 158. 2.

8. *τὰς καταδίκας*. ARTICLE. Let the student at this point take 87 up the article and endeavor to get some clear notion of it. Let him search all the grammars and lexicons he can get hold of; and that he may have time for all this, let his teacher, if necessary, shorten his lessons for a day or two. Meanwhile a few points respecting the article are here noticed, rather as a guide to investigation, than for the purpose of exhibiting the subject in full.

The Greek article is really a demonstrative pronoun; having in Homer generally the full force of such a pronoun, but in most other writers a force of the *same kind*, yet *less in degree*. It *points out*, therefore, that with which it is connected with some degree of definiteness; and like a demonstrative pronoun *implies* that the thing pointed out is *before* the person to whom it is pointed out. Thus, when I say, "See *this* horse," "See *that* man," the horse or man is not before the eye of the person addressed any more than

when I say, "See *the* horse," "See *the* man." The only difference is, that in the former case I have used a more emphatic designation, lest the person addressed should find it difficult to distinguish the thing designated from other things of the same kind. If I wish to point out one of two men, I must say, "See *this* man," or "*that* man," not "*the* man," since in such a case the article has not enough power to designate one of the two in distinction from the other; while, if one of them were a child, the article would be a sufficient designation. An object may be so distinct in itself from other objects as to require no designation; and then the article *may be* omitted.

In most cases the thing designated is not before the eye, but before the *mind*. Hence in Greek the article *may be used whenever the person or thing designated by it is in ANY WAY OR DEGREE before the mind of the hearer or reader; and anything is before the mind when it has once been KNOWN OR THOUGHT OF*. This covers the same ground with the article in English, and much more: for while we cannot say "*the* justice and *the* injustice," a Greek can say ΤΟ δίκιον καὶ ΤΟ ἀδίκιον, since all men *know* what justice and injustice are. The student would do well to examine, in this connection, on what principle the use of the definite article is proper in such English phrases as the following: "There goes *the* man," "He knocked at *the* door," "I took hold by *the* handle"; and to ascertain what different meaning would be conveyed by the phrases, "*a* man," "*a* door," "*a* handle."

For a further exhibition of the nature of the Greek article, consult particularly Butt. 75, and the *marginal note*, and also K. 244-248.

10. ὁ ἕκαστον βίος. When any words belonging to the noun come between the article and its noun, the article designates the whole as one compound idea. Cf. K. 245. 2 (2). So in Eng., "The great white house"; where "the" designates "great white house," just as "great" limits, not "house," but "white house." Yet the article has a more varied and powerful use in the Greek than with us. We could say, "The good man's life," but not "The each man's life," as in the text. Cf. And. and Stod. Lat. Gram. 201. III. R. 6.

11. Οὐ φέρομεν, *We do not bear*, i. e. not easily; *we cannot*

*bear*: although the idea expressed by the word "can" is not contained in the verb *φέρω*, nor in this mood *φέρομεν*, but is awakened in the mind of the reader from the nature of the case. — *Μένιππον τὸν κύνα*. Notice how the art. defines the previous idea. "We can't bear this 'ere (ι = *here*) Menippus, *the dog*, staying near us."

16. *τοῦ χρυσίου*. Lit. *THE gold*, = Eng. *HIS gold*. In such instances the person or thing designated is intended to be distinguished from others *in only one respect*, viz. that it in some way *belongs to* a person previously named. The article does not in itself denote possession, but the mind *implies it from the nature of the case*. Cf. K. 244. 4.

23. *πρέποι, κ. τ. λ.*, *for that sung (upon) with such groans would* 88  
*fit*; would be just the thing.

24. *τὸ τῆς παροιμίας*. Lit. *the of the proverb*, i. e. the thing, "the gist" of the proverb. "The neuter of the article is often put absolutely with the genitive of a substantive, and in that case signifies everything to which the substantive which is put in the genitive refers, all that concerns it, that arises from it, that belongs to it." Mt. 284. — *ὁ νεβρός*. For the enigmatic brevity of such sayings, compare the English proverbs, "The biter bit"; "A word to the wise."

7. *ἐθεράπευον*, *I served, waited upon, paid court to*. — *ἐπὶ θανάτῳ*, 89  
*upon his death, for his death*; i. e. with an eye to what I should get by his death.

23. *που*, denoting originally indefiniteness of *place*, was afterwards used in propositions having no reference to place, to convey the general idea of indefiniteness, doubt, contingency. Hence its meanings, *somewhere, somewhere about, nearly, perhaps*. So we, "How many men were there? *Somewhere about thirty = nearly thirty, perhaps thirty*."

25. *ἀσφαλέστερον*. "The comparative is often used without an 90  
expressed object of comparison, where we may easily supply *than is just, than is usual, than might have been expected, than formerly*." Mt. 457. Cf. K. 323. R. 7.

14. *Σὺ δέ*. Not only "another word is sometimes put" (142. 91  
N. 3) for *ὁ μὲν*, but such other word is often unaccompanied by *μὲν*, the two clauses being sufficiently separate without it. "In

a narration, ὁδὲ without a noun refers to what has been mentioned before, although not always preceded by ὁ μὲν." Mt. 289 (end).

24. ὥς. "This ὥς came by usage to be regarded as nothing more than a strengthening particle, like *quam* with positives; and hence the idioms ὥς ἀληθῶς, *in truth*, ὥς ἀτεχνῶς, *entirely*." Mt. 628. 3. d.

- 93 11. ἢ εἰς, κ. τ. λ. The tone of interrogation is not to cease at βίον, but must be kept up through the whole sentence; and so whenever an interrogation is divided into two parts by μὲν and δέ, as here, εἰς μὲν . . . ἐπεὶ δ'.

14. Ἐχρῆν, the imperfect, is used as milder than the present. So we, "I should like to go"; where "should like" is milder than "wish." The reason seems to be, that past time expresses the wish (or whatever idea the verb may denote) as *once, though PERHAPS not now*, existing, or, if existing, as controlled out of regard to another.

- 94 4. ἐκ δυοῖν. An old epitaph, not content with the usual twofold division of man, makes him consist of *four* distinct parts:

"Bis duo sunt homines, manes, caro, spiritus, umbra;  
Quatuor has partes tot loca suscipiunt.  
Terra tegit carnem; tumulum circumvolat umbra;  
Orcus habet manes; spiritus astra petit."

17. Αὐτὸς δέ, κ. τ. λ. Lucian here evidently alludes to a passage in the *Odyssey*, Δ. v. 601:

Τὸν δὲ μετ' εἰσενόησιν βίην Ἡρακλεῖην,  
Εἶδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι  
Τέρπεται ἐν θαλίῃς, καὶ ἔχει καλλίσφυρον Ἥβην.

- 95 14. ἀνεμέσσητον. Homer says in reference to the beauty of Helen:

Οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοῖς  
Τοιγδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν.

21. πονοῦντες is constructed with συνίεσαν. Notice that the part. agrees here with the subj. of the verb. So we, "I remember *having gone*." The Greeks carry this principle further. Cf. p. 100, l. 2, λαβὼν.

9. καὶ . . . ἐπῆρεσεν, and in no respect do you differ (i. e. from 96 others, excel) as much as Homer, that blind fellow, praised you ; i. e. as differing, as excelling. Homer celebrates Nireus as excelling in beauty all the Greeks except Achilles.

CASE. The student will find some difficulty in understanding 97 the nature and use of case. But he should be told that the common knowledge on this subject which is content to say, Such a noun is in the Dat. or Acc., because such a verb governs the Dat. or Acc., is not enough ; — not enough for genuine scholarship, not enough for the present demands made by our colleges on those who would enter their halls, not enough for that world into which the student must soon enter, and where he must know not only facts but causes. The great principle which seems to underlie and explain the government of cases is, that the case-relation generally, if not always, involves action from one being, whether person or thing, to another, and the mind necessarily conceives of action as energy moving from point to point in space. Hence the frequent use of the locomotive words, to, from, by, with, &c.

ΔΙΑΚΟΣ. NOMINATIVE. For a nicer view of this case consult C. 340. γ ; and K. 269.

16. ΣΙ. ACCUSATIVE. The student will notice that the peculiarity of this case lies in its exhibiting the object as receiving the activity from the agent directly. A good idea of the term object can be gained from K. 276.

18. Ἄδικα ποιῶν : supply οὐκ ἀφήσεις (2 pers.) . . . χειρῶν, from the preceding sentence. — καὶ ταῦτα (sc. ποιήσεις, 165. 1), and this (will you do) to one of the same trade with yourself.

4. Φήσει, sc. ἐκείνος ; for αὐτὸς is the subj. of γεγενῆσθαι, by 158. 98 N. 2. The idea of probability is drawn from the nature of the case. Cf. N. p. 87, l. 11.

4. τὸ . . . ἦν, but the thing was over great ; i. e. my love was 99 too great for the waters of Lethe to overpower. Perhaps Lucian selected the epithet ὑπέρογκον, having in mind the figure of a rock or sand-bank in a river, swelling up too high for the waters to cover.

23. ἀνεληλυθώς. Perf. participles with the fut. of εἰμί form really a separate tense, which may be called fut. perf. Cf. N. p. 3. l. 1.

2. ποίησον. Here αὐτόν is unnecessary, because τοῦτον goes be- 100

fore. — *μίαν λαβὼν ἡμέραν*. One day was enough; for, as Servius relates, his wife was so overjoyed at seeing her husband, that she died in his arms, and of course accompanied him in his return to Hades.

4. *Δογισόμεθα . . . ἤδη*, *Let us reckon, ferryman, if you please, how much you owe me now.*

101 18. *ἀνθ' . . . διεπορθμευσάμην*, *sc. τὰ χρήματα*, the money for which I ferried you over; i. e. the price for which, etc.

24. *σου*. GENITIVE. This case expresses the *origin* of the activity, and is aptly styled the *whence-case*. Great additional light can be gained on this and the other cases from Kühner. See K. 268. 3; 270.

102 9. *Σὺ δ' οὐκ, κ. τ. λ.*, *Did you not know that you ought to bring it; i. e. an obolus?*

103 6. *Καὶ μὴν, κ. τ. λ.*, a protasis with an apodosis implied; *And surely if I catch you ever, I will skin you. MEN. If you catch me, my good fellow! but you'll not catch me twice. Menippus must be imagined standing on the shore where he has just landed, and higgling with Charon who is in his boat. His meaning then is, that as he is now dead and fairly across the Styx, and cannot die and cross that river the second time, Charon will never have an opportunity of seizing him.*

## LIFE OF CYRUS.

THE "Life of Cyrus" consists of extracts from a much larger work entitled "The Education of Cyrus" (*Κύρον Παιδεία*); which, however, is not so much taken up with his *education* as his *life*. It was written by Xenophon, a celebrated Athenian, who was born B. C. 445. The historic accuracy of this account of Cyrus is not its greatest merit, respecting which more may be learned from a Classical Dictionary.

104 3. *κληίζονται* is a poetical word, as much as our *eve* for evening or *mount* for mountain.

6. Φῦναι, κ. τ. λ., *Now Cyrus is said, and (is sung) is described yet even now in song by the barbarians (Φῦναι, to have been born, produced) to have been by nature, etc.*

13. ἀρχεσθαι . . . ἀρχοῦνται, *to begin taking care of the commonwealth, not (ἐνθεν, ὅθεν περ, thence, whence ever or at all, =) from that point from which at all they (the laws) begin in most states.* The enclitic περ strengthens the proposition by making it more extensive and absolute: as ὅθεν, *whence*; ὅθεν περ, *whence ever, whence at all*; the same as to say, "from what point you please," "from any point."

15. ἀφείσαι (sc. ἐκείνων referring to τοῖς) παῖδας, lit. *permitting HIM to instruct his own children as ANY ONE wishes*: while we should say in English, *permitting ANY ONE to instruct his own children as HE wishes.*

2. προλαβόντες, *anticipating this*; i. e. by way of anticipation. — 105 τὴν ἀρχὴν. Lit. *during the beginning, = at first, to start with*; i. e. before making laws to forbid crime, they *start with* making their citizens *such as* not to commit crime.

5. ἐλευθέρα ἀγορὰ καλουμένη, *a free forum, so called, = what is called a free forum.* "A participle often expresses such circumstances as are expressed in other languages by the pronoun relative with a finite verb." Mt. 557. 1.

13. εἰς. Prepositions of *motion* are sometimes used with verbs of *rest*, from an idea of motion implied: as here εἰς . . . πάρεισιν, lit. *are along into = are present in.* Cf. p. 3. l. 23.

15. προχωρῇ is called an impersonal verb; yet the subj. is as easily supplied as in any other case when it is to be drawn from the context. Thus: *but the old men* are present (157. R. 3), *whenever* to be present (sc. παρῆναι, which is supplied from the context to be the subj. of προχωρῇ, just as any Nom. is supplied) *is convenient to each.*

23. δοκῶσι, κ. τ. λ., (*appear, seem*) *bid fair to show the best boys*: more lit. *to render the boys best*, for τοὺς goes only with παῖδας, not with παῖδας βελτίστους (see N. p. 80. l. 16).

27. ἀρχῆς, "a beginning," "a going before," "a taking the lead," "a ruling" (concrete for abstract), "a ruling power," "a magistrate." Hence τῆς μεγίστης ἀρχῆς, *the greatest power, the supreme authority, the highest magistracy.*



106 18. *Ολοῦνται, κ. τ. λ., For they think the ungrateful must (ἀν, would, should, must) be most negligent (ἀμελῶς ἔχειν; cf. p. 10. i. 9) both respecting gods, and respecting parents and country and friends.*

21. καὶ γὰρ. See N. p. 73. l. 6. — αὕτη refers to ἀνασχυντία. The inference is that ingratitude, being the precursor of such a conductor to all evil as shamelessness is, ought for this reason also to be punished.

24. συμβάλλεται has for its subj. the part of the sentence beginning with οἱ, lit. *that they see*, etc., *greatly contributes to their learning to be discreet THEMSELVES*; but better read thus: *and it greatly contributes, etc., that they see*, etc. In this sentence αὐτοὺς is “opposed” (144. Rem. 2) to τοὺς πρεσβυτέρους.

107 9. *πιεῖν, to drink, for the sake of drinking, for the purpose of drinking.* As an inf. *πιεῖν* is connected with *φύρονται* supplied from the line above; as a verbal noun, it belongs to 187. 1.

19. *χρησθαι, sc. αὐτοῖς, to use them; i. e. for the magistrates (158. 3) to use them.* — *ἢν τι δέωνται, sc. αὐτῶν, κ. τ. λ., if in anything they (the magistrates) need them for the commonwealth.*

108 8. *φυλάξασθαι δὲ τὸ ἐπιφερόμενον, to guard one's self (respecting) against him rushing on.*

12. *οὐκ ἀν ἀριστήσαιεν, they do not stop to breakfast.* The Opt. with ἀν for the pres. Ind. is very common in Attic writers. C. 595; K. 260. 4. a. According, however, to Mt. 714. 2, *they scarcely ever breakfasted.*

14. τὸ . . . . *δειπνήσαντες, supping on this breakfast; i. e. on what would have been their breakfast, had they taken it in the morning.* They went therefore without breakfast, hunted till evening, and then ate, and upon that hunted the next day till supper without eating: so that they took only one meal in two days.

22. πῶς . . . . *φαγεῖν, how sweet a thing (ἡδύ, 160. N. 1) barley cake and bread are to a hungry man to eat.* The Dat. *πεινῶντι*, and the inf. *φαγεῖν*, both depend on ἡδύ.

109 5. *ἢν . . . . δέησῃ, if it may be at all (τι, in any respect, at all, 167) needful to keep guard.* Strictly *φρουρῆσαι* is the subj. of *δέησῃ*, as much as *ἄλλο τι* is in the next line.

6. *ἄλλο τι, ὅσα, = ἄλλο τι ἔργον τοσοῦτον, ὅσα, any other work, such as, etc.*

12. *δέη*. The subj. of this clause is (*χρησθαι αὐτοῖς*) *περὶ τοῦ κοινού*; *they hold themselves ready for the rulers to use them, if to employ them for the community be at all necessary.*

13. *ὅσα* implies its corresponding pron. adj. (73. 1) in the Acc. (167); in such labors *as* are *the labors of men already discreet, and yet strong*. — *ἤδη*, *already*; i. e. who are already old enough to be prudent; *καὶ ἔτι*, *and yet* not so old as to be weak.

15. *Ὡς . . . τάχιστα*, *As soon as she arrived*. The phrase *ὥς* 110 *τάχιστα* is often used as a conjunction, *as soon as*, in which sense *ὥς* is usually separated from *τάχιστα* by one or more words. See Pass. Lex.

17. *εὐθὺς, κ. τ. λ.*, *immediately, as of course, being an affectionate boy by nature, he both embraced, etc.* — *οἷα* is used in such cases adverbially. This construction has arisen from an ellipsis which may be supplied *here* somehow thus: *οἷα δὲ*, sc. *ἂν ἐποίησε*, *such things as of course* he would do, = *what of course*; *as of course*, etc. — *δὲ*, *indeed, accordingly, of course*.

24. *ἐν . . . ἔτι*, *but among Persians, those at home, even now up to this time*. — *ἔτι*, *yet, up to this time*, conveys the mind from some distant, and it may be indefinite, point of time back, up to the present time, to which present time *νῦν* confines it.

27. *μοι ὁ πάνπος*. The dative in such connections implies a confidential and pleasant intercourse. K. 284. 3. (10) d.

14. *ὥς ἥδιιστα*, i. e. *ὥς ἡδύνατο ἥδιιστα*, *as pleasantly as he could*. 111 The full form (i. e. *ὥς* and a superlative with *ἡδύνατο*), is often found in Xenophon. C. 525. n.

26. *ἐλιγμούς*. This language is figurative. The general idea is, that the Medes must have a great deal of trouble in roving about among so many dishes to satisfy their hunger, when the Persians accomplish the same object with simpler food, and sooner.

7. *εἰς οὐδέν, κ. τ. λ.* Cyrus pretended to consider a frequent 112 wiping of the hands as a proof that the person eating loathed his food. As, however, all food was taken in the fingers, he that ate meat must wipe his fingers often, while he that ate only bread need not.

14. *ἦ, κ. τ. λ.*, *Whether also do you give, says he, to me, O grandfather, all these meats, to use them as ever I will?* — “*ἦ* originally means *certainly*, but is most commonly an interrogative

particle, *num?*” Butt. p. 424. — *καί*, *also*; i. e. besides giving them, “*do you ALSO give them*” that I may do what I please with them. — *ἔτι* (167). — *ἄν* is generally well rendered *may*, *might*, etc.; but when it is used after relative pronouns, the indefiniteness which it adds to the proposition is best expressed by “*ever*.” Still in such cases *ἄν* must be considered as constructed *with the verb*, and *not* with the pronoun. — *χρησθαι*, *to use, for the purpose of using* (see N. p. 107, l. 9).

23. *Σάκκ* is the name of a tribe, given to any individual of the tribe, somewhat like the term “*negro*” with us.

25. *ἔχων* and *ὦν* go with *ἐτύχανε* and = Eng. inf. *to have, to be*. — *προσάγειν* goes with *τιμὴν* both grammatically and logically (173); lit. *the honor to introduce, the honor of introducing*; i. e. the honor belonging to the office of introducing, &c.

- 113 5. If the student is in doubt which of the three rules in Sophocles, viz. 197. 1; 197. 2; or 198, applies in any case, let him give 198, if at all applicable; if not, 197. 2. If that does not apply, give as a last resort 197. 1, which is meant to cover all loose constructions of the dative. In all instances quote rules which are more, rather than less, specific.

6. *καὶ προσφέρουσιν . . . πίνειν*, and offer it so as to present the cup to the one about to drink in a manner most easily to be taken. — *ὥς ἂν ἐνδοίεν*, lit. *so that they might present*.

- 114 8. *μὴ . . . ἀλλ'* is elliptical for *μὴ εἶπω ὅπως μὴ ὀρχεῖσθαι ἐν ῥυθμῷ δύναισθε, ἀλλ'*, not to say (lit. lest I may say) *that you could not dance in tune, but*, etc. The omission of *εἶπω* after *μὴ* is purely elliptical, while *μὴ δύναισθε* supplied after *ὅπως* may be considered as residing in *οὐδ' ἐδύνασθε* below, and easily drawn thence by the mind; *οὐδ'* being changed into the dependent negative *μὴ*, and *ἐδύνασθε* into the opt. *δύναισθε* to follow *ὅπως*.

26. *σπουδάζει*, sc. *ἐκεῖνος*, i. e. the king; he *is busy*, he *is earnestly engaged with certain persons*. Some supply *ἐκεῖνο* referring to *τῷ ἀρίστῳ*, *it is busy*, etc.; making it more jocose than I understand it to be.

- 115 2. *εὐθυμίας*, lit. *good spirits; delights, satisfaction, pleasure*.

4. *χαλεπὸν . . . ποιήσαντα*, *it was difficult for another to get the start of him in doing this*; where the participle agrees with the subj., and not with the implied obj. of *φθάσαι*.

12. πρῶτον . . . ἀρξεί, *in the first place, Sacian shall not for you have command of access to me.* — σοι, *for you*, though he may for others. It must be supposed to have been a part of the Sacian's office to say who should, and who should not, see the king.

14. ἐπὶ σοὶ ἔσται, *it shall depend upon you, it shall be in your power.*

18. ἐπὶ . . . πορεύσῃ, *you shall travel what road you please to that which seems to you to be moderate.* — μετρίως ἔχειν, *to be moderate, proper, suitable.* See N. p. 10. l. 9.

28. Ὅτι . . . ἡλίκων, *that in riding horses I am inferior to my companions ; lit. those of my age.*

6. περάσσομαι, κ. τ. λ. The insertion of the clause ἀγαθῶν . . . 116 ἐκπεύς, renders the repetition of the Dat. necessary.

10. τοῖς . . . διακείσθαι, *he insinuated himself (207. 1) with his comrades so as to be on intimate terms with them : lit. so as to be familiarly disposed.*

12. ἐνδηλος ὡς ὅτι, *being evident that ;* an idiomatic phrase equivalent to *showing that.* An idiom is a mode of expression peculiar to the language in which it is found ; and which cannot be well, and sometimes not at all, literally translated into any other language ; e. g. in Greek, πῶς ἔχουσιν, p. 10. l. 9 ; πεινῶν . . . καλὸν, p. 3. l. 16 : τι . . . λέληθα, p. 24. l. 4 ; and in many other cases : and in English, "How do you do ?" "So so," "It's all over." Two languages may have the same or nearly the same idiom, and then a literal translation is admissible ; e. g. ὡς εἰπεῖν, *so to speak : διατελεῖ λέγων, he continues speaking.*

15. περὶ παντὸς ἐποιεῖτο, *he made it above everything, = he made it of the utmost importance.*

16. δέοιτο αὐτοῦ, *should request him, should make a request of him : lit. should need him.* — μὴ οὐ, like μὴ, is redundant after words implying negation. C. 666. 2 (3).

23. ἀνεκτήσατο τὸν Ἀστυάγην, *he possessed himself of Astyages ; i. e. he gained him over, he conciliated him.*

27. πολλὰ . . . τυγχάνοι, *and himself, always asked those present about many things how they were.* (see N. p. 16. l. 13). — αὐτὸς, *himself ; i. e. of his own accord, in opposition to being compelled,* l. 25. — πῶς ἔχοντα τυγχάνοι, *lit. how they chanced having, = how they chanced to be, how they might be, how they were.*

- 117 3. 'ΑΛΛ' . . . . ὀλιγοετίαν, *But as in bodies, whoever have become large while yet young* (lit. *as many as have acquired greatness being young*), *there still appears something youthful in them which discovers their youth.* — γὰρ refers to some suppressed idea like this, *But his talkativeness was not disagreeable, for :* and then comes the reason, that it was evident he was young and talked artlessly. — ὅμως, *still ;* i. e. notwithstanding their size. — αὐτοῖς is the antecedent of ὅσοι (150. 4) ; while the clause 'ΑΛΛ' . . . . σώμασιν is in a manner an independent clause. So we, "As to virtue and the funds, who has ever seen them ?" or still nearer the construction in the text, "As for men, there are few in whom" ; where "whom" refers to "few," and not to "men," as ὅσοι refers to αὐτοῖς, and not to σώμασιν.

12. Καὶ, κ. τ. λ., *And after the manner of young dogs, that of fawning equally upon all, he was no longer forward in a similar manner ;* i. e. similar to young dogs. — τὸ σκυλακῶδες. 167. — προπετῶς εἶχεν, *was forward.* Butt. p. 442.

- 118 14. Καὶ, κ. τ. λ., = Καὶ οὐδένα εἶναι ἔφασαν ὅστις οὐ δακρύων ἀπεστρέφετο · but ὅστις has been drawn into the Acc. to agree directly with οὐδένα, which change has rendered εἶναι useless and so thrown it out, and has brought ἀπεστρέφετο into the inf. so that the Acc. οὐδένα ὄντιν' may be its subj. — οὐ. Two negatives to strengthen each other must be constructed with the same word ; otherwise they destroy each other, as here.

19. ἦκοι, see N. p. 56. l. 14.

21. ἐπιδιδόντα . . . . προσδεόμενον, *perceived him rather giving up of his own share than requiring more.* — προσδεόμενον, *needing, requiring, asking, in addition, besides, more.*

- 119 10. αὐτός. Notice the antithesis (144. R. 2) ; *he himself prepared, etc. ;* i. e. did what HE could, and sent also to the Persians, both to the commonwealth and to Cambyases, to have THEM do something.

17. Οὕτω . . . . Κύρου, *Cyrus therefore having accepted, sc. the proposal.* — Οὕτω δὴ, lit. *Thus accordingly* (δὴ, *now, indeed, accordingly*) ; i. e. according to the wish of Cyaxares.

- 120 12. Κελεύει. Observe the change here from narration to direct remark. — ὡς τάχιστα (sc. δύνασαι, or δυνατόν ἐστι) is to be noticed as not having the same force that it has p. 110. l. 15. Cf. p. 111.

l. 14. This use of ὥς (aside from the ellipsis of δύνασθαι or δυνατόν ἐστι) has probably arisen from the omission of its correlative antecedent οὕτως (123), which is omitted on the same principle that any other antecedent is omitted (150. 5). The passage, then, Κελεύει οὖν σε ἔλθειν ὥς τάχιστα = Κελεύει οὖν σε ἔλθειν οὕτω τάχιστα ὥς δύνασαι (or δυνατόν ἐστι) ἔλθειν τάχιστα, "He requests you therefore to come so far (οὕτω, 'thus,' 'to such a degree,' 'so far') most quickly as you can (or as it is possible for you to) come most quickly"; to be rendered, *He requests you therefore to come as quickly as you can, or as possible*. The omission of οὕτω τάχιστα and of ἔλθειν is but a slight ellipsis, as they are easily supplied from the context; while the omission of δύνασαι is purely elliptical.

18. ἄγοντα, which might have been ἄγοντι to agree with ταξιάρχῃ, is in the Acc. to agree with the implied subj. of στήναι, which was uppermost in Xenophon's mind. — καὶ τῷ, κ. τ. λ., and he commanded to announce the very same to the second, and commanded thus to transmit it (the order) through all, sc. the ranks, army. — τὰντὸ τοῦτο, the very same; yet the part of the order which he gave the first, comprised in the words ἐν δεξιᾷ ἔχοντα ἑαυτὸν, could not be given to the others.

22. ἐπὶ, with, by, of: lit. on. This and some other prepositions have in military tactics a technical meaning. Ἐπὶ in such cases has a sort of distributive force: as in p. 120. l. 17, ἐφ' ἑνὸς, one by one, one at a time, one abreast; and as ἐπὶ τριακοσίων, by three hundred, three hundred at a time. — βάθος, depth, is the extent of an army from front to rear; while μέτωπον is the front rank from side to side.

1. παραγγείλας, κ. τ. λ., having ordered the first thousand to follow in its place, etc. — κατὰ χώραν, in its place; i. e. regularly a thousand at once. By this arrangement, the whole army was divided into thirty bodies, of the same "depth" as before, but only ten wide; so that the first right-hand ten columns, making one thousand, marched on ten abreast, until their rear rank was a little past the front of the rest of the army which had been standing still, when the next ten columns fell in behind, and so on; the whole passing through in bodies of a thousand, each body ten in front, and a hundred deep.

9. εἰς δώδεκα, κ. τ. λ. To understand this arrangement, let it be

premised that each company (*τάξις*) consisted of one hundred men *besides its leader*, so that the whole army contained thirty thousand men aside from the captains of hundreds (*ταξίαρχοι*): that every *hundred* was divided into four parts with a leader out of their number, making *twenty-five* in each part *with* their leader, and *twenty-four without*: and that each *twenty-four* was divided into two parts of twelve, each part with *its* leader, who was one of the twelve. Cyrus then ordered each twelve to stand in a line with each leader at its head, which made the whole army *twelve deep* while at the head of each two of the twelve stood the leader of *twenty-four* who with the twenty-four made a twenty-five; and in front of four of these twenty-fives stood the leader of the whole four; i. e. the captain of a hundred. In this way each hundred made a solid body of men eight in front and twelve deep; and as there were three hundred of these companies of a hundred, the solid body of the army was twenty-four hundred ( $8 \times 300 = 2,400$ ) in front, and twelve deep, making twenty-eight thousand eight hundred ( $2,400 \times 12 = 28,800$ ); and these, with twelve hundred ( $300 \times 4 = 1,200$ ) leaders of twenty-fives, make the whole army thirty thousand ( $28,800 + 1,200 = 30,000$ ), aside from the captains of hundreds, whom Xenophon never reckons in computing the number of a force.

18. ὅτι μεγαλοπρεπέστατον, = οὕτως μεγαλοπρεπῇ, ὥς ἔστι μεγαλοπρεπὲς ἐκεῖνο, ὃ τι μεγαλοπρεπέστατόν ἐστιν, "as magnificent as that is magnificent which is most magnificent"; where *μεγαλοπρεπέστατον* is neuter, agreeing with ὃ τι. So in Latin, *felix, quam quousque maxime*, = *tam felix, quam felix est id, quod est maxime felix*. The origin of the phrase was, however, soon overlooked, and ὅτι [= ὃ τι] was used, not as a neuter, but as a particle, just like ὥς with which it corresponds in meaning in other respects. At the same time the adj. was no longer neuter, agreeing with ὃ τι, but took the gender of the adj. which had dropped out. Thus here *μεγαλοπρεπέστατον* is masculine, as *μεγαλοπρεπῇ* would be in the full form, and as a pred. adj. agrees with *σε*. Compare Mt. 624. 3. a. Rendering therefore ὅτι like ὥς we must translate ὅτι *μεγαλοπρεπέστατον*, as *magnificent as possible*. — φαίνεσθαι has *σε* for its subj.

21. σαλεύων, lit. *shaking, tossing*: hence, *mincing, tipping along*, like a dandy, or some haughty, affected creature.

22. τοσαύτη καὶ τοιαύτη, *so great and such*. Notice the difference between these two words, one referring to magnitude, the other to quality (73. 1).

23. τι is constructed with λαμβάνοιμι. — μέλλει, *is about to, is on the point of, bids fair to*, with the inf., is often, as here, best rendered by *will*. — καὶ σοί, *also for you*; i. e. as well as for me. — δαπανηθὲν, sc. ἐκέλευο referring to τι, is the subj. of μέλλει, lit. for which it (viz. that which I should receive from you) *expended will be better also for you*.

4. τοῦτον πολέμιον, *this man an enemy*, not *this enemy*; for 123 πολέμιον forms a pred. with προσθώμεθα (166).

9. τῶν ἐνθένδε ἐταίρων, *of my companions here*; referring to the Persians. — ἀφικόμεν, *I went*, sc. to the Armenian borders (τὰ ὅρια supplied from l. 8). 'ἰκνεῖσθαι, *to reach* any point; hence the meanings, *to go, to come*: to which ἀπό adds the idea of *from* any point.

14. καί, sc. ἐκεῖ, κ. τ. λ., *and there, if any one announce it there indeed*. — ἐκέισε, *there*: lit. *thither* (121. 3); for announcing the thing *there* is consistent with finding it there, while announcing it *thither* implies that you carry it thither from some other place, and then announce it.

19. ἐπὶ τῇ πορείᾳ, *in reference to the march*, i. e. to see if the expedition would prove successful. This devout supplication for the divine favor on important enterprises, offered thus, whether honestly or not, by an intelligent and powerful heathen, should put to the blush the prayerless great of Christendom.

5. αὐτῷ. DATIVE. For additional and important knowledge 124 about the Dative, consult K. K. 282, etc.

6. ὅπως. "Properly ὅπως means '*how*,' and it was used in this sense especially after verbs of caring, providing, guarding, with the fut. But since caring *how* a thing might be brought about presumes care *that* it should be brought about, and the two phrases easily pass into one another, ὅπως came to be used with a fut., even when it was equivalent to ἵνα [*that*], though here the conj. [subj.] aor. 1. was also admissible. Regard also seems to have been paid to the different sense of the fut. and aor.; the former signifying a continuing, the latter a transient action." Mt. 159. 7.

13. Αὐτὸς δὲ, κ. τ. λ., *But he having drawn up his army in the*



best manner both for hastening his way and for fighting if it should be at all necessary, advanced. — συνταξάμενος, ἡ ἀριστόν, = συνταξάμενος ταύτῃ τῇ ὁδῷ, ἡ ἀριστόν ἐστὶ συνταξάσθαι, lit. *having drawn his army in that way in which it was* (the Greek requires present, ἐστὶ, the Eng. past, *was*) *best to draw it up*.

17. ἀγγέλου τὰ, 179. N. 1. For this use of the article (τὰ, & πράγματα) see 140. N. 5; C. 477. 5; K. 244. 10. It is to be remarked, however, that when the *neuter* of the article, or of adjectives, pronouns, or participles, is used without any noun expressed or to be supplied from the immediate context, such a neuter has been chosen to convey a general idea, to which in each instance every reader, from the nature of the case, will give the proper limitation but which neither πᾶν (or πράγματα if the article, etc. be plural) nor any other single word would have fully conveyed. An idea which no one Greek word could convey, very likely cannot be found embodied in any one English word; and hence is to be perceived, but cannot by means of any translation be exactly expressed. The words πᾶν in Greek and “thing” in English are usually supplied, because they are among the most *general* words in those two languages, and consequently more suitable than any others to express a *general* idea.

19. Καὶ . . . ἐφοβείτο may be almost literally rendered into common English idiom. *And what was the most important, he feared.* The full form would be Καὶ τὸ μέγιστον τοῦτο ἦν, ὃ ἐφοβείτο, *And the greatest thing was this, that he feared*: where τοῦτο is pred. Nom. and the succeeding part of the sentence is in apposition with it. — ὅτι . . . ἀρχόμενος, lit. *because he was about to be seen commencing to build his palace*; i. e. because he was on the point of showing his enemies that he was going to build a palace, fortress, etc. to defend himself with; for a king's palace in those days was a fortified place. — ὅτι, *because*. The various meanings of ὅτι, “that,” “because,” “why,” “wherefore,” arose from its having been originally a pronoun, ὅ τι, the neuter of ὅστις. This ὅ τι, at first demonstrative (both ὅς and ὅστις were originally demonstratives), and afterwards relative, sustained various relations many of which are now expressed by ὅτι as a conjunction, which of course in filling those relations must vary its meaning. Thus in l. 17, ἐνοήσας ὅτι ἀδικοίη, κ. τ. λ., *perceiving that he was doing*

wrong, etc.; where both in the Greek and in the English the conjunction is really a demonstrative, constructed with the participle as its obj., and the succeeding part of the sentence is in apposition with it. In l. 19, *ὅτι* = *διὰ ὃ τι*, *on account of that*, = *because*. On p. 28. l. 23, *ὅτι* = *τοῦτο διὰ ὃ τι*, *this on account of which*, = *why, wherefore*. So we actually find *διότι*, *because, why, wherefore*. For *ὅτι* with superlatives see N. p. 121. l. 18. Compare B. 112.

3. *αὐτὸς* (sc. *ἦν*) *ὁμοῦ*, *he himself* (i. e. Cyrus) *was near*. — *ὁμοῦ*, 125 *in the same*, sc. place, region, country, originally a Gen. (193) has become an adv. of place, *together with, near*.

3. *Δῆλον*, κ. τ. λ., *It is clear that he will be the judge to whom* 126 *God has given it, even without trial, to treat you in whatever way he might even wish*.

11. *ὥσπερ εἶχε*, *as he was*; i. e. without preparing himself by means of ablution or dress, as he otherwise would have done before coming into the presence of such a personage as Cyrus. B. 442.

14. *ἄλλο . . . ὅτι*, *in nothing else did he treat him amicably*, *but said that*; i. e. in nothing else than in saying that, etc.; and as that was not amicable, the implication is that he did not treat him amicably at all.

17. *προσεκάλει*, sc. *αὐτόν* referring to *τις*. Cf. N. p. 104. l. 15.

22. *τὸ . . . γίγνεται*, *for the showing one's self* (Mid. voice) *to be false, be assured, is to men very much in the way of their obtaining forgiveness*. — *εἰ ᾧσι ὅτι* is parenthetical, coming after *τὸ . . . φαίνεσθαι*, though it belongs before it; just as *γὰρ* is in a manner parenthetical, and though placed after *τὸ* is yet to be rendered before it. So with us, "We, sir, in this matter, be assured, intend differently"; where "be assured" belongs as much to the previous as to the latter part of the sentence, and might have been so written: "Be assured that we, sir," etc. — *τοῦ τυγχάνειν* is constructed with *ἐμποδῶν*. 188. 2; C. 347.

2. *τούτου*, κ. τ. λ., *and let there be on this account whatever will*; 127 i. e. let come what will come from this course of speaking the truth.

12. *Καὶ γάρ*. The ellipsis here may be supplied thus: *And therefore you opposed with reason, for, etc.* To express such an omitted idea *καὶ γάρ* may often be rendered "unquestionably," "doubtless." *Doubtless it is, said Cyrus, a fine thing to fight, etc.* Cf. N. p. 73. l. 6.

13. ἦν δὲ δὴ, *but if now, but if accordingly*, if in accordance with your course; if as would be natural enough. Strictly δὴ, like ἦδη, means "now," "at present." It is used in relation to what has been already said, either to strengthen it, or to admit it, or to carry it out in its consequences.

19. καθ' ἓν ἕκαστον, *at each one*, sc. reply, question, time, = *every time, singulativim*. Cf. Ns. p. 30. l. 22; p. 124. l. 17.

24. τί, κ. τ. λ., *for why should I rather die convicted of being false* (lit. *that I am false*), *than speaking the truth*.

128 2. ὥς, κ. τ. λ., *as though their father were gone, and themselves all now lost*. The word οἰχεσθαι was used by the Greeks when speaking of one's death as less harsh than θνήσκειν. The same feeling with us prompts to the same expedient; e. g. "Poor man, he's gone!" "He's no more!" which are much milder phrases and more common than "He's dead."

4. τὰ . . . ταῦτα, *these decisions* (see N. p. 124. l. 17) *of yours are indeed just*; i. e. YOUR decisions against others: where σὰ stands in strong antithesis to ἡμῶν in the next line.

8. ποιεῖν, *was wont to do*. The time of the inf. is "determined by the context" (209. 1); i. e. in this case by ἔφη, which is impf., and therefore ποιῶν, like ἔφη, expresses customary action.

11. ἡσθημένος . . . συνόντα, *having observed, when Tigranes hunted with him, a certain sophist with him* (with Tigranes). The term σοφιστής was applied first and last to all kinds of learned men; but especially to teachers in oratory and philosophy. It means here a teacher in both oratory *and reasoning*; and hence Cyrus was very eager to hear how Tigranes would speak after having been under such an instructor.

13. αὐτοῦ . . . ἐποί. See N. p. 16. l. 13. — ὃ τι. See N. p. 37. l. 17. The full force of ὃ τι ποτὲ cannot well be given in a translation: lit. *what at all he would ever say*; as much as if Xenophon had said, "Cyrus wondered what in the world Tigranes, as good a teacher as he had had, could say on a point so clearly against him."

18. μμείσθαι. The argument of Tigranes up to this point amounts to this: My father, says he, puts to death such delinquents as he himself is; but as he is a bad man, you must not imitate him; therefore you must not put him to death.

20. Ἔστιν, ἔφη, ταῦτα, *These things are so*, said he (viz. Tigranes) ; i. e. I admit what you say. — ἀρ', *then* ; i. e. by your last admission.

22. Πότερα. Tigranes takes a new turn in the argument, and now appeals to the interests of Cyrus.

26. ὅτῳ, κ. τ. λ., *whom you could favor in as many respects as you could my father*. Tigranes speaks through this section.

3. ἢ, κ. τ. λ., *than he who thinks it is fitting that they should be* 129 *taken from him*.

13. Τῇ, κ. τ. λ. Tigranes comes with the men which his father 131 had promised to send Cyrus.

11. ὀρθίους, κ. τ. λ., *forming the troops in column*. — ὀρθίους, lit. 132 *steep, erect*, is in military phrase said of bodies of men drawn up in deep and narrow columns.

14. Ἄνδρες Πέρσαι. VOCATIVE. Crosby's view of the origin of the Vocative as well as the entire section (83–88) on the "History of Greek Declension," must be received by the pupil as not final authority.

25. οὐ μὴ with the subj. or fut. ind. is elliptical, and is used when the idea to be expressed is, *it is not (οὐ) to be feared that (μὴ) something will happen = something certainly will not happen*. K. 318. 7.

13. καταμαθὼν . . . ἑνὸς, *learning that it was fortified and well* 133 *watered, where the watch-towers of the Chaldeans were*.

25. Πρὶν . . . ἕκτα. Cyrus means before he got possession of the heights.

22. δοῦλον. FACTITIVE. This term, derived from *facio*, *make*, 134 is employed by the Beckerian philologists to denote an *effect*, a *resultant state* into which the subject or suffering object of an activity is brought by that activity being exerted upon it ; i. e. it "expresses what such a subject or object *becomes* or is *thought to be*." This effect may be real or imaginary. Thus, in the sentences, They appointed him *king*, He was made *happy*, My father grows *young*, We become *good*, The man seems *to be well off*, I deem such *fools*, — *king, happy, young, good, well off*, and *fools*, are cases of the Factitive. This relation Becker deems "totally different from all other objective relations," and deserves a place in the syntax of every cultivated language.

- 185 6. οὐδὲν δεῖον, *when he should not* (168. N. 2): lit. *it being in no respect necessary, proper.*

11. μιᾷ. Some supply πληγῇ, understanding him to mean tauntingly that he had hit two beasts at one blow; the lion, and the young king, who was so vexed that he also might be considered as shot.

15. νυμφίον. The son of Gobryas had gone up to marry the daughter of the former king, and sister of the present king.

19. Special thought should be given by the student to the middle voice, as nicely expressive of various shades of verbal action.

- 186 6. Ἐπὶ τοῖτοισι . . . ἀληθευομένοις. Lit. *For these things spoken truly* (i. e. as spoken truly, on the ground that they are true) = *In virtue of these things taken as true, I both give, etc.*

- 187 12. Ἀλλὰ . . . μεταμέλεια, κ. τ. λ., i. e. May you always repent of not having slain me; may I always give you so much trouble that you shall wish you had destroyed me as well as my son.

24. ὅπως . . . ἡμῖν, *how he may be secretly a friend to us* (222.

4). The emphatic word in this sentence is λάθῃ, as the meaning is, not how he shall be a friend, but a *secret* friend.

- 188 23. ἐπὶ πῶδα with the verbs of motion is a phrase meaning *backward*; i. e. with the front towards that from which they are going.

25. ἐπ' ἀσπίδα is a military phrase meaning *to the left*; because they carried their shields on the left arm. Their movement seems to have been thus: they marched from the city with their faces towards it till they were out of the reach of the enemy's weapons, then a short distance with their backs towards the city, then towards the left at right angles with their former line of march, and so on, changing less frequently as they retired farther from Babylon.

27. TENSE. Crosby's view of tenses will be found eminent for neatness of thought, beauty of language and philosophic finish. Kühner also should be consulted, as clearer and more strictly logical.

- 189 16. τὸ . . . ἡμῶν, *the part of each of us*; i. e. that each must dig. Cyrus pretends that he digs this trench as a defence, so that fewer guards may be needed; but from the hint of Chrysantas he had evidently already conceived the idea of draining the Euphrates, and entering the city in its bed.

21. *ἐνθεν* . . . . *τείχους*, *on this side and on that* ; i. e. around nearly or quite half of the city, from its northwestern to its south-eastern side. There was already a trench around the whole city for its defence ; but this was probably too near the city for Cyrus to use it without danger.

23. *φοίνιξ*, κ. τ. λ. Respecting this tree Aulus Gellius remarks in substance thus : “ Aristotle and Plutarch have mentioned a very wonderful matter ; for they say, if you put upon the palm-tree [lying horizontally] a weight too great for it to sustain, that it will bend neither down nor sideways, but rises against the weight, and struggles and bends upward.” Cyrus probably placed the trunks of these horizontally at right angles with the trench, between the end of the trench and the river, so that if the water should break from the river into the trench, the trees being long, their ends would rest on solid earth, and as the nature of the tree is to bend upwards, they would sustain the turrets, although the earth beneath their centres had been carried away.

24. *μειζόνες* is factative, because it denotes that which the *φοίνικες* become.

3. *Σάρδεων*, *Sardis*, a city which he had taken on his way to 144 *Babylon*.

12. *ἴσα* . . . . *θαλάσσης* means, “ which dwell from Syria to the Red Sea ” : lit. as many as, to one going out of Syria (197. 1 : C. 410. I.), dwell to the Red Sea.

25. *ἐμοὶ* . . . . *δοῦναι*, and to give me also such an end as you have 145 given me a life.

15. *τὰ* . . . . *κεκαρπῶσθαι*, I deem that I reaped the things thought 146 honorable among boys ; i. e. I enjoyed all those honors which can be gained in the age of boyhood.

4. *ὥστε*, κ. τ. λ., so that how should I not justly during all time 147 be remembered (lit. obtain remembrance) as being deemed happy.

6. *τὴν* . . . . *καταλιπεῖν*, that I leave the kingdom having now explicitly settled it ; i. e. having explicitly stated which of you is to have it.

16. *γεραιτέρους* is governed by the force of the verb, and *νεωτέρων* by the force of the preposition.

3. *ἴσθι*. IMPERATIVE. The chief difficulties under this mode 148 will be found in distinguishing between a command as expressed

by the Imper. and one denoted by certain other modal forms. The office of the Imper. is to indicate the agent's desire.

9. ὥσπερ . . . φαίνεται, *as also other things, which are by nature, are manifestly the same to all.*

20. ἃ . . . ἀδελφοῖς, *those good things which the gods have given to brothers towards intimacy ; i. e. tending to produce intimacy.*

24. Ἐαυτοῦ . . . ἀδελφοῦ. Cyrus means, that *he who is provident for his brother, by being so, takes care of himself.* This is a general remark equally applicable to both the brothers. Cyrus then goes on addressing now one, now the other ; viz. l. 25, τίμιν . . . ἀδελφῷ ; ll. 27 – 3 (p. 149), τίνα . . . ἢ σοί, to the younger ; and ll. 26, 27, τίς . . . ἀδελφός ; ll. 4 – 9 (p. 149), Ἐννόει . . . ἀφικνεῖται, to the older.

27. τίνα . . . ἀδελφόν ; the meaning is, that a third person will not fear to injure any one so much as he will one of two brothers when the other brother is powerful.

149 7. Μόνου, κ. τ. λ., *Indeed, Cambyses, it is only when a brother is first with a brother that envy from others does not reach him : lit. a brother alone being first, etc.*

14. οἷς διεπάρτετο, *by what it accomplished.*

18. Τοῖς, κ. τ. λ., *But do you think that their honors would remain still to the dead, if their souls were efficient in nothing ?* His meaning is, that the souls of the deceased, by dreams and in other ways, stimulate the living to pay them those honors which they would otherwise not pay. See Cicero's translation of this passage in his De Senec. c. 22. — κύριας as an adj. may be constructed with μηδενός by 188. 1 ; or as a noun by 173.

151 1. Οἱ μὲν γάρ, κ. τ. λ., *For the mass of mankind have ever been as parents friendly to children, and as brothers friendly to brothers ; yet already some of this class do even the opposite of this one towards another.*

3. Ὅποτέροις, κ. τ. λ., *To whichever of them therefore you should perceive their actions to have been advantageous, choosing these actions indeed you would resolve rightly.*

13. ὅθενπερ, κ. τ. λ., i. e. from his extremities. His hands and feet were growing cold.

22. τούτους, κ. τ. λ., *send them away having treated them well with whatever is customary for a fortunate man ; i. e. at the funeral of a man distinguished by wealth, honor, and success in life.*

1. καὶ . . . ἀπαγγέλλετε, sc. χαίρειν, i. e. tell your mother that I bid her also farewell.

4. ἐτελεύτησεν, sc. βίον. 205. N. 1, says that "the acc. of the reflexive pron. is frequently omitted." The omitted object, however, is not always a "reflexive pron.," as here.

## ARRIAN.

### FROM THE EXPEDITION OF ALEXANDER.

ARRIAN was a distinguished Greek historian, who flourished in the second century. He was a native of Nicomedēa, a city of Bithynia, but was honored with the citizenship of Rome. In philosophy, he was a disciple of Epictetus, and was patronized for his learning by the Emperor Hadrian. As Prefect of Cappadocia, he took a prominent part in the war against the Massagetæ, and afterwards attained to the Senatorial and Consular dignities. He was the correspondent of Pliny the younger, and the author of numerous historical productions. His *Expedition of Alexander*, from which we have made our extracts, is his most celebrated work, and is valuable not only for its high literary merit, but also for its credibility, as being chiefly compiled from the memoirs of Aristobûlus and Ptolemy Lagus, who were both generals in the Macedonian army, and therefore eyewitnesses of what they relate. The style of Arrian, like that of Xenophon, his great master, is a model of elegant simplicity.

1. Ἐν τούτῳ δὲ. Alexander, in the first year of his reign, had by the rapidity of his movements quenched the spirit of revolt, which had been kindled in Greece by the eloquence of Demosthenes. The next year, B. C. 335, he deemed it necessary for the security of his dominions, before setting out on his distant expedition to Asia, to spread the terror of his arms among the neighboring Thracian tribes and the Triballians. Having accomplished this purpose, he was directing his march westward towards the borders of Illyria, when he was met by Cleitus, king of the Illyrians, and



Glaucias, king of the Taulantians, with a force greatly superior to his own in point of numbers, whom, however, he defeats with great slaughter. At this point in his history our extract commences.

4. τῶν τὴν Καδμείαν ἔχόντων. After the defeat of the Thebans at Chæronea, Philip placed in their citadel a garrison of Macedonian soldiers.

7. ἐλευθερίαν τε . . . ἀπαλλαγῆναι, *holding out, as an inducement, liberty, ancient and glorious name, and that now at length they might be released from the severe rule of the Macedonians.*

9. ἀπαλλαγῆναι. INFINITIVE. Grammatically the inf. always depends on some other verb, because it cannot of itself make a complete proposition, and always has a subject expressed or implied because there cannot be action without an actor. The inf. may depend on other verbs in various ways. Indeed, perhaps it is better to say that the inf. is *connected with* other verbs rather than *depends on* them; for it as often *stands upon*, is *supported by* another verb (e. g. whenever the inf. is used as a subj.) as it *hangs, depends (dependeo)* from it.

*Logically* the inf. is a verbal noun used in the several cases of the noun (note 221 and examples), and subject to the same rules of syntax with other nouns. — Nom. p. 75. l. 5, εἶναι (S. 136. 1). — Gen. p. 106. l. 3, ποιεῖν (S. 187. 1). — Dat. p. 17. l. 11, ἔχειν. — Acc. p. 8. l. 13, φυγεῖν (S. 165. 1): p. 3. l. 24, σωθῆναι (S. 172): p. 36. l. 10, εἰπεῖν, and p. 50. l. 2, κομίζεσθαι (S. 167). — Voc. Though the inf. might be used in this case, yet as there is no occasion for it, it probably cannot be found. Infinitives may be easily found to which the other rules of the syntax of nouns will equally apply.

It was said above, that *grammatically* an inf. always has a subj. expressed or implied. But *logically* the subj. is often not very fully even implied, i. e. it did not occur to the mind of the writer, and does not to that of the reader. E. g. in 221, in the example, Κρείττον ἐστὶ τὸ σωφρονεῖν τοῦ πολυπραγμονεῖν, the infinitives do not carry to the mind the idea of a subj. any more than would the nouns ἡ σωφροσύνη and ἡ πολυπραγμοσύνη.

20. συνεπιλήψονται . . . Θηβαίοις, *shall join with the Thebans in the revolution.*

154 15. Οἱ δὲ τοσοῦτον . . . ξύμβασιν, *They were so far from taking any steps towards an adjustment of the difficulty.* K. 307. R. 6.

18. ἕως ἐπὶ, like the Lat. *usque ad*, even to, quite up to. It should not be written ἕς τε, for it stands for ἐς ὅτε. B. 150. p. 435.

26. ὥστε ἐγγὺς . . . ἔχουσιν, so that those of the Macedonians who held the citadel might have aid near by. 220. 1; K. 341. 3 (c).

4. ἔτι γὰρ . . . ἤθελε, for he was yet more willing to be friendly 166 to the Thebans, than to run the risk of a siege with them: τοῖς Θηβαίοις διὰ φιλίας ἔλθειν = τοῖς Θηβαίοις φελεῖν: μᾶλλον τι, somewhat rather. The τι modifies to some extent the force of μᾶλλον: sometimes, however, it is pleonastic.

12. ἔστιν οἱ, some. This phrase has assumed throughout the character of a substantive pronoun, ἔνιοι, and thus, since ἔστιν may be connected with every case of the relative, has a full inflection; e. g.

Nom. ἔστιν οἱ = ἔνιοι,

Gen. ἔστιν ὧν = ἐνίων,

Dat. ἔστιν οἷς = ἐνίοις,

Acc. ἔστιν οὓς = ἐνίους. K. 331. R. 4.

23. δεισὺς ὡς μή, fearing lest. After verbs of fearing the conjunction is often used with μή. Mt. 520. Obs.

1. ἐκδραμεῖν ἐσήμηνεν, to run out, i. e. for them to run out, with 166 the purpose on his part that they (158. 3) run out. For notice that when an inf. is used to denote a purpose, that purpose is to be conceived of as existing in the subject of the verb with which such inf. is connected. So in English, He sent the boy to buy, where the sender is not the buyer; and the buyer is a *to-be* buyer, not a *would-be* buyer, since the "would," the wish, the purpose, exists in the sender. Often the subj. of the verb and of the inf. connected with it are the same: e. g. "He pursued to conquer," where the pursuer and the would-be conqueror are the same.

4. ἄλλοτε ἄλλῃ, at one time in one place, and at another time in 167 another place. K. 348. 10; C. 542. 8.

7. ἔνθα δὲ . . . ἱκετεύοντας, "then in a rage, not so much the Macedonians exactly (τι), as the Phocians and Plataeans and the other Bæotians slaughtered indiscriminately the Thebans, when they were now not even defending themselves any longer, — some of them in their houses, bursting in thither upon them, some of them having

turned to their arms, and some going as suppliants to the temples.'? — Woolsey. — οὐς δὲ = τοὺς δὲ, which is found in some texts. 152.

17. οἷς δὲ . . . διαθεῖναι, *whom in particular Alexander permitted to manage the affairs relating to Thebes.* K. 315. 2.

- 158 3. Ἐν τούτῳ, *at this time.* In the spring of B. C. 334, Alexander set out on his Asiatic expedition. He had crossed the Hellespont, sacrificed to Athene on the plains of Troy, anointed and crowned the column, which marked the tomb of his great progenitor, Achilles, and, proceeding along the coast of the Propontis, had now almost come to the Granicus. The battle of Granicus was fought May 22.

14. Αὐτὸς δὲ ἄγων . . . αὐτοῖς, *and he himself, leading the right wing to the sound of trumpets and raising shouts to Mars, goes into the channel, drawing out his line in a slanting direction, where the current permitted, in order that the Persians might not fall upon him in flank while coming out of the river, but that he himself, as would be possible, might attack them with his main body:* ἀλαλάζοντας agrees with κέρας, 137. 3. Instead of παρείλκε, which is found in all the editions of Arrian that we have seen, we have, at the suggestion of Thirlwall, substituted the obvious correction, παρείχε. If the original text be preferred, the clause, ἥ παρείλκε τὸ ῥεύμα, may be rendered: *where the current delayed, i. e. ran slow.*

- 159 13. καὶ ἐν . . . χαλεπῶς ἦδη, *and in the mean time one division after another of the Macedonians crossed the river now without difficulty:* τάξεων, — the τάξεις were *brigades* of the phalanx, of which in this battle, as at Issus and Arbela, there were six in number and each of 3,000 men. See N. p. 121. l. 9.

21. Καὶ ἐκ . . . ἐμάχοντο, *And now at length the followers of Alexander prevailed, partly by firmness and military skill, and partly because they fought with cornel spears against light javelins:* οἱ σὺν Ἀλεξάνδρῳ, K. 263. d.

24. ἀναβολέα. The ancients had not stirrups; hence a groom to mount. — Woolsey.

26. τῷ ἡμίσει, κ. τ. λ. Aretis could do execution with the but end of his spear, because it was pointed and tipped with metal, in order to stick it into the ground. — Woolsey.

4. καὶ ἐπάγοντα . . . . ἱππίων, *and leading on with him as it were* 160  
*a beak of the cavalry; i. e. Mithridates and his immediate follow-*  
*ers were to the main body what a beak is to a ship. The ἑμβολον*  
*as a military term was a half-rhombus, resembling a Δ.*

14. καὶ ἐν τούτῳ . . . . Ἀλέξανδρον, *and in the mean time those of*  
*the cavalry who were able, crossing over the river, joined those*  
*about Alexander.*

26. ὡν τὸ . . . . ἔμνε, *of whom a close column remained where they*  
*were drawn up, rather however from consternation at the unexpected*  
*issue, than from any deliberate purpose.*

2. ἐν μέσῳ . . . . αὐτοὺς, *he in a short time cut them in pieces, sur-* 161  
*rounded as they were by his forces.*

3. ὅτι μὴ seems rather to equal οὐ φήσω ὅτι μὴ than ὅτι μὴ ἔστι,  
 as stated in C. 671. 9. See B. 150. p. 484.

6. Ἀλέξανδρος δὲ ὡς ἐς Γόρδιον παρῆλθε. After the battle of Grani-  
 cus, Alexander had taken by storm Miletus, reduced Halicarnassus,  
 marched through Caria into Lycia, trampling upon all resistance  
 and receiving the submission of all the towns along his route : from  
 Phaselis, which had presented him with a golden crown, he prose-  
 cuted his march over Mount Climax, crossed the maritime plains of  
 Pamphylia, struck with consternation the lawless inhabitants of  
 Pisidia, and now, near the close of the year B. C. 334, he reaches  
 Gordium.

9. Λόγος δὲ . . . . κατέιχε, *A report concerning this wagon pre-*  
*tailed extensively among the inhabitants.*

16. ἐπὶ τὰς πύλας τῆς Κιλικίας, *to the gates of Cilicia.* These are 163  
 described by Xenophon in the Anab. Lib. I. Cap. IV. 4, 5. To  
 Cilicia, which was entirely hemmed in by mountains, except on the  
 south, where it was bounded by the Mediterranean, there were only  
 three passes : Pylæ Ciliciæ on the west in the range of Mt. Tau-  
 rus, through which Alexander entered ; Pylæ Amanicæ on the  
 east in Mt. Amanus, through which Darius entered in quest of  
 Alexander at the same time that Alexander in quest of him passed  
 out of Cilicia into Syria through the third pass, Pylæ Syriæ, which  
 was a little south of Pylæ Amanicæ. The two kings finally met,  
 and the famous battle of Issus was fought, which decided the fate  
 of the Persian empire.

23. Καὶ προσάγων . . . . τόλμα, *And though he did not approach*

them unperceived, yet his daring produced a result equally favorable to him. 222. 4.

- 164 8. καὶ τῶν . . . . κουφότατοι, and of the light-armed troops as many as were fleetest. 150. 5.

15. οἷα δὲ . . . . καθαρὸς, and as the sources to it take their rise in Mt. Taurus, and flowing as it does over a pure soil, it is both cold and clear as to its water. 192. N. 2.

- 165 4. Φίλιππον . . . . ἐνδῆλον, K. 310. R. 3. — ὅτι καλῶς . . . . φαρμάκον, that he was conscious of no guilt in respect to the medicine. B. 151. 6 and 7.

7. καὶ ἐς . . . . πειθόμενον, to obey him also in the other things which he might prescribe.

13. Ἐπὶ τούτοις δὲ. After the battle of Issus, B. C. 333, Alexander captured Damascus, which contained the treasures of the Persian monarch, and, after a brave and obstinate resistance, took Tyre and Gaza by storm. Near the close of the year 332 he began his expedition to Egypt. After laying the foundation of Alexandria at the mouth of the Nile, he resolved in the spring of 331, in emulation of the fabled Hercules and Perseus, to consult the oracle of Ammon in the heart of the Libyan wilderness.

14. τὸ μὲν τι. In this phrase the τι is pleonastic; so also in τὸ δέ τι, ὁ μὲν τις and ὁ δέ τις. Liddell and Scott's Lex. under τις, VIII.

- 166 15. 'Ἄλλ' . . . . γὰρ together here equals yet certainly, though 'Ἄλλ' really begins another sentence here omitted: But whether this be so or not generally, it was so now, for sc.

- 167 6. ὅσον γὰρ . . . . ἔρχεται, for that part of it which extends the farthest in breadth, measures only about forty stadia.

# ISOCRATES.

## FROM THE PANATHENAIUS.

THIS eminent orator was born at Athens, B. C. 436. He was the pupil of Gorgias and Prodicus, the companion of Plato, and an admirer of Socrates. He rarely spoke in public, but devoted himself with the greatest ardor to instruction in the art of eloquence and to the writing of orations for others. He was particularly distinguished for the polished elegance of his style and for the harmonious construction of his periods. So much time was occupied in the composition and repeated revision of his speeches, that he published comparatively little. His celebrated panegyric on Athens, an extract from which is given here, employed him ten years. He finally starved himself to death, in his ninety-eighth year, from grief at the disastrous defeat of the Athenians by Philip of Macedon : —

“That dishonest victory  
At Chæronea, fatal to liberty,  
Killed with report the old man eloquent.”

ΠΑΝΑΘΗΝΑΙΚΟΣ, though primarily an adjective, is here a noun. 169 It is therefore incorrect to say that it is an adjective with an *ellipsis* of Ο ΛΟΓΟΣ, i. e. with Ο ΛΟΓΟΣ *understood*. For words *are as the human mind views them*, and if the mind *deems* a given word a noun, that word *is* a noun. Now every Greek would recognize this celebrated oration of Isocrates by the title Παναθηναϊκός, without thinking of the word λόγος, oration. Thus it stood as a noun to him, and should stand so to us.

1. Χρόνῳ δ' ὕστερον. In the former part of the oration, Isocrates spoke of the attempts of the Spartans to subjugate the cities of Peloponnesus.

2. τρήρεις. Herod. says, VII. 89, 97, that the Persian fleet consisted of 1,207 ships of war, besides 3,000 ships of burden. Eschylus in his tragedy, Persæ, says :

Ξέρξη δὲ (καὶ γὰρ οἶδα) χιλιάς μὲν ἦν  
νεῶν τὸ πλῆθος· αἱ δ' ὑπέρκομποι τάχει  
ἐκατὸν δις ἦσαν, ἐπτά θ'· ὧδ' ἔχει λόγος.

3. τῆς δὲ πεζῆς στρατιᾶς. The genitives, πάντων and μαχίμων, are in apposition with στρατιᾶς. K. 266. 3. — πεντακοσίας μυριάδας. According to Herod., the followers of Xerxes amounted to 5,283,220. Plutarch agrees with Herod., but Pliny, Diodorus, and Ælian cut off about four fifths to bring the number within the reach of probability.

4. ἐβδομήκοντα, sc. μυριάδας.

6. ναυμαχίαν, sc. τὴν Σαλαμινίαν.

8. ἀνάστατοι γενόμενοι, *extorres facti*. The Athenians abandoned their city through the influence of Themistocles. The scene is beautifully described by Plutarch in his "Life of Themistocles."

10. κρείττους does not, perhaps, refer to the goodness, but to the number, of the ships. Some write πλείους. The number of Athenian ships at the battle of Salamis is usually reckoned at 200; by Herod. VIII. 44, at 180.

12. ὅς ἐι τέλος . . . Ἕλληνας, and *if he* (lit. *who if he*) *had accomplished what he purposed to do, nothing could have prevented the Greeks from being destroyed*. For ὅς ἐι see K. 334. 3.

170 4. Μετὰ ταῦτα . . . θάλατταν, *Now after these things it happened that each [Athens and Sparta] was mistress of the empire of the sea: not at the same time, but at different times*. Athens possessed the sovereignty of the sea until the battle of Ægospotami, after which the Spartans maintained it in their turn until the battle at Cnidus.

8. Οὐ μὲν ἀλλὰ, *but nevertheless*. K. 322. R. 11. B. 150. The sentence is elliptical; if fully expressed, the negative clause, οὐδετέρων ἐπαινῶ, must be repeated before οὐ μὲν, thus: *I do not altogether praise either; no, indeed, but even respecting, etc.*

17. ὃν ἐπιχειρήσας . . . ἡμαρτημένων, *whom should any one undertake to denounce for three or four days without intermission, he would seem to have exposed no part of the iniquities perpetrated by them: ἐπιχειρήσας ἄν, 222. 6: ἐκείνους = ὑπ' ἐκείνων, 200. 1.*

19. καθ' ἕκαστον . . . ἐστιν, *to attempt to go through one by one with such things and so many in number, would be the part of folly*. διεξιέναι is used for εἴ τις θίλοι διεξιέναι, and ἐστι is equivalent here to εἴη ἄν: καθ' ἕκαστον, *one by one*, Lat. *singulatim*.

171 8. ἔτη δέκα μόλις. From the victory of Lysander over the Athenians at Ægospotami, Olym. 94. 1, until the defeat of the Lace-

dæmonians by Conon, the Athenian admiral, at Cnidus, Olym. 96. 2.

12. Ἐκ τούτων, i. e. from their administration of power. Reference is had to the *hegemony* referred to in the context and recognized in the constitution of Greek states, by which Athens and Sparta maintained each a supremacy over several subordinate states.

15. τῶν Βαρβάρων. In the last years of the Peloponnesian war, the Persians fought against Athens. — ἐτη δέκα. Isocrates here seems to refer to the last period of the Peloponnesian war, commencing with the violation of the fifty years' peace, B. C. 415, when the Athenians undertook their disastrous expedition to Sicily, and terminating with the surrender of Athens to the Spartan general, Lysander, B. C. 404.

17. μάχην, the battle of Leuctra, in which 4,000 Spartans were slain, together with their king, Cleombrotus.

19. καὶ πρὸς . . . . κατεπολεμήθη, and in addition to these things any one might find (εὔροι τις ἂν) that our city has recovered itself in fewer years than were occupied in reducing it by war: ἀναλαβοῖσαν, 222. 2. It was less than ten years from the overthrow of the thirty tyrants, Olym. 94. 2, to the battle at Cnidus, Olym. 96. 2.

25. Τὰ τοίνυν . . . . δηλωτίον, And now how we each managed as to matters relating to the barbarians, i. e. the Persians, is to be shown: τοίνυν, K. 324. 3 (c).

27. ἐντὸς Ἄλως, the territory on this side of the Halys, i. e. the side towards Athens. The Halys was a river of Asia Minor emptying into the Euxine Sea, about 700 miles east-northeast of Athens.

28. οὔτε μακροῖς . . . . Φασήλιδος, nor to sail with ships of war into the waters on this side of Phaselis. Phaselis is a town of Lycia on the Mediterranean, about 400 miles east-southeast of Athens. Φασήλιδος, gen. after ἔνδον, 188. 2.

14. Περὶ μὲν οὖν . . . . εἰπεῖν, Respecting, therefore, their achievements and the dangers incurred by them at the same time and against the same enemy, we have been able to draw this parallel: ἀμα = κοινῇ: πρὸς τοὺς αὐτοὺς, sc. ἐχθροὺς, against the same enemy as in the Persian war.

18. Τὸ . . . . τελευταῖον. We have omitted eighteen sections.



The orator now compares the conduct of Athens and Sparta in reference to the Persians.

25. ἡ τοὺς, i. e. the Lacedæmonians and their confederates in the civil wars.

173 3. ἀφίστασαν, *caused to revolt*. These events are not mentioned in chronological order, but are connected arbitrarily for rhetorical effect.

6. ἀμφοτέροις, i. e. τοῖς ἡμετέροις συμμάχοις καὶ τῷ βασιλεῖ. The Lacedæmonians gave assurances to the allies of the Athenians, that they would make them free; and to the king of Persia, that they would give to him the Greek cities in Asia.

11. Κλέαρχον. Isocrates in his animation is hardly consistent here with history. For the Lacedæmonians had banished Clearchus before the anabasis: he did not, therefore, fight against Artaxerxes under the authority nor with the sanction of the Lacedæmonians.

19. τὴν εἰρήνην, the disadvantageous peace of Antalcidas with Artaxerxes, by the terms of which the Greek cities of Asia became tributary to the Persian monarch.

27. χρῆσθαι, sc. αὐτοῖς, referring to τοὺς τὴν Ἀσίαν οἰκούντας: τοῦθ' ὅ τι is equivalent to οὕτως ὥσπερ. The clause may be rendered: *to treat them just as he might please*.

174 5. ἐν τοῖς ἱεροῖς. Treaties and compacts were written on brazen tables and preserved in their temples.

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## THUCYDIDES.

### PLATEÆ, IN THE PELOPONNESIAN WAR.

THUCYDIDES, an Athenian, was born B.C. 471, about thirteen years after the birth of Herodotus. He was a descendant of Miltiades the younger, whose wife was the daughter of the Thracian king, Olorus. Antiphon, of whom he speaks honorably in the eighth book of his history, was probably his master in rhetoric, and Anaxagoras, the preceptor of Euripides, Pericles, and Socrates, was his teacher in philosophy. In character he was grave and

earnest, with none of the petty weaknesses or splendid faults, which sometimes mar the lives of great men. Cicero says of him : "Though he had never written a history, his name would still have been extant, he was so honorable and noble." He was an accomplished scholar and ever-watchful observer of passing events. His "History of the War between the Peloponnesians and the Athenians" has been ranked by critics among the highest efforts of genius in this department of letters. During the first seven years of the war he was a prominent actor in its stirring scenes ; but because the Spartan general, Brasidas, got possession of Amphipolis, when Thucydides was so far distant as to be utterly unable to reach it in season to save it, he was, through the influence of the demagogue, Cleon, condemned to banishment. His unjust exile gave him, in its twenty years' continuance, ample time for the composition of his History ; his immense wealth in the Thracian gold mines rendered it unnecessary for him to spare any expense in the collection of materials ; his situation as a citizen of no country, having no connection with any party, and therefore free from passion and prejudice, affords the surest guaranty of the impartiality of his record ; his manifest love of truth and keenness of penetration inspire us with entire confidence in his minutest narrations ; while the unbending integrity and loftiness of character which he exhibits command our reverence and admiration.

In style his work is considered the canon of perfection in the Attic dialect. Longinus proposes him as a model of stateliness and grandeur in historical writing. Demosthenes was so enraptured with his rapidity of conception and the close energy of his sentences, that he transcribed him no less than eight times with his own hand. Sallust and Tacitus, two of the most distinguished Roman writers, have made him their master, and emulated him in studied conciseness of expression and condensation of thought.

He was recalled to Athens the year after its capture by Lysander, but probably returned to Thrace, where he is supposed to have died at the age of about eighty years.

His History embraces eight Books, extending over twenty-one of the twenty-seven years of the Peloponnesian war. Xenophon continues it to its close, leaving, however, a chasm of nearly two years, which has been partially supplied by general historians.

The extracts here given have been taken from the second and third Books, embracing the incidents connected with the siege of Platæa.\*

- 176 1. Ἀμα ἦρι ἀρχομένη, *At the beginning of spring*; i. e. the last of March or first of April. Ἡρι comprehends all the time from the vernal equinox to the rising of the Pleiades. With the surprisal of Platæa the Peloponnesian war properly begins, B. C. 431, Olym. 87. 1, and the fifteenth year of the thirty years' peace which had been made after the conquest of Eubœa.

11. Πλάταιαν. Platæa was a city and small state in Bœotia, on the confines of Attica.

14. Θέμενοι . . . ὄπλα. The Greek heavy-armed soldiers, whenever for any reason they made a halt, always stacked their arms in some open space, and did not resume them until they were required to march or fight.

16. ὥστ' . . . ἔχεσθαι, *to attend at once to the work proposed*; i. e. to slaughter all those opposed to the insurgents.

- 176 10. τῷ γὰρ . . . ἀφίστασθαι, *for the mass of the Platæans did not wish to revolt from the Athenians*. 196. N. 2.

14. ὥσω ἰόντες. K. 238. Rem. 7.

15. ὥ' ἀντὶ τείχους ἦ, *in order that they might be instead of a rampart*. Thucydides, notwithstanding the use of ἀμάξας in the preceding line, undoubtedly had ἀρματα in mind, when he put the verb in the singular number; ἀμαξαί would require ὥσι instead of ἦ.

20. γίγνωνται, i. e. the Thebans. The transition from one subject to another in respect to verbs under the same regimen is common in Thucydides.

- 177 3. καὶ γὰρ . . . ἦν, *for these things took place at the end of the lunar month*; i. e. when there was no moonlight.

8. ἀντὶ βαλάνου. The ancients fastened their gates by means of

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\* Rem. The student will notice that the above account of Thucydides reads "Antiphon," and not "Antipho."—"Cicero says Antipho, but incorrectly I believe. The ending φῶν, -ῶντος should be retained, while ὦν, -ωνος need not be. We say Xenophon, but Plato, Zeno, Agatho: ὦν in the former case is part of a root, ὦν in the latter is a mere ending."—Woolsey.

a *bar*, *μοχλός*, and a *short iron pin*, *βάλανος*. The bar was attached to one of the gate-posts and passed across into a sort of staple or socket in the other post, so as to confine both wings or folds of the gate. The iron pin was thrust through the bar, when quite home in the socket, into a hole in the gate-post behind it, and could be removed only by the fitting *hook* or *key*, *βαλανόγυα*. The effect, therefore, of putting in the *στυράκιον*, instead of the proper pin, was exactly that of spiking the touchhole of a cannon; it could not be extracted, as there was no key to fit it.

24. *χρήσασθαι . . . . βούλονται*, *to treat as they might please*. In this phrase, *ᾧ τι* is used adverbially. Lid. and Scott, *χράομαι*, II. 3.

12. *εἰ τινα λάβοιεν*, *could they succeed in taking any prisoner*. 178  
 "The optative expresses a doubt as to the power of the agent, and hence it is used when the speaker or actor intimates no opinion as to the probability or improbability of any event happening; the conjunctive [subjunctive] intimates an impression that it will, although the thing be still uncertain." Arnold. Compare *τύχουσι* in the following line.

17. *δράσειαν*. For the use of the optative in the oratio obliqua, see K. 345. 4: Mt. 529.

19. *εἰ δὲ μὴ*, *otherwise*. A negative clause is followed by *εἰ δὲ μὴ*, instead of *εἰ δέ*, since this clause has become altogether common in negating the antecedent clause. K. 340. 4.

27. *ἀπέκτειναν τοὺς ἀνδρας εὐθύς*. Diodorus, in his partiality to the Athenian interest, says, XII. 42, that the captives were not slain, but restored. The authority of Thucydides, however, is altogether paramount to that of later writers. This account, moreover, is confirmed by Demosthenes in his speech against Neæra.

28. *πρὸς ὃν . . . . προδόντες*, *in conjunction with whom the traitors had made the attempt*.

7. *κελεύοντες . . . . ποιεῖν*, *commanding him to tell them to do* 179  
*nothing further*. K. 307. R. 1.

8. *πρὶν . . . . βουλεύσῃσι*. It is a fixed rule, that *πρὶν* can only be used with the subjunctive, when there is a negative or prohibition in the former part of the sentence.

10. *ἅμα . . . . Θηβαίων*, *for at the moment that the irruption of the Thebans was made*.

18. *Τοῦ δ' ἐπιγγυρομένου θέρος*, *On the following summer*. This

was the summer of the third year of the Peloponnesian war, and B. C. 429. In the word *θέρος*, Thucydides embraces both spring and summer; in *χείμων*, both autumn and winter.

28. *ἡ παρ' ἡμῖν ἐγένετο*, which was fought near us. Reference is had to the famous battle of Platæa, as it is called, in which Mar-donius with an army of 300,000 Persians was defeated with immense slaughter. The Platæans contributed to the Grecian army 600 men, who fought with the most determined bravery. Pausanias was the commander of the combined Grecian forces.

- 180 1. *ἀπεδίδου*, granted. Pausanias did not restore to the Platæans their territory after its occupation by the Persians, but made it free from the old claim of sovereignty, which had always been made by Thebes.

9. *πατράους*. "The *θεοὶ πατράοι* of the Lacedæmonians were the gods of their race, Hercules, and perhaps the spirits of the later chiefs and kings of the race of Hercules, who would take it ill that an act of their descendant Pausanias should be disregarded." Arnold. — *ἐγχωρίους*. "The *θεοὶ ἐγχώριοι* were the local gods to whom Platæa was a home, and who would be dispossessed if the country were to be occupied by strangers." Arnold.

16. *αὐτοὶ . . . ξυνελευθεροῦτε*, be both independent yourselves and assist in making the others free.

- 181 3. *εἶσαν*. The optative is used as if preceded by *ἴτι* instead of *γάρ*; we might expect rather in this place the acc. with the infinitive, to which construction a transition from the optative with *ἴτι* is often made.

5. *ὡς ἑτορκοὶ . . . δέχεσθαι*, as being embraced in their oath when they swore to admit both parties.

19. *ἐν αἷς . . . κομισθῆναι*, in which it was likely that they would get back from Athens.

- 182 6. *ἐς ἐπιμαρτυρίαν . . . κατέστη*, Archidamus, the king, resorted to an appeal both to the tutelary gods and to the heroes. — *θεῶν* and *ἡρώων* are in the obj. gen. after *ἐπιμαρτυρίαν*.

8. *ξυνιστορές . . . ξυνώμοτον*, be ye witnesses that, as these Platæans have abandoned the confederacy, we have not in the beginning come unjustly into this land.

11. *παρέσχετε . . . Ἑλλησιν*, ye rendered it a favorable field for the Greeks to fight in. The transition here from the natural rela-

tive pron., ἥν, to the demonstrative αὐτήν, makes it necessary to consider the clause a sort of parenthesis. For the construction of the inf., see 219. 2.

14. *Ξυγγνώμονες . . . νομίμως*, Grant, therefore, to those beginning the injustice, that they may be punished for their injustice, and to those lawfully bringing vengeance, that they may obtain vengeance. More literally, *Be favorable to the aggressors' being punished for the iniquity*: as if the words were τῷ τοῖς ὑπάρχοντας καλᾶσθαι. — ἀδικίας, gen. of requital after καλᾶσθαι. K. 274. 2. — καλᾶσθαι depends upon ξυγγνώμονες. K. 306 (d).

18. δένδρεσιν, more usual than δένδροις even in Attic prose. The trees here referred to are *fruit-trees*, principally figs and olives, with which the plains in the South of Europe are covered. The ξύλα, timber, was obtained from the mountains, where alone forest-trees could be found.

19. τοῦ . . . ἐξίναί, *in order that no one from this time might escape*. Very frequently τοῦ, τοῦ μή, is used to denote a purpose or object, since by the language, as is frequently the case, that which calls forth the action is substituted for the result. K. 308. 2 (b). There is a passage parallel to this in Thucyd. 1. 4: Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον λέναι αὐτῷ, Minos banished piracy from the sea *in order that his revenues might come in better*. In both passages τοῦ with the infin. may be considered the objective gen. after the leading verb in the sentence. K. 274. 3: C. 372. a. — ἔχουν. In the infancy of the military art the method of casting up a mound, so that the besiegers might march up a sort of inclined plane to the top of the city walls, was the usual way of taking towns. Bloomfield, to show that this was common in the East, quotes from the Old Testament, 2 Sam. 20: 15; 2 Kings 19: 32; Jer. 6: 6.

22. ἐκατέρωθεν, sc. τοῦ χώματος.

23. ὅπως . . . χῶμα, *that the mound might not spread out too widely*. The timber frames, constructed *like mat-work*, were placed on each side of the mound, at right angles to the city wall.

28. οἱ ξεναγοί. The soldiers of each confederate state had their own particular officers, but Lacedæmonian leaders exercised a control over the whole.

12. ὅπως . . . φοροῖτο, *so that this might not, crumbling away* 181

like the earth, *or* carried off; i. e. the hurdles stuffed with ~~the~~ were of too firm a consistence to be easily dug away. The neuter διαχεόμενον, as it cannot agree with the masc. πηλόν, may refer to τὸ ἐσβεβλημένον understood.

14. τοῦτο μὲν ἐπέσχον, *forbore this*. The gen. τούτου is the case commonly used with this verb in the middle, and sometimes also in the active voice.

15. ξυντεκμηράμενοι ὑπὸ τὸ χῶμα, *guessing the direction which would bring it under the mound*.

21. ἔνθεν δὲ . . . προσφκοδόμουν, *but beginning from the low wall at each extremity of this structure, they built another crescent-shaped wall bending inwards towards the city*. — αὐτοῦ refers to οἰκοδόμημα and is the gen. after ἔνθεν. The "low wall" refers to that part of the city wall whose height had not been raised by the ξύλιον τεῖχος which was built on the top of the original wall, and which Thucydides calls οἰκοδόμημα. The wall around the city was probably circular. To use, then, the language of astronomy, the new wall would have the same relation to the old one, that the elliptical terminator has to the circular arc of the moon when she is gibbous.

25. καὶ ἐν . . . γίγνεσθαι, *and become more exposed on both their flanks to missiles*.

27. ἡ τοῦ . . . κατέσεισε, *which, being brought up upon the mound, shook violently a great part of the raised wall*. The construction is, ἐπὶ μέγα τοῦ μεγάλου οἰκοδομήματος.

184 3. ἀνέκλων, lit. *broke upwards*. Here, however, the Plataeans did not probably break the engines themselves, but rather broke their force, i. e. *turned them aside*, which was the usual way among the ancients of averting the blow of the battering-ram.

6. ἀνελκύσαντες ἐγκαρσίως. The two poles which projected from the wall were a few feet apart, and were elevated at a certain angle. From the ends of these two poles a heavy cross-beam was suspended by chains long enough to let it down on to the enemy's engines. The men on the city wall in drawing it up to themselves made it describe a sort of arc not unlike the cycloid of a pendulum. Its whole motion up and down may be seen in a child's swing. Some editors have ἐγκαρσίας instead of ἐγκαρσίως.

18. ἐς τὸ . . . προσχώσας, *first into the space between the wall*

~~and~~ the bank raised against it. Though the mound touched the lower part of the wall, still there was an intervening hollow between the top of the wall and the top of the mound.

20. ἐπισπάρησαν . . . ἐπισχεῖν, they piled them up also as far into the rest of the city as they could reach from their elevated position. ἀλλης is used as if the wall itself were a part of the city.

27. ἐντὸς γὰρ . . . πελάσαι, for it was impossible to approach within a large part of the city. Some, however, make πᾶσις the gen. after πελάσαι; for within the walls, it was impossible to approach a large part of the city.

8. περὶ ἀρκτούρου ἐπιτολὰς. The ἐπιτολὴ ἑῷα is referred to here, 186 when it rises a little before sunrise. The first morning rising of Arcturus was nearly coincident with the autumnal equinox.

19. Τοῦ δ' αὐτοῦ χειμῶνος, And the same winter. 191. 1. This was the winter of the fourth year of the Peloponnesian war, and B. C. 428.

28. ἐς δὲ . . . μάλιστα. Arnold contends that Mt. 578 is wrong in rendering ἐς with numerals, about; and maintains that the meaning "about" is contained in μάλιστα, while ἐς should be rendered, up to, as many as.

6. ἀλλὰ . . . τείχος, the wall being easily seen for the purpose 186 which they wished. Haackius, however, would render it, that part of the wall being easily seen, to which they wished to go.

9. Τὸ δὲ . . . οἰκοδομήσει, Now the circumvallation of the Peloponnesians was as follows in respect to its construction. S. 197. 1.

12. Τὸ οὖν . . . φεκοδόμητο, as to this intervening space, the sixteen feet, distinct quarters for the sentinels had been built upon it. The nominative, τὸ μεταξύ τούτου, has no grammatical construction. Perhaps Thucydides intended at first to give the sentence a different form from what it now has; perhaps it was the result of carelessness. "Homer sometimes nods." B. p. 447. 5.

17. δῆκοντες . . . τὸ ἔξω, extending to the inner face of the circumvallation (i. e. the face next to Plataea), and the same towers also reaching to the outer face of it (i. e. the face towards Athens). It would seem that the towers, built upon the two parallel walls which constituted the circumvallation, not only covered the whole width of the walls, but also overarched the intervening space of sixteen feet.



187 1. ψόφῳ . . . ἀνέμῳ, *the wind drowning the noise of their approach*.

5. τὸν ἀριστερὸν . . . ὑποδεδεμένοι, *sandalled as to their left foot alone*. They had bared their right foot that they might be less liable to slip in the mud.

8. ἑρημοί, *unguarded*. On stormy nights, as we are told a few lines above, the sentinels left the battlements and kept their watch in the towers.

27. ἐχώρουν . . . βοήν, *they moved in the direction of the alarm, on the outside of the wall*. Haackius prefers ἔξωθεν to ἔξω.

28. φρυκτοὶ . . . πολέμιοι, *and fire-signals of an enemy's approach were raised towards Thebes*. The fire-signals which denoted the approach of an enemy were, according to the Scholiast, not only raised, but *waved*; while on the other hand those which indicated the approach of a friend (φρυκτοὶ φίλοι) were raised, but kept *unmoved*. Of this latter kind were those which the Plataeans raised from their wall. Arnold thinks that the *number* or *position* of the lights indicated the numbers of the enemy or the direction in which he was coming. In this case the lights raised by the Plataeans would interfere with those of the Peloponnesians, and render their communication unintelligible.

188 3. ἢ, καὶ μὴ βοηθοῖεν. The subj. mood here indicates the *immediate* and the optat. the *remote* consequence of the action contained in the principal verb παράνισχον. The same remark will apply to all similar cases of transition from the subj. to the optat. mood.

7. Οἱ δ' ὑπερβαίνοντες. The subject here is first stated universally, and then divided into its several parts; and the nominative case is used to express the whole subject and its parts.

13. κάτωθεν καὶ ἀνωθεν, *from below and from above*, i. e. from the passage which ran through the towers, and from the summit of them, to which some of the Plataeans had mounted by ladders.

27. Κρύσταλλός . . . μάλλον. There is a considerable difficulty in the construction of this sentence. I think ὑδατώδης is interposed and μάλλον taken with ἢ: *such as it is in an east rather than a north wind, viz. spohy*. The winds are genitives of time or place. Cf. Hom. Il. 2. 397. — Woolsey.

189 5. τὸ τοῦ . . . ἡρώων, *the shrine of the hero Androcrates*. Cf. Herod. IX. 25.

24. Ὑπὸ δὲ . . . . τοῦτον, *About the same time this summer*, i. e. the summer of the fifth year of the war, and B. C. 427. Nicias, the chief commander now at Athens, had just taken Minoa, an island lying before Megara.

5. λέγοντα . . . . οὐδένα, *asking, if they are willing of their own accord to give up their city to the Lacedæmonians, and submit to them as judges, and that they should punish the guilty, but no one contrary to justice.* — λέγοντα, considered in connection with the κήρυκα before it, seems to involve the idea of *inquiring by the herald*, and may, therefore, be rendered "*asking.*" For the omission of the apodosis, compare Thucyd. IV. 37, Herod. VII. 134. — Haackius, however, considers the τοὺς τε ἀδίκους . . . . οὐδένα as the apodosis of εἰ βούλονται . . . . χρήσασθαι. The passage, in this case, would be rendered, *saying, if they are willing of their own accord to give up their city and submit to them as judges, that they would punish the guilty, but no one contrary to justice.*

23. καταγώγιον. They had just destroyed the city, and they built this inn to accommodate those who might come to worship at the temple of Juno. In respect to the position of the temple of Juno, compare Herod. IX. 52.

26. ἐν τῷ τείχει, i. e. Platæa. — ἐπιπλά. The nom. instead of the dat. by inverted attraction. K. 332. R. 11.

1. κλίνας, *couches*, either for the worshippers to recline on at the sacrificial feasts in the temple, or for them to sleep on at the inn. — ναὸν, *a chapel*, built by the Thebans in addition to the one already existing, to propitiate the Platæan goddess, whose natural worshippers they had just exterminated.

4. Σχεδὸν δέ . . . . ἔνεκα, *but it was pretty nearly the case, even throughout this whole business, that the Lacedæmonians were thusaverse to the Platæans on account of the Thebans.*

## XENOPHON.

## FROM THE MEMORABILIA.

SOCRATES left behind him no written productions. This defect is in part supplied by his two most illustrious pupils, Plato and Xenophon, who have each recorded more or less of his philosophical speculations and teachings. Plato, however, in his *Dialogues* mingles his own poetic conceptions and high-wrought diction with the simple ideas and language of his master; but in the *Memoirs of Socrates*, we find many of his original conversations on various and interesting topics, related with an apparent truthfulness which wins our confidence, and with that beautiful simplicity which everywhere characterizes the writings of Xenophon.

The first six sections of our extract are taken from L. 1. C. IV. of the *Memorabilia* of Socrates, and embrace his famous conversation with Aristodemus. The object of the conference is to convince his devoted, but somewhat sceptical disciple, of *the existence and benevolent providence of a Supreme Being*. The discussion will be recognized as the source and substance of the arguments on this subject by most modern writers in moral philosophy.

The remaining six sections are occupied with the *Allegory of Prodicus*, a production which has been universally regarded as one of the most beautiful specimens of this species of writing on record. Its object, like that of the *Tabulature of Cebes*, is to win the young to virtue.

199 5. *κολαστηρίου ἔνεκα*, for the sake of punishment, or of cornering in argument.

12. *ἔστιν . . . σοφία*; do you admire some men on account of excellence? K. 331. R. 4.

15. *διθυράμβῳ*. The dithyrambus was a sort of lyric poetry, originally in honor of Bacchus, who was also himself called Dithyrambus. In its nature it was wild and bombastic, and altogether such as a company of drunken revellers might sing with propriety to the god of their devotion.

21. *τῶν δὲ . . . ἔστι*, And of those things affording no indication of the purpose for which they are made.

7. οὐ δοκεῖ . . . θυρῶσαι, *does not this also seem to you to resemble a work of providence, viz. since the sight is delicate, the guarding of it with eyelids like doors?*

11. ἰθὺμέν . . . ὀμμάτων, *the causing of eyelashes to grow over it like a sieve, and making of the parts above the eyes jut out like a cornice.* — The art. τὸ exerts its force upon these two infinitives as well as upon θυρῶσαι.

13. τὸ δὲ . . . μῆποτε, *and the fact that the ear receives all voices, yet is never full?*

26. Ἀμείψαι is strictly imper. from ἀμελέω, *never mind, do not trouble yourself*; but, like εἶγε and φέρε, is often used adverbially, *doubtless, certainly, of course.*

6. Μὰ Δι' . . . ὅπω, *Yes, by Jove; for I do not see.* Μὰ is in 194 itself neither affirmative nor negative, but is made so by some word added, or by the context. In this passage it has been differently rendered by different commentators. The translation which we have given seems the most natural rendering of the text. If, however, we adopt the reading of Heindorf, Μὰ Δι', ἀλλ' οὐ γὰρ, it would be easy to supply the ellipsis, and the passage might be rendered: *No, by Jove, I do not think so, but I have difficulties; for I do not see.*

8. Οὐδὲ γὰρ. The force of γὰρ is seen if the ellipsis be supplied with some such phrase as οὐ καλῶς λέγεις. *You do not speak well, for you do not see, etc.*

13. Οὐκοῦν . . . αὐτό. *Therefore, said Socrates, the more exalted the being that deigns to watch over you, the higher the honor which you ought to render him.*

28. τῷ θεῷ. Socrates, though always speaking with caution of the divine nature, yet never fails to recognize one controlling Power in all the affairs of life. Or, as he expresses it in a conversation with Euthydemus: "He who disposes and directs the universe, who is the source of all that is fair and good, who amid successive changes preserves the course of nature unimpaired, and to whose laws all beings are subject, this Supreme Deity, though himself invisible, is manifestly seen in his magnificent operations."

29. τῇ ψυχῇ. Socrates supposed the human soul to be allied to the Divine Being, not by a participation of essence, but by a similarity of nature; that man excels all other animals in the power

of reason, and that good men after death will receive the reward of their virtue in an endless life.

- 195 14. ἀλλ' . . . φροντίζειν ; *but when they may have done what, will you suppose that they care for you ?*

26. Ὡς ἡ γὰρ, κ. τ. λ. The force and beauty of the following argument will be better appreciated, when we remember that Socrates lived and died four hundred years before the advent of Christ. The being of whom he here speaks, a God whose intelligent will controls all events, whose eye sees all things at a glance, whose ear is ever open to the voices of his creatures, whose presence pervades the universe, and whose watchful providence extends to his minutest works, is certainly not unlike the God of Revelation. It has been well said of Socrates, in view of his high moral teachings, that he "brought down philosophy from heaven to earth."

- 196 17. Πρόδικος. Prodicus, the Sophist, a native of Ceos, was the preceptor of Socrates in eloquence.

18. ὡσαύτως . . . ἀποφαίνεται, *in like manner expresses his opinion respecting virtue.* The adverb, ὡσαύτως, refers to a passage, omitted here, containing quotations from Epicharmus and Hesiod, adduced to prove the fact that labor lies in the path to virtue and honor. Epicharmus says : —

— τῶν πόνων

Πωλοῦσιν ἡμῖν πάντα τὰ γὰρ οἱ θεοί.

The same sentiment is expressed more at large by Hesiod : —

Τὴν μὲν γὰρ κακότητα καὶ Ἰλαδὸν ἔστιν εἰλίσθαι  
 Ῥηϊδίως · λείη μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει.  
 Τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προσπάρουθεν ἔθηκαν  
 Ἀθάνατοι · μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτήν,  
 Καὶ τρηχὺς τὸ πρῶτον · ἐπὴν δ' εἰς ἄκρον ἵκηται,  
 Ῥηϊδίη δὴ ἔπειτα πέλει, χαλεπή περ εὐόσα.

22. εἴτε τὴν . . . βίον, *whether they shall take the road towards life through virtue.* Ὀδὸν is strictly governed by κατὰ or εἰς understood.

28. τεθραμμένην . . . ἀπαλόγητα, *pampered into a plump and enervated habit of body.* — Dalzel.

8. *λέγει* . . . . *τρόπον*, *went the same pace*. She did not run like 197  
the other. *τρόπον* expresses the *manner* of the verb. K. 278. R. 3.

8. *ἥπερ* . . . . *ἀληθείας*, *I will explain truly existing things, just as* 198  
*the gods arranged them.* *ἥπερ*, sc. *ὁδῶ*.

6. *χίονα*. The ancients, as Neander says in reference to this 199  
place, were in the habit of keeping snow and ice in subterranean  
pits for the purpose of cooling their wine.

8. *ὑπόβαθρα*. This unfortunate word has been a source of no  
little trouble to commentators. Hindenburg says, that *ὑπόβαθρα*  
were rugs upon which effeminate men were accustomed to set the  
posts of their bedsteads, so that they might sleep more softly. —  
Ernestius interprets the word as “*lectorum fulcra, non quibus nitun-  
tur lecti, sed per quæ ascenditur lectus*”; i. e. a sort of short *flight*  
*of stairs*, to enable the indolent to go to bed with the least possible  
effort. — The explanation of Schneider, to which Prof. Packard in  
his excellent edition of the *Memorabilia* gives the preference, is as  
follows: “*fulcra diagonalia pedibus lecti subjecta, ita ut σεισμός,*  
*concussio lecti, locum haberet*”; i. e. supports somewhat like the  
*rockers* of a cradle, so that they might be rocked to sleep. Lid-  
dell and Scott render the word in reference to this place, “*carpet*  
*spread under foot.*” — The simple and natural rendering of the  
whole passage seems to be this: *you not only prepare soft beds,*  
*but also couches, and on the floor before these couches you spread*  
*carpets for the feet even,* — an extravagant luxury in the time of  
Prodicus.

14. *τοῦ δὲ* . . . . *εἰ*, *and that sound sweetest of all sounds, your*  
*own praise, you never hear.* C. 555.

28. *οἷς προσήκει*, “*by whom is it fitting I should be honored*; i. e.  
*by those whose honor is worth having.*” Packard.

7. *οὐτέ διὰ* . . . . *πράττειν*, *nor for the sake of this do they neglect* 200  
*those things which it is their duty to do.*

8. *Καὶ* . . . . *ἀγάλλονται*, *And the young rejoice in the praises of*  
*their elders, and the old delight in the honors paid them by the*  
*young.* C. 563.

## P L A T O.

## FROM THE PHÆDO.

PLATO, though a native of the island of Ægina, was by descent an Athenian. His origin is traced back on the side of his father, Aristo, to Codrus; and on that of his mother, Parectonia, through five generations, to Solon. He was born, according to the most accurate accounts, B. C. 430. In early life he devoted himself, with no little success, to painting and poetry; but happening to hear a discourse of Socrates in the Lyceum, he was so captivated with the eloquence of his teachings, that he at once forsook the Muses and burned his poems, and at the age of twenty became a constant disciple of the great philosopher, in which relation he continued eight years. From Socrates he imbibed the pure principles of moral and political wisdom; though he afterwards obscured their simplicity by Pythagorean speculations. In the celebrated Dialogue of the Phædo, from which we have made our extract, Plato teaches, in express terms, the doctrine of the immortality of the rational soul; but, departing from the plain directness of his great master, he has rested the proof of this doctrine upon arguments drawn more from fancy than from reason. We have extracted from the Dialogue the simple narrative of the death of Socrates, — “a story,” says Cicero, “which I never read without tears.”

The style of Plato exhibits great inequalities. Always highly poetical, he sometimes swells into the turgid and bombastic; strong in his partiality for the prodigies of Pythagoras and the mysteries of Egypt, his language, when treating upon abstract and sublime topics, is as obscure and ambiguous as his speculations are subtle and visionary. On the other hand, when adhering more closely to the school of Socrates, his lofty and glowing conceptions are enriched with such copious and splendid diction, and flow in so harmonious a rhythmus, that we can easily account for the high encomiums which both ancient and modern critics have passed upon his language. Cicero (*De Oratore*) says, that “if Jupiter were to speak in the Greek tongue, he would borrow the style of

Plato." The discriminating Stagirite describes it as a species of diction between verse and prose.

Plato died in the eighty-first year of his age. The grove of Academus, which had been the scene of his philosophical labors, at last afforded him a sepulchre.

9. ὃ τι ἄν . . . ποιῶμεν, *by doing which we may especially gratify* 201 *you.*

19. ἕαν πέπ . . . ὑμᾶς, *provided, however, you can hold me, and I do not escape out of your hands.* Socrates refers here, of course, to the spirit. This is one of the many passages in which he recognizes the immateriality of the human soul, and its existence after death independent of the body.

5. Ἐγγυήσαθε . . . ἡγγῦσθαι, *Therefore, give for me to Crito an* 202 *assurance different from that which he gave to the judges.* Ἐγγυήσαθε ἑγγύην = Ἐγγυήσαθε, and με is its personal object. K. 280. 1.

12. ὡς ἢ προτίθεται Σωκράτης, *either that he lays out Socrates.* The nearest friends of the deceased, after decking the dead body with chaplets of flowers and green boughs, proceeded to lay it out, placing it either upon the ground or upon a bier, near the entrance of the house. The feet were always turned towards the gate, intimating, according to the Scholiast, that, when once carried out, there would be no return. See Potter's *Archæologia Græca*.

15. SYNTACTIC ANALYSIS. The subj. and pred., as already observed, are the chief ideas of the sentence, and all other ideas are introduced to modify them by adding definiteness to their respective meanings. The true analysis of a sentence (or *period* as it would be more properly called) consists in, 1st. Giving the chief subj. and pred. of the sentence; 2d. Stating the predication or thought of this original, central clause; and 3d. Specifying the exact idea every other word adds to the main thought. In every sentence constructed according to the laws of language, each word has a certain place and influence. That place and influence must be known, or the sentence is not really understood, and must be told, or it is not properly described. Such analysis involves care, time, thought, but nothing short of this will satisfy the mind.

11. Ἐνδεκα. *The Eleven at Athens were a board of men who* 203



had charge of the prisons, the police, and the punishment of criminals. Ten of them were elected by the people, one from each φυλή or ward of the city, and the eleventh, who acted as scribe, was chosen by these ten.

- 204 25. αὐτὸ ποιήσει, *it will work*, i. e. the poison (handing him the bowl of hemlock) will of itself do the work, without any further care on your part.

26. ὁ Ἐχέκρατες. Plato in this Dialogue introduces Phædo, and makes him relate to Echecrates the conversation of Socrates concerning the immortality of the soul, on the day in which he drank the hemlock.

- 205 1. ταυρηδόν. Aristophanes, Cicero, and many other writers, have referred to the uniform sternness remarkable in the countenance of Socrates.

3. ἔστιν, ἢ οὐ; *is there enough or not?* — οὐ in this sentence has the acute accent, because it is impossible to read the sentence intelligently without giving it the *tone*. Whenever an atonic or proclitic is thus situated, that is, when it closes a sentence or follows the word which it would regularly precede, it has the accent. C. 115.

18. οὐδένα . . . παρόντων, *every one of those he moved to tears*. Οὐδεὶς with ὅστις οὐ forms a species of compound pronoun. C. 528.

(2). Instead of κατέκλαυσε, Heindorf proposes κατέκλασε, which is, perhaps, the better reading.

27. διαλιπὼν χρόνον, *after a while*. Participles expressing some circumstance of the main action in the sentence may sometimes be translated by an adverb or a circumstantial adjunct. C. 632: K. 312. R. 3.

- 206 5. τῷ . . . ἀλεκτρυόνα, *we owe a cock to Æsculapius*, — strange words, it is said, for the last words of the greatest and best philosopher of antiquity. Whatever explanation, however, may be given of them, they certainly afford no reasonable ground for charging Socrates with superstition. He may have uttered them unconsciously in the delirium of his last moments. Or, as Æsculapius was one of the divinities whose worship was established at Athens, and as a part of the charge preferred against Socrates by Melitus was his neglect of the regularly constituted gods, he may have made this his last request publicly to Crito, in order, by recognizing the

established religion, to refute a calumny which might prove injurious to his friends after his decease. Perizonius observes, in substance, that the cock was sacred to *Æsculapius*; but that, by the cock which Socrates, when dying, said he owed to *Æsculapius*, the great physician, nothing more is meant than the sacrifice of a grateful heart to *Thanatos*, Death, that greatest of physicians, who was now about to cure him of all the ills of life. Somewhat similar to this is the explanation of a writer in the *Bib. Rep.* No. XXXIII., who supposes Socrates to have spoken ironically, and that in this saying we are to understand him, as he had often said that the soul so long as it is in the body is in a state of disease, to have meant by *Æsculapius*, health, and to have intimated by this form of expression that he had now recovered from this long disease.

11. *συνέλαβε . . . ὀφθαλμούς*, *closed his mouth and his eyes*. This act was usually performed by the relatives or intimate friends of the deceased.

13. *ἀρίστον . . . δικαιοτάτον*. Not unlike this is the eulogy of *Xenophon* near the end of his *Memorabilia*: "The man," says he, "whose memoirs I have written, was so pious, that he undertook nothing without asking counsel of the gods; so just, that he never did the smallest injury to any one, but rendered essential services to many; so temperate, that he never preferred pleasure to virtue; and so wise, that he was able, even in the most difficult cases, without advice, to judge what was expedient and right. He was eminently qualified to assist others by his counsel; to penetrate into men's characters; to reprehend them for their vices; and to excite them to the practice of virtue. Having found all these excellences in Socrates, I have ever esteemed him the most virtuous and the happiest of men."

## HOMER.

## FROM THE ILIAD.

OF Homer, the most distinguished of the Grecian epic poets, little, if anything, is known with certainty. The honor of giving him birth has been claimed by no less than seven cities, the names of which are given in the following hexameter :—

“Smyrna, Rhodus, Colophon, Salamis, Chios, Argos, Athenæ.”

Cicero, in his “*Oratio pro Archiâ Poetâ*,” says: “*Homerum Colophonii civem esse dicunt suum, Chii suum vindicant, Salaminii repetunt, Smyrnæi vero suum esse confirmant. Itaque etiam delubrum ejus in oppido dedicaverunt. Permulti alii præterea pugnant inter se atque contendunt.*” The honor now is generally accorded to Smyrna. Herodotus, Lib. II. 53, supposes him to live four hundred years before himself, i. e. B. C. 844. The time of his life, however, has been assigned by different writers to the eighth, ninth, and tenth centuries before Christ. The language and spirit of the Homeric poems would seem to indicate the latest of these as the most probable period. It is certain, at least, that in the sixth century they were first rescued from the precariousness and mutability of oral recitation, and arranged in their present form by Solon and his successors in the government of Athens, Pisistratus and the Pisistratidæ. How many centuries they had lived unwritten in the memory of the *doudoi*, who, like the minstrels of later times, went from city to city, singing them at the great festivals of the nation or the banquets of princes, cannot be determined with any precision. Of these poems the chief are the *Iliad* and the *Odyssey*. The former narrates, with singular minuteness of detail and magnificence of description, the famous expedition of the combined Grecian forces against Ilium, and the wonderful exploits of gods and heroes during the ten years’ siege. The latter is occupied with the recital of the wanderings and adventures of Ulysses in his return from the Trojan war to his home in Ithaca. “To the Greeks of every age,” says Schlegel, “these poems possessed a near and a national interest of the most lively and touching

character, while to us their principal attraction consists in the more universal charm of beautiful narration, and in the lofty representations which they unfold of the heroic life. For here there prevails not any peculiar mode of thinking, or system of prejudices, adapted to live only within a limited period, or exclusively to celebrate the fame and pre-eminence of some particular race,—defects which are so apparent both in the old songs of the Arabians and in the poems of Ossian. There breathes throughout these poems a freer spirit, a sensibility more open, more pure, and more universal,—alive to every feeling which can make an impression on our nature, and extending to every circumstance and condition of the great family of man. A whole world is laid open to our view in the utmost beauty and clearness, a rich, a living, and an ever-moving picture. In them we find a mode of composition so full, that it often becomes prolix, and yet we are never weary of it, so matchless is the charm of the language, and so airy the lightness of the narrative; an almost dramatic development of characters and passions, of speeches and replies; and an almost historical fidelity in the description of incidents the most minute. It is perhaps to this last peculiarity, which distinguishes Homer so much, even among the poets of his own country, that he is indebted for the name by which he is known to us. For *Homeros* signifies, in Greek, a witness or voucher, and this name has probably been given to him on account of his truth,—such truth, I mean, as it was in the power of a poet—especially a poet who celebrates heroic ages—to possess. To us he is indeed a *Homer*,—a faithful voucher, an unfalsifying witness of the true shape and fashion of the heroic life. The other explanation of the word *Homeros*—‘a blind man’—is pointed out in the often-repeated and vulgar history which has come down to us of the life of a poet, concerning whom we know absolutely nothing, and is without doubt altogether to be despised. In the poetry of Milton, even without the express assertion of the poet himself, we can discover many marks that he saw only with the internal eye of the mind, but was deprived of the quickening and cheering influence of the light of day. The poetry of Ossian is clothed, in like manner, with a melancholy twilight, and seems to be wrapped, as it were, in an everlasting cloud. It is easy to perceive that the poet himself was in a similar condition. But he

who can conceive that the Iliad and the Odyssey, the most clear and luminous of ancient poems, were composed by one deprived of his sight, must, at least in some degree, close his own eyes, before he can resist the evidence of so many thousand circumstances which testify, so incontrovertibly, the reverse." The distinguishing characteristic of Homer is his exhaustless power of invention. This is more especially manifest in the prodigal luxuriance of the Iliad. Outward nature with its visible shapes and images of things, the human soul dark with passion or warm with affection, the boundless world of fable, are alike subject to his dominion. Everything which his eye rests on, however shadowy or insignificant, is quickened with the inspiration of his genius. His characters never sit in attitude till he has sketched them off; but all are up and in motion, full of lusty, sinewy life. Councils gathered on Olympus, gods and goddesses in high debate, tents dotting the plain in the moonlight, the son of Thetis sitting gloomily apart, war-cars dashing over the battle-field, heroes stalking in their strength over the slain, groaning divinities flying, wounded, from the carnage, back to heaven, Trojan maidens moving in sad procession to the temple of the "fair-haired terrible goddess," the smoke of burning victims curling round the tomb of Patroclus, the "white-armed Andromache" plying her loom in silence or bewailing on the city walls the "god-like Hector," all pass hurriedly, but clearly, before the eye, like the ever-shifting scenes of a panorama. His imagination, everywhere vigorous, increases in brilliancy and fervor as he proceeds in the poem, until at length "it becomes on fire, like a chariot-wheel, by its own rapidity."

This extract is made from the Iliad, Lib. XXIV., v. 468-692, embracing the interview between Priam and Achilles. The heroic Hector had been slain in single combat with Achilles, who, fastening him by his feet to his chariot, had barbarously dragged him off the field and thrice around the tomb of Patroclus. Priam now, guided by Mercury, has come to the tent of the Grecian hero with gifts to redeem his son.

307 ΕΚΤΟΡΟΣ ΑΥΤΡΑ. The following remark on translations from Greek and Latin, by the late noble and most scholarly Dr. Arnold, deserves the attention of both scholar and teacher. The student,

"in the choice of his words and the style of his sentences, should be taught to follow the analogy required by the age and character of the writer whom he is translating. For instance, in translating Homer, hardly any words should be employed except Saxon and the oldest and simplest of those which are of French origin; and the language should consist of a series of simple propositions, connected with one another by the most unartificial conjunctions." Arnold's Lect. on Mod. Hist., Reed's Ed. p. 426.

1. μακρὸν Ὀλύμπου, *high Olympus*. According to the popular belief, Olympus was the abode of the gods. On its highest peak was the palace of Jupiter, where all the gods assembled in council.

3. κατ' αὐθι λίπεν. The prep. is separated from the verb by tmesis. 226. N. 3. The aug. is omitted, as is very common among the poets. 78. N. 3.

10. τοὺς δ' . . . . μέγας, *And great Priam entered unperceived by these*. 222. 4.

13. Ὡς δ' . . . . λάβη, *As when severe calamity may have seized upon a man*. The comparison between the homicide and Priam, holds of course only in respect to the wonder excited by each, not in respect to their characters.

1. Μνησάι . . . . Ἀχιλλεῦ. *Remember thine own father, godlike Achilles*. "This speech of Priam to Achilles has been admired in all ages for its affecting simplicity and pathos, and its natural representation of the sorrows of the afflicted father." — Troll.

2. ὀλοῦ . . . . οὐδῶ, *upon the destructive threshold of old age*. So Voss and Heyne explain it; but the ancient Gramm. make οὐδῶ refer, not to the entrance upon old age, but to the exit from old age to the world below. — ὀλοός is the proper epithet of γῆρας, but is here tropically applied to οὐδός.

4. ἀμύναι. The infinitive is put after phrases which require a more precise definition; and not unfrequently after εἶναι in the same way. Mt. 532. d.

8. νῆας, Ep. acc. pl. as if from obsol. root νῆς, gen. νῆος, nom. pl. νῆες. 46. 1. at νῆος.

9. τῶν δ' . . . . λελειφθαι, *but of these no one, I say, has been left*. — τῶν, 142. 1.

13. Τῶν μὲν . . . . ἔλυσεν, *Of the most of these, impetuous Mars hath weakened the knees under them*. The knees were considered

by the ancients the chief seat of physical power. To weaken one's knees, therefore, was the same thing as to slay him.

16. τοῦ νῦν . . . Ἀχαιῶν, *for his sake now I come to the ships of the Grecians*. — ἰκάνω and ἰκνέομαι in Homer govern the acc. of the aim.

18. αἰδέοι. The gods were considered the special protectors of suppliants.

20. Ἐρλην . . . ὀρέγεσθαι, *for I have endured, what no earth-dwelling mortal has yet endured, to raise to my lips the hand of the man who has slain my son*. This rendering comports with the fact stated in l. 11, p. 207. Another version, however, has been given of the passage: *for I have endured, what no other earth-dwelling mortal has yet endured, to raise my hand to the chin of the man who has slain my son*. This rendering, which we think less natural than the other, is founded upon the ancient form of supplication, which was, to embrace the knees with one hand and touch the chin or beard of the person supplicated with the other. In the *Orestes* of Euripides, Orestes says: "I think that my father, if I had questioned him face to face whether it became me to kill my mother, *would have put forth many prayers by this chin*"; πολλὰς γενείου τοῦδ' ἂν ἐκτεῖναι λιτάς.

22. τῷ δ' . . . γόοιο, *and straightway he excited in him a yearning to weep for his father*. — πατρὸς is the objective gen. — ἔμερον gov. both the genitives. 173. N. 3.

24. ὁ μὲν . . . ἀδινά, *the one (Priam), remembering the man-slaying Hector, wept immoderately*. — κλαῖ' for ἐκλαῖε.

209 8. Ἄ δειλ' . . . ἄσχεο, *Ah! unhappy one, truly now hast thou endured many evils*. — ἄσχεο for ἀνέσχον, 2. a. m. of ἀνέχω.

10. ὅς τοι . . . ἐξενάριξα. The transition from the third person to the first is not unnatural, as ἀνδρὸς, the antecedent of ὅς, refers to the speaker himself, and was probably so identified by some gesture.

11. Υἷεας, acc. as if from the obsol. υἱεύς. 46. 1. — σιδήρεόν . . . ἦτορ, *thou hast certainly an iron heart*; i. e. a heart which quakes with no fear.

12. κατ' ἄρ' ἔζευ, *for ἄρα καθίζον*, 2. sing. imper. of καθίζομαι. — ἄλγεα . . . περ, *and, although grieved, we will yet permit our sorrows to rest in the mind*.

19. *Οἱ μὲν . . . ἔθηκεν, to whom the thunder-delighting Jupiter may give of these, having mingled them, he sometimes meets with misfortune and sometimes with prosperity; but to whom he may give of the mournful alone, him he makes wholly wretched.*

9. *Ὅσων . . . ἀπείρων, as many people (lit. as much land) as 210 Lesbos, seat of Macar, shuts in above itself (i. e. bounds on the south), and Upper Phrygia and the boundless Hellespont shut in below themselves (i. e. bound on the north and northeast). — ὅσων grammatically would be in the gen., attracted by its anteced., τῶν below. 151. 1. After ὅσων sc. γῆς, though reference is had to the inhabitants as well as to the territory, as is evident from the second line below. — ἑργει for εἶργει. — Φρυγίη καθύπερθε, Upper or Lesser Phrygia, i. e. that portion of Phrygia which lies adjacent to the Hellespont, as distinguished from the main portion, which lies to the southeast in the heart of Asia Minor, and is known as Lower or Greater Phrygia.*

11. *Τῶν . . . κεκάσθαι, Of these people, they say, old man, that thou wast most adorned with wealth and sons. — τῶν gen. after κεκάσθαι. 184. 1.*

15. *ἀκαχήμενος νῖος ἑῷος, having afflicted thyself on account of thy son. 187. 1. — ἑῷος, the gen. of εὔς, is often used like φίλος in the signif. of the poss. pron. — Crusius.*

16. *πρὶν . . . πάθῃσθα, sooner couldst thou bring upon thyself another evil; i. e. death from immoderate grief.*

18. *Μὴ μὲ πω, for μῆπω με. — κεν, perchance. Priam does not speak with positive assurance, since he has received his information from a third person, Mercury.*

1. *Μήτηρ, Thetis, who had been sent by Jupiter to command 211 Achilles to give up the dead body of Hector. — ἀλίοιο γέροντος, of the old man of the sea, i. e. Nereus.*

4. *οὐδὲ μάλ' ἡβῶν, not though very youthful, i. e. in the most daring and vigorous portion of life.*

7. *Τῷ, therefore, i. e. on account of thy coming by divine guidance.*

8. *Μὴ σε . . . ἐάσω, lest I spare not even thee in the tent, old man.*

9. *Διὸς . . . ἐφερμάς, and violate the commands of Jove; by whom suppliants were considered sacred.*



11. Πηλεΐδης . . . . θύραζε, *and the son of Peleus leaped, like a lion, forth from the tent.* — οἶκοιο, gen. after θύραζε. 188. 2. — *ds* has the accent, because its position after the noun would naturally give it the tone. C. 731. N.; K. 32 (c).

16. QUANTITY, it will be noticed, is the basis of *Versification*. The pupil, then, who wishes to read either prose or poetry correctly, and with elegant ease, will not neglect it. — καλήγορα, *the caller*; because it was his office to summon assemblies.

17. Κάδ for κατά. The τ is changed to δ because it is followed by δ. 10. N. 2.

19. Κάδ δ' ἔλιπον, *but they left.* 226. N. 3.

219 4. φίλον, *his own*. Because that is *dear* to any one which is *his own*, φίλος is often used for the poss. pron.

12. Εἰν . . . . ἔων, *although being in Hades.* After εἰν sc. δόμοις or οἴκῳ. K. 263. b.

14. τῶνδ'. Achilles intends to consecrate a share of the ransom at the tomb of Patroclus. — ἀποδάσσομαι, lengthened for ἀποδάσσομαι.

15. Ἦ, 3. sing. of ἡμί, which is the same as φημί. It is used in Homer only in the 3. sing. and after a quoted speech. — ἦε, Ion. for ἦει, 3. sing. impf. of εἶμι. 118. N. 2, under εἶμι.

17. Τοίχου τοῦ ἐτέρου, *against the opposite wall.* — τοίχου, gen. after κλισμῷ. — ἐτέρου = ἐναντίου.

20. Ὅψεται . . . . πῶν, *thou thyself shalt see him, taking him away.* Ὅψεται for ὄψη. 85. 2. — μνησώμεθα, *let us remember.* 215. 1.

22. Τῇπερ, *though to her.* 142. 1. — δώδεκα. Euripides mentions only *seven*, instead of *twelve*.

213 1. Φῆ . . . . πολλούς, *she said that she (Latona) had borne but two, while she herself was the mother of many.* The latter clause by a change of construction is independent. The natural construction of the whole would be: ἔφη γὰρ ἡ Νιόβη τὴν Δητῶ δυὸ μόνον τεκεῖν, αὐτὴν δὲ πολλούς.

4. Κατθάψαι, for καταθάψαι, depends upon ἦεν. See N. p. 208, l. 4. — λαοὺς . . . . Κρονίων, *for the son of Saturn made the people stones.* Whether this passage is to be interpreted literally, or metaphorically of the heart of the people, is a matter of some doubt; and indeed the whole fable is involved in obscurity.

6, ἐπεὶ . . . . δακρυχέονσα, *when she was weary with weeping.* 222. 3.

10. θεῶν . . . . πέσσει, *she broods over the troubles sent from the gods.*

14. VERSIFICATION. With a little attention one can soon learn to read all verse metrically, or *scan* it, as the common term goes. This adds great power and pleasure to the recitation of poetry. And perhaps in no one point does scholarship within college walls, though otherwise complete, show itself so unfinished.

The Homeric verse is written in dactylic hexameter with a dissyllabic catalectus. S. 251. 2; C. 704. 1; K. 355.

21. ἔξ ἔρον ἔντο, *they had satisfied (lit. sent away) the desire.* — ἔντο, 2. a. m. of ἐξίημι.

6. Δίξον here has its primary signification: *put me to bed, let me* 214 *lie down.*

13. Δαυκανίης καθέηκα, *have swallowed, lit. have sent down my throat.*

17. Χλαίνας . . . . ἵσασθαι, *and to lay on the top of these woollen cloaks in which to wrap themselves.* — ἵσασθαι, 1. a. m. of ἵννυμι, and depending on the phrase preceding it. 219. 2.

19. Αἰψα . . . . ἐγκονίουσαι, *and straightway, then, they two quickly prepared the couch.*

21. λέξο. 2. sing. imper. of the sync. 2. a. m. Ep. ἐλέγμην, *sleep, lie down.* K. 227. p. 268; B. 114. p. 289.

22. ἐπέλθῃσιν for ἐπέλθῃ. 86. N. 2. — οἶτε μοι . . . . παρήμενοι, *who sitting by me always deliberate upon plans, as is right.* — ᾗ strictly agrees with ὁδῷ understood.

28. Ποσσημαρ . . . . δῖον, *For how many days you purpose to celebrate the funeral rites of the divine Hector.* — μέμονα, a pf. from the obsol. root μένω. B. p. 292.

2. Εἰ μὲν . . . . δίφ, *Since, then, thou art willing that I should* 215 *perform funeral rites to the divine Hector.*

3. Ὡδέ, *as follows*, i. e. in accordance with the following arrangement. K. 303. 1. and R. 1. — κεχαρισμένα θείης, *you would confer a favor.*

4. τηλόθι . . . . ὄρεος, *and the wood is far to bring from the mountain.* — ἀξέμεν, for ἀξείν, depends upon the phrase τηλόθι ἐστίν, the ὥστε which usually precedes being omitted. See N. p. 208, l. 4.

13. ἐπὶ καρπῷ, *by the wrist*, i. e. Achilles gives the old king a

hearty shake of the hand in confirmation of what he has just promised.

18. *Βρισηΐς*, *Briseïs*, a patronymic of *Hippodamia*, who had been taken captive by Achilles at Lyrnessus. It was on her account that "Atrides, king of men, and the divine Achilles parted, having quarrelled."

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## THEOCRITUS.

### THE HONEYCOMB-THIEF.

#### Idyl XIX.

THEOCRITUS, the chief of the Bucolic poets, was a native of Syracuse in Sicily, and flourished in the time of Ptolemy Philadelphus, king of Egypt, who began to reign about B. C. 280. Of the thirty poems ascribed to him, which bear the titles of Idyls, only ten are strictly Bucolics. The rest are written on various subjects. A striking similarity will be observed between this little Idyl and one of the Odes of Anacreon. Theocritus wrote chiefly in the Doric dialect.

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## BION.

### FROM THE EPITAPH ON ADONIS.

BION was born near Smyrna, but appears to have lived in Sicily, where he finally died by poison. It is probable that he flourished near the close of the second century. In simplicity and natural grace he is far inferior to his model, Theocritus; but in richness of imagination, power of description, and elegance of style, he sustains a high rank among pastoral poets. He, as well as his pupil Moschus, wrote in the new Doric dialect, which approaches closely to the Ionic in softness.

1. Ἄδωνι. Adonis, the son of Cyniras, king of the Assyrians, 217 was remarkable for his beauty, and was a great favorite of Venus. He lost his life by the tusk of a wild boar, which he had wounded in the chase. The festival called Adonia was instituted in honor of Adonis.

2. μηρόν . . . τυπεῖς, wounded in his white thigh by a tusk, — a white tusk.

6. Καὶ τὸ . . . χεῖλος, and the rose (lit. color) flees from his lips. 180. 1: B. 132. N. 1. — ἀμφὶ δὲ τῆς, while around that lip. 70. N. 1 (3d item).

9. ὃ μιν θνάσκοντ' ἐφίλασεν, that she kissed him when dying. The use of ὃ by apocope for ὅτι is very common in poetry.

13. Πάχας ἀμπετάσασα κυύρετο, Having stretched out her arms, she exclaimed mournfully: ἀμπετάσασα for ἀναπετάσασα, 1. a. of ἀναπετώνημι: κυύρετο, for ἐκινύρετο. 78. N. 3.

17. ἃ δὲ τάλαινα ζῶω, but I, the wretched one, live: ἃ, Dor. for ἡ.

20. τὸ δὲ . . . καταρρεῖ, and everything beautiful descends to thee.

1. πόθος δέ . . . ἔπη, and my lover (lit. love) has flown away like 218 a dream.

2. κεστός δλωλε, the cestus has perished, i. e. lost its power to enkindle love. — τί γάρ. Her abruptness indicates the intensity of her passion.

3. Καλὸς ἔων . . . παλαίειν; Why being so beautiful didst thou madly desire to contend with wild beasts? Repeat τί before καλός. Instead of ἐμήνας, some commentators suggest ἐμήναο, poet. for ἐμήνω.

7. τὰ δὲ πάντα . . . ἄνθη, and all these (i. e. the tears of Venus and blood of Adonis) become flowers on the earth.

8. τὰν ἀνεμώναν, Dor. for τῆν ἀνεμώνην. Pliny says, that the anemone or wind-flower derives its name from the fact, that it never opens except when the wind blows: Hesychius says, that it is called anemone because its leaves are easily scattered by the wind.

11. Ἑστ' ἀγαθὰ . . . ἐτοίμα, there is a goodly couch, there is a bed of leaves prepared for Adonis. Allusion is made to the festival of the Adonia, in which an image of Adonis is represented as reclining on a bed of state. Theocritus describes the ceremony, Idyl XV.

16. χῶ μὲν . . . φαρέτρην, and one trampled upon his arrows, another upon his bow, and another broke his well-winged quiver.

The epithet *εὔπερον*, which belongs to the arrows, is here tropically applied to the quiver. A passage in one of the *Elegies* of Ovid (*Amor. Lib. 3. El. 9, l. 7*), in which Tibullus is the subject of the lament, presents a similar picture:—

“Ecce, puer Veneris fert eversamque pharetram  
Et fractos arcus, et sine luce facem.”

23. οὐκέτι δ' . . . αἶ αἶ, and no longer is the song, “*Hymen, Hymen,*” sung; “*alas ! alas !*” is chanted.

26. Καί μιν ἐπαίδουσιν, and they sing charms over him, i. e. they try to win him back by incantations.

27. Οὐ μὲν . . . ἀπολύει, he is not able, for the Maiden (i. e. Proserpine) does not release him. ἐθέλω is sometimes equivalent to *possum*.

## MOSSCHUS.

### FROM THE EPITAPH ON BION.

Moschus, the friend and disciple of Bion, was a native of Syracuse. “He seems,” says Elton, “to have taken Bion for his model, and resembles him in his turn for apologues, his delicate amenity of style, his luxuriance of poetic imagery, and his graceful and feminine softness.” The “*Elegy*” of Moschus is, in many respects, not unlike the “*Lycidas*” of Milton.

219. 1. Ἀρχεῖ . . . Μοῦσαι, *Begin, Sicilian Muses, begin the mournful song.* The Sicilian Muses are the Muses of pastoral poetry. Theocritus, Bion, and Moschus lived and sung in Sicily.

18. Μάλων . . . σίμβλων, *the beautiful milk flowed not from the sheep, nor the honey from the hives.* 180. 1: B. 132. 2.

22. μελίγεται, Dor. for μελίσεται. The common but faulty reading is μελίσσεται.

220. 2. Εἰσίδει . . . ὕσθημα. *For it (the syrinx) still breathes the music of those lips and that breath of mine.*—*χείλεα* and *ὑσθημα*

are kindred to the verb *πνέει*, and therefore in the acc. after it. 164; C. 431; K. 278.

3. Ἀχὼ δ' ἐν . . . ἀοιδᾶς, *And echo among the reeds still feeds upon thy songs.*

5. μὴ δεύτερα σείο φέρηται, *lest he should bear off a prize inferior to you.*

7. Μῆλη. The river Meles, in its course through Ionia, runs near Smyrna, the native place of Bion. Homer also, according to some authors, was born on its banks, and therefore called at first Melesigēnes. From these circumstances the poet addresses it as the "*most tuneful of rivers.*"

13. Πηγασίδος κράνας, Dor. for Πηγασίδος κρήνης, i. e. Hippocrene, a spring on Mt. Helicon, made by the foot-print of the winged steed Pegasus. — ἔχεν, for εἶχεν. 80. N. 5.

26. Κήϊον ἄστυ, *the Cēan city*, i. e. Iulis, in the island of Ceos, the birthplace of Simonides.

2. ἡ Μιτυλάνα, Dor. for ἡ Μιτυλήνη, *Mitylene*, the capital of Les-  
bos and birthplace of Sappho.

8. ἀνάκοι . . . ἵπνον, *deaf in the hollow earth, we sleep a long, long, interminable, unawaking sleep.* — ἀνάκοι, Dor. for ἀνήκοι. — κοῖλα, Dor. for κοῖλη. — εὐδομες, Dor. for εὐδομεν. — In εὖ μάλα μακρόν, the εὖ strengthens μάλα and μάλα strengthens μακρόν. The force of the whole clause may, perhaps, be given in the rendering by repeating the adjective, as we have done. The melancholy beauty of Moschus's comparison of man's existence with that of the vegetable creation, cannot fail to remind one of a similar passage in the poetry of Job 14: 7–12.

## CLEANTHES.

## HYMN TO JUPITER.

CLEANTHES, a native of Assus, a city of Lycia, was born B. C. 330. He was an eminent Stoic philosopher, and became the successor in the Portico, at Athens, of Zeno, whose disciple he had been for nineteen years. He terminated his life by starvation at the age of about ninety. Of the many things which he wrote, all have perished, with the exception of a few fragments, and this beautiful and sublime Hymn to Jupiter.

11. πολuwόμε. The Stoics worshipped the rational and efficient principle in nature under many names; Nature, Fate, Jupiter God. Seneca, one of the later Stoics, says: "Whatever appellations imply celestial power and energy may be justly applied to God; his names may properly be as numerous as his offices." Pope in like manner recognizes the Deity under different names in the beginning of "The Universal Prayer": —

"Father of all! in every age,  
In every clime, adored,  
By saint, by savage, and by sage,  
Jehovah, Jove, or Lord!"

12. νόμον μέτα. The same sentiment is expressed by Seneca, De Provid. c. 5: "Ille ipse omnium conditor ac rector scripsit quidem Fata, sed sequitur. Semper paret, semel jussit.

14. Ἐκ σοῦ γὰρ γένος ἐσμέν, *for we are thy offspring*. Aratus has a kindred passage, τοῦ γὰρ καὶ γένος ἐσμέν. Paul alludes to these poets, Acts 17: 28. — ἡς . . . ἐπὶ γαῖαν, *having alone, of all mortal beings which live and move upon the earth, obtained the faculty of speech*. — θνήτ. 151. N. 4.

17. πᾶς ὅδε . . . γαῖαν, *all this universe revolving around the earth*. Cleanthes wrote before it was known that the sun was the centre of the solar system.

19. Τοῖον ἔχεις . . . φάεσσιν, *such a minister, in thine unconquered hands, is the double-pointed, blazing, ever-living thunder-*

belt; for by its stroke all nature stands aghast: thus thou guidest the common principle of reason, which pervades all things, mingling with the luminaries great and small. — φύσεως, gen. after πάντ. 177. N. 4; C. 452.

6. καὶ οὐ . . . ἐόντιν, and things discordant are made by thee 222 harmonious.

7. Ὡς γὰρ . . . εἰσι, For thou hast so connected all things good with evil into one system, that there is in all one eternal common principle of reason; from which, however, all wicked men are endeavoring to escape. — φεύγοντες εἴσω, "In order to give greater emphasis to the predicate, the simple idea expressed by the verb is resolved into the participle and copula εἶσω." K. 238. R. 7.

17. Σπείδοντες . . . γινίσθαι, exerting themselves earnestly that things altogether the opposite of these might result; i. e. they seek these things as good, but, wandering from the "common law of God," they find them only evil.

18. καλαυροφῆς, ἀρχαίραυτε. These epithets of Jove suggest a somewhat similar passage in the Psalmist's sublime description of Jehovah. Ps. 18: 11, 13.

25. ἡ κοινὸν . . . ὑμῖν, than properly to celebrate the universal law for ever. — ἐν δίκῃ, rightly, with propriety, properly.

## ANACREON.

### ODES.

ANACREON, the writer of these Odes, was a celebrated lyric poet of Ionia, who lived a life of sensual pleasure, but the "sweetness and elegance of whose verse have been the admiration of every age and country." He flourished about B. C. 532.

1. The poetical extracts thus far have all been written in hex- 228 ameter or heroic verse. The odes are all written either in *trochaic dimeter acatalectic* (239. 1; K. 363), e. g. the third ode; or in *iambic dimeter catalectic* (243. 2; K. 367), e. g. the first and second odes.



7. *ἄθλους*. The poets often omit the article where it would be found in prose.

224 1. *γυναῖξιν*, κ. τ. λ., *for woman she* (i. e. nature) *had no more*; i. e. nothing for a defence.

8. *στρέφεται*, κ. τ. λ., *when the Bear is already turning at the hand of Boötes*. He speaks of the constellations with those names

12. *μεν*, κ. τ. λ., *kept knocking at the bars of my door*.

225 5. *Φέρε*, κ. τ. λ., *Come, says he, shall we try this bow, in what now the string by being wet is injured for me*.

16. *μύρων* (188. 1) is constructed with *πνέεις* and *ψεκάζεις*. Anacreon had perfumed his dove before sending him with a letter to his young friend Bathyllus.

20. The dove speaks through the rest of the ode.

22. *τὸν*, κ. τ. λ. By this language the poet means to say that Bathyllus was a universal favorite.

24. *πέπρακέ*, κ. τ. λ. That Venus should have given one of her doves for a *little hymn* of Anacreon's, shows how valuable his poetry was.

27. *τοσαῦτα*, in *such great*, in *such important*, sc. services as I am upon now.

227 1. *ὥς . . . ἐκείνος*, *Tereus*, sc. did the tongue of Philomela. See Class. Dictionary.

6. *Θέλω*, κ. τ. λ., *I will, I will love*. This first line expresses the result of what he is about to relate; viz. that he was at first unwilling to love, but that he came poorly off in a contest with Cupid and was in the end glad to yield. So he says, *I WILL love*; as a boy, when he has been punished, says, "*I will do better*."

19. *εἶθ' . . . βέλεμνον*, *then threw himself* (sc. against me) *for a dart, as a dart*.

24. *τί*, κ. τ. λ., *for why be fighting* (lit. *do we throw, discharge*, sc. arrows, darts) *without, while there is a contest within me*.

228 1. *Ὅ*, κ. τ. λ., *If indeed the wealth of gold bestowed life on mortals, -I would endure the guarding it, in order that, should Death arrive, he might take something and pass by*.

13. *βρύουσιν*. This verb, generally intransitive, is here transitive (163. 2): *the Graces abound in roses*.

22. *Βρομίου*, κ. τ. λ., *the flow of Bacchus is crowned*. As it is spring, they now have the pleasure of drinking wine from goblets crowned with flowers.

23. κατὰ, κ. τ. λ., *by leaf, by branch, the hanging* (καθελών, 205. N. 1, *taking itself down, letting itself down, hanging*) fruit abounds (212. N. 2): *lit. blooms, flourishes.*

25. ἀπὸ . . . . βλάπτων, *injuring nothing for any one*: *lit. from no one injuring anything*; i. e. taking from no one anything injuriously.

4. οἶμν. As the word ποιητής, *lit. a maker*, came to be applied especially to a maker of verse, so οἶμη, *lit. a way*, was at length applied particularly to the way of singing verse. Hence it means *singing, song, melody.*

6. σοφὲ, *wise, skilful*; i. e. skilled in music, in song. — γηγενής, *earth-born*. The ancients supposed that grasshoppers sprang directly from the earth.

14. Χάρισιν, κ. τ. λ., *And an offering* (*lit. an ornament*; i. e. which has been put as an offering) *to the Graces in the season of the many-flowered Loves* (i. e. in spring when flowers most abound and Love is most busy), *and a gift of Venus*; i. e. a gift which lovers are wont to make.

17. τόδε . . . . μύθοις, *this also is an object of care to fables*; i. e. poets, who abound in fables, dwell much upon roses.

18. χαρίεν . . . . Μουσῶν, *and a graceful plant of the Muses*; i. e. which the Muses love.

13. καὶ, κ. τ. λ., *for it is established* (ἔτοιμον, *ready, prepared*, 231 *irrevocable, established*) *that when one has descended he comes not back.* — ἔτοιμον (157. N. 10; 160. N. 1) is followed by καταβάντι (196. 1). So it seems that Anacreon also, like the rest of his tribe, after all his bacchanalian mirth and licentious pleasure, was afraid to die.

## CALLISTRATUS.

## THE LAY OF HARMODIUS.

ARISTOPHANES alludes in one of his Comedies to this little poem Callistratus, its reputed author, must therefore have lived at least B. C. 450, and this is all that we know about him.

The poem itself is a drinking-song, and is one of a collection of *Scolia* made by Ilgen. Its name, *σκόλιον*, is probably derived from the *irregular, zigzag* way in which it went round the table. Each guest who sung held in his hand a myrtle branch, which he passed on to any one he chose, who took up the strain and sung another strophe in the same measure.

2. 'Αρμόδιος κ' 'Αριστογείτων. Hippias, Hipparchus, and Thesalus were tyrants of Attica. One of these had grossly insulted Harmodius, a beautiful Athenian youth. Indignant at the outrage, he and his friend Aristogiton resolved not only to take vengeance on the offender, but also to engage in the desperate enterprise of overthrowing the ruling dynasty. In conjunction with a few friends they fixed upon the festival of the great Panathenæa as the most convenient season for accomplishing their purpose. On the appointed day the conspirators armed themselves with daggers, which they concealed in the myrtle boughs that were carried on this occasion. Owing, however, to some prematurity in the execution of their plans, only one of the tyrants, Hipparchus, was slain. Harmodius and Aristogiton lost their lives, and the plot failed in its immediate object; but yet in its consequences this movement brought about a revolution, which terminated in the entire overthrow of the Pisistratidæ. The tyrannicides received almost heroic honors. Statues were erected to them at the public expense; they were celebrated in the convivial songs of Athens; and a place assigned them in the Islands of the Blest by the side of Diomedes and Achilles.

6. Νῆσοις δ' ἐν μακάρων, *in the Islands of the Blest*. These were placed by the later Greeks in the ocean at the extreme West, where heroes slain in fight and demigods of the fourth age rest for ever.

11. Ἀθηναιῶν ἐν θυσίαις, at the sacrifice to Minerva. The great Panathenæa was celebrated once every five years with the greatest pomp and magnificence. The citizens marched in procession with spears and shields, and it was the only occasion on which, in time of peace, they could assemble under arms without exciting suspicion.

## MISCELLANIES.

### MENANDER

MENANDER, the writer of the first portion of the Miscellanies, was a comic poet of refined elegance both in style and sentiment, who flourished at Athens about B. C. 300. Of his comedies, one hundred in number, only a few fragments remain.

1. A metrical index of the first fifteen lines is subjoined, in which may be found most of the varieties in *Iambic* that occur in the succeeding pages. The comma in this index denotes the place of the verse-cæsure.

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7. Ἔργον, κ. τ. λ., *It is a labor to find a poor man's relative.*

10. αἰτεῖσθαι, κ. τ. λ., *for he at once (ἅμα, at the same time, at once) expects him to request something.* Therefore let the poor avoid their rich relatives.

11. δειλόν . . . πίνης, *the poor man is a cowardly thing* (160. N. 2): whereas without being presumptuous he ought to be bold; and, without jealously suspecting that others despise him for his poverty, or caring little if they do, should rely upon himself; cautiously pursuing such a course, (*and he may always do it,*) as at length to wrench unwilling respect from the lordly great.

13. μετρίως πράττων, *doing moderately*; i. e. in moderate circumstances, in distinction from being poor.

234 4. ὡς, κ. τ. λ., *as you teach so also you learn good things.*

12. τὸ δ' ὀξύθυμον, κ. τ. λ., *but this passionateness and excessive bitterness is immediately to all a sign of littleness of soul.*—τὸ goes as well with πικρὸν as with ὀξύθυμον. Hence 138. 2 applies to πικρὸν, and 141. 1 to λίαν.

18. Ὡς, κ. τ. λ., *How sweet a thing to one hating evil customs is solitude, and to one not meditating a single wrong how sufficient a possession is a field well supporting him. But the rivalry of the crowd, etc.: lit. from the crowd*; i. e. arising from, etc.

235 2. κύριος, *master, possessor, owner*, as here, and in l. 8, of property.

3. ἐαυτοῦ (145. N. 1) and τῆς Τύχης are constructed with πάντ' by 173, denoting source (173. N. 1); *all not from yourself, but from fortune.*

4. φθονοίης. Φθονεῖν means *to envy, to grudge*, and then *to deny through envy.* Hence translate this line, *Why should you, father, refuse any one these things?* i. e. refuse to let any one participate in your property?—τούτων, 188. 1.

5. αὐτῇ, κ. τ. λ., *for she taking all from you will give it again to another, perchance (τυχόν, 167. N. 1) some unworthy person.*

7. διόπερ, κ. τ. λ., *Wherefore I say that you ought, as long (a time) as you are owner, to use it (i. e. the property) yourself, father, nobly*; i. e. use it nobly when you use it for "yourself," as well as in aiding others (ἐπικουρεῖν πᾶσιν).

12. ταὐτὸ τοῦτό, *this same*; i. e. the same benefits you have bestowed upon others.

16. ἐφ' ἐκάστῳ, *on every occasion*. The general idea of the first two lines is, that he does not wish his mother to vex him to death by always talking of high birth.

21. ἐγένοντ', *sc. ἐκέينوι* referring to *ὄτα*, which is a sort of collective pronominal. Cf. 150. R.

27. Σκύθης, κ. τ. λ., *Is Scythian any ruin?* (i. e. Is the epithet Scythian a killing reproach?) *but was not Anacharsis a Scythian?* Anacharsis was a noted Scythian philosopher.

16. Ἀδίκως . . . μόνον, *This animal* (i. e. man) *alone succeeds* 236 *unjustly* (i. e. by a course of injustice) *and does wrongfully*.

25. δεύτερα, and l. 26, τρίτα λέγει, (λέγει probably here in its secondary sense, *gathers, collects*,) *obtains the second, the third*, *sc. place*.

3. τὸν . . . τουτονί, *you can* (ἔξεστι, *sc. σοί*) *look first at this ass* 237 *here* (70. N. 2).

22. ἐλθόντ', κ. τ. λ., *the one who has this woman falling* (lit. *coming*) *into disease she* (referring to the same woman, his wife) *attends* (212. N. 2) *carefully*.

24. ἀποθανόντα . . . οἰκέως. A construction like this, where of two actions that which in the order of nature precedes the other is last mentioned, is called *hysteron-proteron* (ὕστερον πρότερον); i. e. *the latter former*.

1. μηδὲν . . . προσδοκωμένων, lit. *placing along against it no one* 238 *of things expected*; i. e. *reasonably expected: opposing to it* (i. e. to your trouble) *no anticipations*, *sc. of good*.

3. Εἰ, κ. τ. λ., *For if you alone of all, Trophimus, when your mother brought you forth, were born on condition* (ἐφ' ᾧ) *both of continuing to do what you please*, etc.—ἐφ' ᾧ (220. 1). "The relative is put also for various conjunctions, which would refer to a demonstrative pronoun preceding or to be supplied:—*a.* for ὥστε: e. g. in the form of ἐφ' ᾧτέ [or ἐφ' ᾧ] 'upon condition that.' This should be properly ἐπὶ τούτῳ ὥστε· but because the relative properly refers to the demonstrative, so [on the principle of attraction] they said ἐπὶ τούτῳ, ᾧ or ᾧτε, or with the preposition repeated ἐπὶ τούτῳ, ἐφ' ᾧτε [or ᾧ]. The demonstrative is then omitted [151. R. 1]. Hence on account of ὥστε, which according to the sense is contained in this expression, the inf. usually follows in this place, though the fut. ind. also frequently follows." Mt. 479.

10. τραγικώτερον. The two preceding lines, Εἰ . . . . κοινόν, are more elevated than is usual in comedy.

12. τὸ . . . . λόγων, *but the chief of the reasons* is this; i. e. of the reasons, or reflections upon the ills of life; for he had just said that Trophimus must reason (λογιστέον) better about them.

20. ὥστ', κ. τ. λ., *so that do thou now bear the rest also* (i. e. thine evils hereafter) *in a manner* (που, *somehow, in a manner*) *moderately*: lit. *through the middle*; i. c. pursuing a medium course, not going to extremes.

23. ἀπῆλθεν . . . . ταχὺ, *has gone away quickly whence he came*; i. e. has died soon after birth.

239 1. Ταῦτα, κ. τ. λ. The general sentiment is, that if one lives but few years he will see the sun, stars, etc.; and if he lives many years, he can see nothing greater.

#### PHILEMON.

PHILEMON was a Greek comic poet, a contemporary and rival of Menander. Of his comedies also there remain only a few fragments.

240 2. νῦν, κ. τ. λ., *But now affairs regard not, nor look at them* (i. e. tears), *but will pursue the same course*, etc.

5. τί . . . . πλείον; *What do you more than? = What advantage then do you gain?*

16. ἡμῶν, κ. τ. λ., *but as many even as are our bodies severally, in number*, etc. Perhaps ἐνός here should be εἷνα. I have preferred not to alter the text, and have given καθ' ἐνός the same meaning with καθ' εἷνα, which the sense evidently requires.

19. ἡ, κ. τ. λ., *than being reviled to be able to bear it. For the reviler* (140. N. 3), *should the reviled make no claims, is reviled reviling*; i. e. if the person reviled is silent and goes about his business, the reviler will find his revilings falling back upon himself.

26. πλέκουσι, κ. τ. λ., *they more discuss these* (lit. *knot, twine, twist about these*; i. e. to know what they are) *than the question what is good*; i. e. they define *good* (viz. the highest good) to be *virtue and wisdom*, and then are more troubled to tell what virtue

and wisdom are, than they were about the original question. Philemon here refers to the great question among the ancients respecting what constituted τὰγαθόν, "*summum bonum*," "*the highest good*."

20. οὐδ' . . . μόνον, *nor he indeed, who observes all such things* 241 (*ταῦτα, these, this kind, such*) *only*; i. e. who in his external conduct alone observes *all such* rules of common honesty as he has alluded to in the preceding lines.

### ANTHOLOGY.

Ἀνθολογία were collections of small Greek poems, especially epigrams, culled by one editor from their several authors, and gathered by him into a sort of *nosegay*.

22. χειμαζόμενοι, κ. τ. λ., *for tempest-tost in it* (i. e. in life) 242 *often we go to ruin* (lit. *strike against*, hence *stumble, fall, go to ruin*) *more pitiously than shipwrecked men*.



# EXPLANATION

## OF THE SIGNS AND ABBREVIATIONS USED IN THE LEXICON.

THE parts of compound words and the primitives of derivatives are inclosed in parentheses ; and special definitions are given to these words, unless they are defined in regular course in the Lexicon.

The sign = signifies equal or equivalent to, the same as.

The following abbreviations are employed, some of which are peculiar to the Lexicon, and some are common to the whole book : —

a. = aorist tense.  
acc. = accusative case.  
act. = active voice.  
Adv. = Adverb.  
Æol. = Æolic dialect.  
Att. = Attic dialect.  
aug. = augment.  
B. C. = Before Christ.  
comp. = composition.  
compar. = comparative degree.  
Conj. = Conjunction.  
contr. = contracted.  
copul. = copulative.  
dat. = dative case.  
Dep. = Deponent.  
defect. = defective verb.  
Dim. = Diminutive.  
Dor. = Doric dialect.  
Ep. = Epic dialect.  
euph. = euphonic.  
f. = future tense.  
gen. = genitive case.  
Hom. = Homer or Homeric.  
i. e. = *id est*, that is.  
imper. = imperative mood.  
impers. = impersonal.  
impf. = imperfect tense.  
ind. = indicative mood.  
inf. = infinitive mood.  
insep. = inseparable.  
Interj. = Interjection.  
intr. = intransitive.  
ion. = Ionic dialect.

Lat. = Latin.  
lengthd. = lengthened.  
m. or Mid. = Middle voice.  
metath. = metathesis.  
neut. = neuter gender.  
nom. = nominative case.  
obsol. = obsolete.  
opt. = optative mood.  
p. = perfect tense.  
part. = participle.  
Pass. = Passive voice.  
pers. = personal.  
pl. = plural number.  
plqpf. = pluperfect tense.  
poet. = poetic.  
poss. = possessive.  
pr. = present tense.  
Prep. = Preposition.  
priv. = privative.  
prob. = probably.  
pron. = pronoun.  
q. v. = *quod videas*, which see.  
reflex. = reflexive.  
sc. = *scilicet*, supply.  
shortd. = shortened.  
sing. = singular number.  
subj. = subjunctive mood.  
subst. = substantive.  
superl. = superlative degree.  
sync. = syncope or syncopated.  
usu. = usually.  
trans. = transitive.  
Verb. Adj. = Verbal Adjective.

# LEXICON.

## A.

α, the first letter in Greek: a prefix called alpha privative, and corresponding to the English inseparable particles in-, im-, ir-, un-, less; as αθάνατος, immortal, αβαρής, weightless; before a vowel it often becomes αν-, as ανάξιος, unworthy: alpha copulative, answering to the Adv. αμα; as αδελφος, a brother and ακολουθος, a follower: alpha intensive, answering to the Adv. αγαν; as ατενής, strained and ασκιος, shady: alpha euphonic; as ασπαίρω for σπαίρω and αστεροπή for στεροπή.

α, α, ah!

α, Dor. for η, and α, Dor. for η.

α, nom. pl. neut. of ος, which, what.

αβαρής, ες, (α-, βάρος) weightless, not heavy, light.

αβατος, ον, (α-, βαινω) untrodden, impassable, inaccessible.

αβιβαιος, ον, (α-, βέβαιος) unsteady, unstable, wavering, not sure.

αβελτερος, ον, (α-, βέλτερος) good for nothing, stupid, silly.

αβιωτος, ον, (α-, βιόω) not to be lived, insupportable, living miserably: lifeless.

αβλαβής, ες, (α-, βλάβη) unharmed, unhurt: harmless, innocent.

αβουλος, ον, (α-, βουλή) inconsiderate, thoughtless, irresolute.

αβρός, ά, όν, (ακιν to ηβη) graceful, pretty: effeminate.

αγαθός, ή, ών, good: brave: noble.

αγύλλω, f. -αλω, p. ηγαλκα, to make glorious, glorify, honor: adorn, decorate.

αγαλμα, ετος, τό, (αγάλλω) a glory, delight: ornament, decoration: statue, image.

αγαλματοποιός, ου, ό, (αγαλμα, ποιέω) a statuary, sculptor.

αγαμαι, f. αγάσομαι, 1. α. ηγασάμην, Dep. Mid. to wonder: admire, esteem, prize: be delighted with, approve.

Αγαμέμνων, ονος, ό, (αγαν, μένω) the very Steadfast: Agamemnon, king of Mycenae and commander of the Grecian forces against Troy.

αγαν, Adv. very, much, very much. αγανακτήω, ω, f. -ήσω, p. ηγανάκτηκα, (αγαν, αχθος, trouble) to be irritated, displeased, vexed, angry or indignant.

αγαπάω, ω, f. -ήσω, p. ηγάπηκα, (αγαμαι) to welcome, entertain: love,

- cherish: be well pleased, contented.
- ἀγαπητός, ἡ, όν, (ἀγαπάω) beloved, dear: worthy of love.
- ἀγγεῖον, ου, τό, (ἄγγος) a small vessel, pail.
- ἀγγελία, ας, ἡ, (ἄγγελος) a message, tidings, announcement.
- ἀγγέλλω, f. -ελῶ, p. ἡγγέλκα, 1. a. ἡγγεῖλα, (ἄγω) to bear a message, proclaim, announce, tell.
- ἄγγελος, ου, ό, ἡ, a messenger, envoy.
- ἄγγος, εος, τό, a vessel, jar, pan, pail.
- ἄγε, ἄγετε, orig. imper. used like φέρε as *Adverbs*, come! come on! well! *Lat.* age!
- ἀγείρω, f. -ερῶ, p. ἀγήγερκα, (ἄγω) to bring together, collect. *Pass.*
- ἀγείρομαι, p. ἀγήγερμαι, 1. a. ἡγήρθην, to come together, assemble.
- ἀγέλη, ης, ἡ, (ἄγω) a herd, flock, drove, crowd.
- ἀγένεια, ας, ἡ, (ἀγενής) low birth, ignobleness, meanness.
- ἀγενής, ές, (ἀ-, γένος) unborn: low-born, ignoble, mean, base.
- ἀγέννεια, ας, ἡ, = ἀγένεια.
- ἀγεννής, ές, = ἀγενής.
- ἀγευστος, ου, (ἀ-, γεύομαι) not tasting: untasted.
- ἄγημα, ατος, τό, (ἄγω) *Lat.* agmen, anything led, an army: the Guard of the Lacedaemonians and of the Macedonians.
- Ἀγήνωρ, ορος, ό, (ἄγων, ἀνήρ) the Manly: Agēnor, a king of Phœnicia.
- ἀγήρατος, ου, (ἀ-, γῆρας) not growing old, undying, undecaying, ever-young.
- Ἀγησίλαος, ου, ό, (ἄγω, λαός) the Leader of the people: Agesilaus, a king of Sparta, B. C. 400.
- ἀγκᾶλη, ης, ἡ, (ἄγκών, the bend of the arm) the bent arm, arm.
- ἄγκιστρον, ου, τό, (αἰκία to ἀγκύλος) a hook, fish-hook.
- ἀγκύλος, η, ου, (ἄγκος, a bend) bent, crooked: wily, crafty.
- ἄγκυρα, ας, ἡ, (ἀγκύλος) an anchor: *Lat.* ancora.
- Ἀγκυρα, ας, ἡ, (ἄγκυρα) Ancyra, a city of Galatia: a town of Phrygia.
- ἀγκύριον, ου, τό, (ἄγκυρα) a small anchor.
- Ἀγλαΐα, ας, ἡ, αἰκία to ἀγλή and ἀγαλμα) Aglaia, one of the Graces.
- ἀγλαός, ἡ, όν, (αἰκία to ἀγάλω) splendid, beautiful: famous.
- ἀγνοέω, ῶ, f. -ήσω, p. ἡγνόηκα, (ἀ-, γηνώσκω) not to know, to be ignorant of: to mistake, be wrong.
- ἄγνυμι, f. ἄξω, 2. p. ἔαγα, 1. a. ἔαξα, *pass.* 2. a. ἐάγην, to break, snap, crush, shiver.
- ἀγορά, ᾤς, ἡ, (ἀγείρω) an assembly: a market-place: provisions.
- ἀγοράζω, f. -άσω, p. ἡγόρακα, (ἀγορά) to attend the market, buy or sell, procure.
- ἀγοραῖος, ου, (ἀγορά) pertaining to the market: of ἀγοραῖοι, petty traders, hucksters: loungers, low fellows.
- ἀγορεύω, f. -εύσω, p. ἡγόρευκα, (ἀγορά) to speak in public, harangue: proclaim, declare.
- ἄγρα, ας, ἡ, a hunting, the chase: the game, prey.
- ἀγράμματος, ου, (ἀ-, γράμμα) unlearned, unlettered, illiterate.
- ἀγρεύω, f. -εύσω, p. ἡγρευκα, (ἄγρα) to hunt, chase: catch, take.
- Ἀγριᾶνες, ου, οι, Agrianes, a Thracian tribe living near the river

*Agriani.* They were hurlers of javelins.

ἄγρος, ἰα, ἰον, (ἄγρός) rustic: wild, savage.

ἀγρίωω, ὦ, f. -ώσω, p. ἡγρίωκα, (ἀγρός) to render wild, enrage, provoke.

ἀγροικος, ον, (ἄγρός, αἰέω) living in the country, rustic: clownish, boorish, rough.

ἀγρός, οὔ, ὁ, *Lat.* ager, a field, land.

ἀγρυπνέω, ὦ, f. -ήσω, p. ἡγρέπηκα, (ἀγρυπτος = αὔπτος, sleepless) to be sleepless, lie awake, be watchful.

ἀγρυπνία, ας, ἡ, (ἀγρυπτος) sleeplessness.

ἀγυία, ἄς, ἡ, (ἀγω) a road, street.

ἀγυρις, ἰος, ἡ, (ἀγείρω) an assembly, a crowd.

ἀγύρτης, ου, ὁ, (ἀγείρω) a gatherer: beggar: mountebank, cheat, charlatan, quack.

ἀγχιμάχος, ον, (ἀγχι, μάχομαι) fighting hand to hand: used in close fight.

ἀγχι, *Adv.* = ἐγγίς, near, nigh, at hand.

ἀγχινοος, ον, *contr.* ἀγχινοος, ον, (ἀγχι, νοῦς) ready of mind, sagacious, ingenious, witty.

ἀγγω, f. ἄγω, p. ἤγαγα, (ἀγγω = ἀγχι) to press tight, strangle, throttle, choke: distress, afflict.

*Lat.* angere.

ἄγω, f. ἄξω, p. ἤγαγα, 2. a. ἡγαγον, to lead, take with one, carry off, bring, import: guide, train up, conduct: draw out: hold, keep, celebrate: consider: weigh. *Mid.* to take for one's self, marry.

ἀγωγός, ἡ, ὁ, (ἄγω) leading, guiding.

ἀγών, ὄνος, ὁ, (ἄγω) an assembly,

assembly met to see games: a contest for a prize, struggle, trial, contest: anxiety, agony.

ἀγωνίζομαι, f. -ίσομαι, p. ἡγωνίσamai, (ἀγών) *Dep. Mid.* to contend for a prize, fight, struggle, strive.

ἀγωνιστής, οὔ, ὁ, (ἀγωνίζομαι) a combatant, rival.

ἀδαμάντινος, ον, (ἀδάμας) adamantine: hard, solid, strong.

ἀδάμας, ατος, ὁ, (ἀ-, δαμάω) the unconquerable: adamant.

ἀδείης, ἐς, (ἀ-, δέος) fearless.

Ἀδείμαντος, ου, ὁ, (ἀ-, δειμαίνω, to daunt) the Dauntless: Adimantus, a man's name.

ἀδελφή, ἡς, ἡ, *fem.* from ἀδελφός, a sister.

ἀδελφιδέος, ἐου, ὁ, *contr.* ἀδελφιδουός, οὔ, ὁ, (ἀδελφός) a nephew.

ἀδελφός, οὔ, ὁ, (ἀ copul., δελφύς, the matrix) a brother.

ἀδέως, (ἀδείης) *Adv.* fearlessly.

ἄηλος, ον, (ἀ-, θῆλος) unknown, obscure: unseen.

Ἄιδης, ου, ὁ, *Hom.* Ἄϊδης, αο, and εω, (ἀ-, ἰδεῖν) Hades, Pluto: the nether world, grave, death.

ἀδιάλειπτος, ον, (ἀ-, διαλείπω) unintermitting, incessant.

ἀδιαλείπτως, (ἀδιάλειπτος) *Adv.* incessantly.

ἀδιόγητος, ον, (ἀ-, διηγέομαι) indescribable: not related.

ἀδικέω, ὦ, f. -ήσω, p. ἡδίκηκα, (ἀδικος) to be unjust, do wrong: injure, wrong, harm.

ἀδικία, ας, ἡ, (ἀ-, δίκη) injustice: wrong.

ἄδικος, ον, (ἀ-, δίκη) unjust, unrighteous.

ἀδίκως, (ἄδικος) *Adv.* unjustly.

take away, carry, bring: *intr.* to get under way, set sail, set out, start.

*αἰσθάνομαι*, *f.* *αἰσθήσομαι*, *p.* *ἤσθημαι*, 2. *a.* *ἤσθόμην*, (*αἶω*, to perceive) *Dep. Mid.* to perceive by the senses, feel, see: understand.

*αἰσθησις*, *ως, ἡ*, (*αἰσθάνομαι*) perception by the senses, sense, knowledge.

*αἰσθητός*, *ἡ, ὅν*, (*αἰσθάνομαι*) *Verb. Adj.* perceived by the senses, sensible.

*αἰσιος*, *α, ον*, (*αἶσα*, fate) auspicious, fortunate, happy: opportune.

*αἰσχρός*, *ά, ὄν*, (*αἶσχος*, disgrace) disgracing: disgraceful, shameful: ugly.

*αἰσχύνη*, *ης, ἡ*, (*αἶσχος*) shame, dishonor: bashfulness, modesty.

*αἰσχύνω*, *f.* *-υνῶ*, *p.* *ἤσχυγκα*, *pass. p.* *ἤσχυμαι*, (*αἶσχος*) to disfigure, ill-use: shame, disgrace. *Mid.* to be ashamed: revere, respect.

*Αἴσων*, *ονος, ὁ*, *Æson*, father of Jason.

*Αἴσωπος*, *ον, ὁ*, *Æsop*, a celebrated fabulist, B. C. 620.

*αἰτέω*, *ῶ, f.* *-ήσω*, *p.* *ἤτηκα*, to ask, beg, require, demand.

*αἰτία*, *ας, ἡ*, cause, origin, reason, occasion: fault, guilt, charge, accusation, blame.

*αἰτιάομαι*, *ῶμαι, f.* *-άσομαι*, *p.* *ἤτιάμαι*, (*αἷτιος*) *Dep. Mid.* to charge, accuse, blame.

*αἰτιατός*, *α, ον*, (*αἰτιάομαι*) *Verb. Adj.* to be accused, deserving to be accused.

*αἷτιος*, *ία, ιον*, (*αἰτία*) causing: causing ill, guilty: *ὁ αἷτιος*, the author, originator: defendant, *Lat.* reus.

*Αἰτωλός*, *οῦ, ὁ*, = *Αἰτώλιος*, *ον*, *Ætolian*; *οἱ Αἰτωλοί*, the *Ætolians*.

*αἴφνης*, = *ἄφνω*, *ἄφνης*, *Adv.* on a sudden.

*αἴφνιδιος*, *ιον, (αἴφνης)* sudden, unexpected.

*αἰχμαλώτιζω*, *f.* *-ίσω*, *p.* *ἤχμαλώτικα*, (*αἰχμάλωτος*) to take with the spear; capture, enslave, make prisoner of war.

*αἰχμάλωτος*, *ον, (αἰχμή, αἰσπασμα)* taken by the spear, taken prisoner in battle, captured.

*αἰχμή*, *ἡς, ἡ*, (*αἶκιν* to *αἰσσω*) the point of a spear: spear, dart.

*αἶψα*, *Adv.* immediately, quickly, thereupon.

*αἰών*, *ῶνος, ὁ*, a period of time, lifetime, age, dispensation.

*Ἀκαδημία*, *ας, ἡ*, (*Ἀκάδημος*, *Academy*) the Academy, a *gymnasium* in the suburbs of Athens, where Plato taught.

*ἄκανθα*, *ης, ἡ*, (*ἀκή*, a point) a thorn, prickle, thistle.

*ἀκανθώδης*, *ες*, (*ἄκανθα*, *εἶδος*) thorny.

*Ἀκαρνάν*, *ἄνος, ὁ*, an inhabitant of Acarnania, *Acarnanian*.

*ἀκαρπία*, *ας, ἡ*, (*ἄκαρπος*) unfruitfulness.

*ἄκαρπος*, *ον, (ἀ-, καρπός)* unfruitful, unproductive, unprofitable.

*Ἀκαστος*, *ον, ὁ*, *Acastus*, son of *Peleus* king of *Iolcos*.

*ἀκαχέω* and *ἀκαχίζω*, *f.* *-ήσω*, 2. *a.* *ἤκαχον*, (*ἄχω*, to ache) to trouble. *Pass. p.* *ἀκάχμαι*, to be sad.

*ἀκέομαι*, *f.* *-έσομαι*, 1. *a.* *ἡκεσάμην*, (*ἀκέων*, stilly) *Dep. Mid.* to heal, cure: quench, stanch: mend, repair.

*ἀκέστρα*, *ας, ἡ*, (*ἀκέομαι*) a darning-needle, bodkin.

ἀκηδής, ἐς, (ἀ-, κῆδος) uncared for: without care.

ἀκινάκης, ου, ὁ, *Lat.* acinaces, a short sword of the Persians.

ἀκίνητος, ον, (ἀ-, κινέω) unmoved, moveless: idle.

ἀλειστος, ον, (ἀ-, κλείω) nor shut or fastened, open.

ἀκμή, ἥς, ἡ, (ἀκή) a point, edge: bloom, flower, maturity, acme: the most fitting time.

ἀκοή, ἥς, ἡ, (ἀκούω) the sense of hearing, ear: hearing, listening to: report, rumor, fame.

ἀκοιτις, ιος and ιδος, ἡ, (ἀ *copul.* and κοίτη, bed) a wife.

ἀκολουθέω, ὦ, f. -ήσω, p. ἠκολουθήκα, (ἀκόλουθος) to follow, accompany.

ἀκολουθος, ον, (ἀ *copul.* κέλευθος, a road) following, consequent: as a subst. ὁ ἀκολουθος, a follower, attendant.

ἀκομος, ον, (ἀ-, κόμη) without hair, bald: bare, leafless.

ἀκοντίζω, f. -ίσω, p. ἠκόντικα, (ἄκων) to hurl the javelin, throw, sling.

ἀκόντιον, ίου, τό, *Dim.* from ἄκων, a dart, javelin.

ἀκοντιστής, οῦ, ὁ, (ἀκοντίζω) a javelin-man, lancer.

ἀκοσμος, ον, (ἀ-, κόσμος) disorderly, unadorned, indecent.

Ἀκουσίλαος, ου, ὁ, Acusilaus, a Greek historian, born at Argos.

ἀκόσιος, ον, (ἄκων) unwilling, involuntary: unwelcome.

ἀκουσμα, ατος, τό, (ἀκούω) a thing heard, strain, sound.

ἀκουστός, ἡ, ὄν, (ἀκούω) *Verb. Adj.* heard, audible: to be heard.

ἀκούω, f. -σω, p. *All.* ἀκήκοα, *Dor.* ἄκουκα, later ἤκουκα, *pass.* p. ἤκουμαι, to hear, hear of, listen: to

hear one's self called: κακῶς ἀκούειν, to be ill spoken of.

ἄκρα, ας, ἡ, (ἄκρος) the end, point, summit, high headland: citadel, castle.

ἄκρατος, ον, (ἀ-, κεράννυμι) unmixed, pure: untempered: intemperate, excessive.

ἀκριβής, ἐς, (ἄκρος) exact, accurate, precise, strict.

ἀκριβόω, ὦ, f. -ώσω, p. ἠκρίβωκα, (ἀκριβής) to make accurate: investigate accurately, search out: understand thoroughly.

ἀκριβῶς, (ἀκριβής) *Adv.* accurately, exactly, strictly.

ἀκροάομαι, f. -άσομαι, p. ἠκρόαμαι, *Dep. Mid.* to hear, listen: obey.

ἀκροβολίζομαι, f. -ίσομαι, (ἀκροβόλος) *Dep. Mid.* to throw from afar: provoke an attack, skirmish.

ἀκροβόλος, ου, ὁ, (ἄκρος, βάλλω) one that throws from afar: a skirmisher.

ἀκροθίνιον, ου, τό, (ἄκρος, θίς, heap) the top of the heap, choice parts, first fruits.

ἀκρόπολις, εως, ἡ, (ἄκρος, πόλις) the upper city, citadel.

ἄκρος, α, ον, (ἀκή) extreme, high, topmost: first, excellent: τὸ ἄκρον, an elevation.

Ἀκταίων, ονος, ὁ, Actæon, a celebrated hunter, son of Aristæus.

ἀκύμαντος, ον, (ἀ-, κυμαίνω) waveless, calm.

ἄκων, ἄκουσα, ἄκων, (ἀ-, ἐκών) against one's will, perforce: unwilling, involuntary.

ἄκων, οντος, ὁ, (ἀκή) a javelin, dart.

ἀλαζονεία, ας, ἡ, (ἀλαζών) vainboasting, ostentation, arrogance.

ἀλαζών, όνος, ὁ, (ἄλη, a wandering)

- a wanderer, vagabond: quack, impostor: boaster, braggart, pretender.
- δᾶλᾶζω, f. -ᾶζω, p. ἡᾶλαχα, (ᾶλᾶλῆ) to raise the war-cry, shout.
- δᾶλᾶῆ, ἦς, ἡ, = δᾶλᾶ, alala! a war-cry.
- δᾶπαδνός, ἡ, ὄν, (δᾶπάζω) easily mastered, weak, powerless.
- δᾶπάζω, f. -ᾶζω, p. ἡᾶπαχα, (ᾶευρη., λαπάζω, to empty) to empty, drain: overcome, slay, waste, sack.
- δᾶτο, Dor. for ἡᾶτο, 1. a. m. of δᾶλομαι.
- δᾶγέω, ὦ, f. -ῆσω, p. ἡᾶγηκα, (ᾶλγος) to suffer pain, be sick: grieve.
- δᾶλγος, εος, τό, pain, trouble, grief, distress.
- δᾶέα, as, ἡ, Ion. δᾶέη, Att. δᾶέα, warmth, heat.
- δᾶεινός, ἡ, ὄν, (δᾶέα) warm, hot.
- δᾶείφω, f. -ψω, p. ἡᾶλοιφα, Att. δᾶῆ-λιφα, pass. p. δᾶῆλιμμαι, 1. a. ἡᾶείφθην, (ᾶcorul., λιπος, grease) to anoint, daub, plaster.
- δᾶεκτοροφωνία, as, ἡ, (ᾶλέκτωρ, φωνή) the crowing of a cock: cock-crow, early morning.
- δᾶεκτρυνών, ὄνος, ὁ, ἡ, a cock, hen.
- δᾶέκτωρ, ὀρός, ὁ, (akin to δᾶεκτρος, the sleepless) a cock.
- ᾶλέξανδρος, ου, ὁ, (ᾶλέξω, to defend, ᾶνήρ) Alexander, a celebrated conqueror, surnamed the Great, son of Philip of Macedon, B. C. 335.
- δᾶευρον, ου, τό, (ᾶλέω, to grind) flour, meal.
- δᾶῆθεια, as, ἡ, (δᾶληθῆς) truth: truthfulness, candor.
- δᾶῆτεύω, f. -εύσω, p. ἡᾶῆθευκα, (δᾶληθῆς) to speak the truth, be true.
- δᾶληθῆς, ἐς, (ᾶ-, λῆθω, λαθεῖν) unconcealed, open, true: real.
- δᾶληθῶς, (δᾶληθῆς) Adv. truly, really, actually.
- δᾶλίστος, ου, (δ-, λῖαζομαι, to bend) unbending, unyielding, unceasing: δᾶλίστον, incessantly.
- δᾶλιεύς, ἑως, ὁ, (δᾶλς) a fisherman: seaman.
- δᾶλιος, ἰα, ἰον, (δᾶλς) pertaining to the sea, marine.
- δᾶλις, (δᾶλῆς, thronged) Adv. in crowds: enough, abundantly.
- δᾶλίσκομαι, f. δᾶλώσομαι, p. ἡᾶλωκα and ἑᾶλωκα, 2. a. ἡᾶλων, Att. ἑᾶλων, Defect. Pass. to be taken, conquered, caught.
- δᾶλταίνω, f. -ῆσω, 2. a. ἡᾶλιτον, to sin against, transgress.
- ᾶλκαῖος, ου, ὁ, Alcæus, a lyric poet of Mytilene in Lesbos.
- ᾶλκείδης, ου, ὁ, (ᾶλκή) Alcides, a name of Hercules.
- δᾶλκή, ἦς, ἡ, strength: courage, valor: succor, aid.
- ᾶλκηστis, ἰδος and ἰος, ἡ, Alcestis, wife of Admetus.
- ᾶλκιβιάδης, ου, ὁ, Alcibiades, a celebrated Athenian general, B. C. 430.
- ᾶλκιμος, ου, ὁ, (ᾶλκή) Alcimus, friend of Achilles.
- δᾶλκιμος, η, ου, (ᾶλκή) strong: brave, warlike.
- ᾶλκμήνη, ἦς, ἡ, Alcmena, the mother of Hercules.
- δᾶλλά (neut. pl. of δᾶλλος) Conj. but, yet, still, however, notwithstanding.
- δᾶλλάσσω, Att. -ττω, f. -ᾶζω, p. ἡᾶλαχα, pass. 2. a. ἡᾶάγην, (ᾶλλος) to make otherwise, change: exchange, repay.
- δᾶλλαχῇ, (ᾶλλος) Adv. elsewhere, in another place.

ἀλλήλων, *gen. pl. with no nom.*  
(ἄλλος) of one another, mutu-  
ally.

ἄλλοδαπός, ἡ, ὄν, (ἄλλος) strange,  
foreign.

ἄλλοθι, (ἄλλος) *Adv.* in another  
place, elsewhere.

ἄλλομαι, 2. f. ἀλοῦμαι, 1. a. ἡλάμην,  
2. a. ἡλόμην, *Dep. Mid.* to spring,  
leap, bound. *Lat.* salio.

ἄλλος, η, ο, *Lat.* alius, other, another :  
different, foreign.

ἄλλοσε, (ἄλλος) *Adv.* to another  
place.

ἄλλοτε (ἄλλος) *Adv.* at another  
time: sometimes.

ἄλλότριος, α, ον, (ἄλλος) pertaining  
to another, foreign, unsuitable :  
different.

ἄλλως, (ἄλλος) *Adv.* otherwise, dif-  
ferently: for other reasons: es-  
pecially: without aim or purpose,  
fruitlessly.

ἄλμη, ης, ἡ, (ἄλς) sea-water, brine.

ἀλόγιστος, ον, (ἀ-, λογίζομαι) unrea-  
soning, thoughtless, silly, rash.

ἀλογος, ον, (ἀ-, λόγος) speechless,  
unutterable: unreasoning, irra-  
tional: not according to reason,  
absurd, unsuited.

ἅλς, ἅλός, ὅ, *Lat.* sal, salt: ἅλεις, salt-  
works.

ἅλς, ἅλός, ἡ, the sea.

ἅλσος, εος, τό, (ἅλδαινω, to nourish)  
a grove, a sacred grove.

ἅλτο, *for ἡλετο, by sync.* 3. *sing.* 2. a.  
m. of ἅλλομαι.

ἅλυντία, ας, ἡ, (ἅλυντος) freedom from  
pain or grief, cheerfulness.

ἅλυντος, ον, (ἀ-, λύπη) free from pain  
or grief, cheerful: harmless.

ἅλυνως, (ἅλυντος) *Adv.* without grief,  
cheerfully: without harm.

Ἄλυσ, vos, ὅ, *Halys, a river of Asia  
Minor.*

ἄλυσις, εως, ἡ, (ἀ-, λύω) a chain,  
bond.

ἄλυντος, ον, (ἀ-, λύω) not to be loosed,  
indissoluble.

ἄλφιτον, ου, τό, (ἀλφεῖν, 2. a. *inf.* of  
ἀλφαίνω, to yield) barley-meal :  
barley-cakes, bread: food.

ἄλώπηξ, εκος, ἡ, a fox.

ἄλωτός, ἡ, ὄν, (ἀλίσκομαι) *Verb. Adj.*  
to be taken: captured.

ἅμα, *Adv.* at once, the same time :  
with, together with.

Ἄμαζών, ὄνος, ἡ, (ἀ-, μαζός, a breast)  
an Amazon: in *pl.* a warlike na-  
tion of women in Scythia.

Ἄμαζωνίς, ἰδος, ἡ, = Ἄμαζών.

ἀμάθεια, ας, ἡ, (ἀμαθής) worse form  
for ἀμαθία.

ἀμαθής, ἐς, (ἀ-, μαθεῖν) untaught,  
unlearned, ignorant: dull, stupid :  
rude.

ἀμαθία, ας, ἡ, (ἀμαθής) ignorance,  
dulness, coarseness.

ἄμαξα, ης, ἡ, *Ion.* ἀμαξαία, *Att.*

ἄμαξα, (ἄγω) a carriage, wagon,  
cart.

ἄμαξεύω, f. -εύσω, (ἄμαξα) to go with  
a wagon: be a wagoner.

ἄμαρτάνω, f. m. ἀμαρτήσομαι, p. ἡμάρ-  
τηκα, 2. a. ἡμαρτον, to miss, miss  
the mark: fail of doing, go wrong,  
err, sin.

ἀμάω, ὦ, f. -ήσω, 1. a. ἡμησα, (ἄμα)  
to gather: reap, mow.

ἀμβλύς, εῖα, ύ, blunt, obtuse: dim,  
weak: spiritless, sluggish.

ἀμβλυώσσω, *Att.* -τω, f. -ώξω, p.  
ἡμβλύωχα, (ἀμβλύς) to be dim-  
sighted.

ἀμβολάς, ἄδος, ἡ, = ἀναβολάς :  
ἀμβολὰς γῆ, earth thrown up.



ἀμβροσία, *as*, ἡ, (ἀμβρόσιος) ambrosia, the food of the gods.

ἀμβρόσιος, *ία, ιον*, (ἀμβροτος) immortal, divine, ambrosial.

ἀμβροτος, *ον*, (ἀ-, βροτός) immortal, divine.

ἀμείβω, *f. -ψω, p. ἡμειβα*, 2. *p. ἡμοιβά*, to change, exchange: to make a return, repay: answer, reply.

ἀμείνων, *ον, gen. ονος*, irregular compar. of ἀγαθός, better.

ἀμέλγω, *f. -ξω, p. ἡμελχα*, to milk: sip, drink.

ἀμέλεια, *as*, ἡ, (ἀμελής) indifference, carelessness, negligence.

ἀμελεω, *ω, f. -ήσω*, (ἀμελής) to be careless, heedless, remiss: neglect, overlook.

ἀμελής, *ές*, (ἀ-, μέλει) careless, remiss, negligent.

ἀμελητέος, *έα, έον*, (ἀμελέω) *Verb.* Adj. to be neglected.

ἀμελῶς, (ἀμελής) *Adv.* carelessly, negligently.

ἀμεμπτος, *ον*, (ἀ-, μέμφομαι) not to be blamed, blameless, faultless.

ἀμέμπτως, (ἀμεμπτος) *Adv.* blamelessly.

ἀμητός, *ού, ό*, (ἀμάω) a reaping, harvest.

Ἀμυναία, *as*, ἡ, (Ἀμυναίος) a cask, containing Aminæan wine.

Ἀμυναίος, *α, ον*, Aminæan, pertaining to Aminæa, a part of Campania, or to Aminæum, a town of Thessaly.

Ἀμμέας, *ον, ό*, Ammeas, a man's name.

ἄμμες, old *Æol., Dor., and Epic* for ἡμεῖς, we.

Ἀμμων, *ονος, ό*, Ammon, the Lybian name of Jupiter.

ἀμορφος, *ον*, (ἀ-, μορφή) shapeless,

without form: misshapen, deformed, hideous.

ἄμός, *Att. ἄμός*, old form for εἰς, and so = τῖς.

ἄμός, ἡ, *όν*, *Æol. and Ep.* for ἡμός, our, ours: *Att.* for ἐμός, my, mine.

ἄμουσία, *as*, ἡ, (ἄμουσος) want of skill in the fine arts: want of education, taste, or refinement, rudeness.

ἄμουσος, *ον*, (ἀ-, Μοῦσα) without the Muses, not skilled in the fine arts: unpolished, inelegant, rude, unmusical.

ἀμοχθος, *ον*, (ἀ-, μόχθος) without toil or trouble, not having labored.

ἄμπελος, *ον, ἡ*, a vine.

ἀμπετάσασα, for ἀναπετάσασα, *part.* 1. *a. of ἀναπετάννυμι.*

ἀμυδρός, *ά, όν*, dark, dim, dull, faint.

Ἄμυκος, *ου, ό*, Amycus, a king of the Bebryces.

Ἀμύντας, *ου, ό*, Amyntas, a man's name.

ἐγύνω, *f. -υνῶ, p. ἡμυγκα*, 1. *a. ἡμυνα*, (ἀ *euph.*, μύνη, a defence) to ward off, repel: defend, aid, help: requite, avenge, punish.

Ἀμφείον, *ου, τό*, (Ἀμφίων) a temple of Amphion.

ἀμφέπω, *poet.* for ἀμφιέπω, 2. *a. ἀμφί-επον and ἀμφεπον*, (ἀμφί, ἔπω) to go about, be busy with, take care of.

ἀμφήκης, *ές*, (ἀμφί, ἀκή) double-pointed, two-edged.

ἀμφί, *Prep.* on both sides. *With the gen.* about, for, for the sake of, of, concerning, around. *With the dat.* about, around, round about, at, by, near, with, for, on account of, of, regarding, by means of. *With the acc.* about, around, on,

at, to, towards, nearly. *Att. usage*, οἱ ἀμφὶ Κρίτωνα, Crito alone: οἱ ἀμφὶ Πλάτωνα, Plato and his followers. *In comp.* about, on both sides, on all sides. ἀμφιβάλλω, f. -αλῶ, (ἀμφί, βάλλω) to throw or put around, cast about. *Mid.* to put one's self.

ἀμφιβολος, ον, (ἀμφιβάλλω) thrown around, put on: tossed to and fro, wavering, doubtful, ambiguous.

ἀμφιέννυμι, f. ἀμφίεσω, 1. a. ἡμφίεσα, pass. p. ἡμφίεσμαι, (ἀμφί, έννυμι) to put around or on, clothe, dress.

ἀμφίλογος, ον, (ἀμφί, λέγω) disputed, questionable, doubtful, uncertain.

Ἀμφίπολις, εως, ἡ, (ἀμφί, πόλις) Amphipolis, a city of Thrace, so called from its being surrounded by the waters of the Strymon.

Ἀμφιπολίτης, ον, ό, (Ἀμφίπολις) a citizen of Amphipolis.

ἀμφίς, strictly the same as ἀμφί, but used mostly as an Adv. on both sides, around.

ἀμφισβητέω, ω, f. -ήσω, (ἀμφίς, βαίω) to go asunder, dispute: dispute for.

Ἀμφιτρίτη, ης, ἡ, Amphitrite, the wife of Poseidon and goddess of the sea.

Ἀμφιτρύων, ωνος, ό, Amphitryon, a king of Thebes.

Ἀμφιτρωνιάδης, ον, ό, (Ἀμφιτρύων) the son of Amphitryon, Hercules.

Ἀμφίων, ονος, ό, Amphion, a Theban prince.

ἀμφορεύς, έως, ό, (ἀμφί, φέρω) a vase with two handles, jar, urn, amphora.

ἀμφοτέρος, α, ον, (ἀμφω) both.

Ἀμφοτερος, ου, ό, Amphoterus, a man's name.

ἀμφοτέρωθεν, (ἀμφοτέρος) Adv. on both sides.

ἀμφω, dual and pl., gen. and dat. ἀμφοῖν, Lat. ambo, both.

ἀν, a particle denoting possibility, uncertainty, doubt, indefiniteness, probability. It may accompany all the moods.

ἀν, Conj. = εἰάν, if.

ἀν-, = ἀ priv. before a vowel.

ἀνά, Prep. up. With the gen. on, on board. With the dat. on, upon. With the acc. up, up to, through, throughout, by, distributively. As an Adv. thereon, all over. In comp. up, upwards: again: back, backwards.

ἀναβάθρα, ας, ἡ, (ἀναβαίω) a ladder.

ἀναβαίω, f. ἀναβήσω, p. ἀναβέβηκα, 2. a. ἀνέβην, (ἀνά, βαίω) to make go up or mount: intr. to go up, climb, mount, go on ship-board, put to sea: rise, rise to speak: proceed.

ἀναβάλλω, f. -βαλῶ, p. ἀναβέβληκα, (ἀνά, βάλλω) to throw up: put back, put off, defer.

ἀναβιβάζω, f. -άσω, (ἀνά, βιβάζω) to make go up, cause to mount: put on, put on board: bring up.

ἀναβίωω, ω, f. m. -ώσομαι, 2. a. ἀνεβίωv, (ἀνά, βιώω) to come to life again, revive, live over again.

ἀνάβλησις, εως, ἡ, (ἀναβάλλω) a delaying, delay.

ἀναβοάω, ω, f. m. -ήσομαι, (ἀνά, βοάω) to shout aloud, utter a loud cry, exclaim.

ἀναβολάς, άδος, ἡ, (ἀναβάλλω) sc. γῆ, earth thrown up, a mound.

**ἀναβολεύς, ἑως, ἡ, (ἀναβάλλω) a**  
groom who helps to mount.

**ἀναβρυχάομαι, ὤμαι, f. -ήσομαι, 1. a.**  
**ἀνηβρυχησάμην, (ἀνά, βρυχάομαι)**  
*Dep. Mid.* to roar aloud, cry out,  
 from pain or grief.

**ἀναγινώσκω**, f. m. **ἀναγνώσσομαι**, p.  
**ἀνέγνωκα**, (ἀνά, γινώσκω) to know  
accurately: recognize: distinguish:  
read aloud, read.

ἀναγκάζω, f. -άσω, p. ἡνάγκακα,  
(ἀνάγκη) to force, compel.

**ἀναγκαῖος, αἶα, αἶον, (ἀνάγκη)** forcing, constraining : necessary, indispensable : οἱ ἀναγκαῖοι, *Lat.* necessarii, relations.

**ἀνάγκη, ης, ἡ, (ἄγχω) force, con-**  
**straint, necessity: as an Adv.**  
**ἀνάγκη, of necessity, forcibly.**

**ἀνάγω**, f. **ἀνάξω**, 2. a. **ἀνήγαγον**, (**ἀνά**, **ἄγω**) to lead up, lead on, conduct: celebrate. *Mid.* put out to sea, set sail.

**ἀναδείκνυμι, f. -δείξω, (ἀνά, δείκνυμι)**  
to show up, show forth, show  
clearly, point out, make known,  
declare.

**ἀναδενδράς, ádos, ἡ, (ἀνά, δένδρον) a**  
vine trained up a tree.

**ἀναδίδωμι**, f. -δῶσθω, (ἀνά, δίδωμι) to give up: give forth, yield, grow up, issue forth: give round, distribute: give back, restore.

ἀνάδοτος, ον, (ἀναδίδωμι) given up,  
to be given up.

**ἀναζεύγνυμι**, f. -ζεύξω, p. ἀνέζευχα,  
(ἀνά, ζεύγνυμι) to yoke again:  
move or march off: return home.

**ἀναζητέω**, ᾠ, f. -ήσω, (ἀνά, ζητέω) to search into, examine, investigate : search out, discover.

ἀναθάλπω, f. -θάλψω, (ἀνά, θάλπω)  
to warm up, warm again.

**ἀναθυμάω, ᾤ, f. -άσω, (ἀνά, θυμάω)**  
to make to rise in vapor, ex-  
hale.

**ἀναιμος, or, (ἀν-, αἷμα) bloodless.**  
**ἀναιμόσαρκος, or, (ἀναιμος, σάρξ)**  
 having flesh without blood, blood-  
 less.

**ἀναινομαι**, 1. a. *ἡνιγάμην*, (ἀ-, αἰνέ-  
μαι, to allow) *Dep. Mid.* to re-  
fuse, reject, deny.

**ἀναίρεσις, εως, ἡ, (ἀναίρῶ) a taking up or away: destruction.**

**ἀνείρω**, ὦ, f. -ήσω, p. **ἀνήρηκα**, 2. a. **ἀνείλον**, (ἀνά, αἰρέω) to take up: take away, destroy, kill, abolish: answer, give a response. *Mid.* to gain, win: exact, take revenge: undertake.

**ἀναισθητός, ον, (αν-, αἰσθάνομαι) un-**  
feeling: unfelt, insensible, imper-  
ceptible.

ἀναισθήτως, (ἀναισθητος) *Adv.* insensibly, imperceptibly.

**ἀναίσσω**, f. -ξω, p. ἀνήιχα, (ἀνά, αἰσ-  
σω, to dart) to start up, to rise:  
leap upon.

ἀναισχυντία, as, ἡ, (ἀναίσχυντος) impudence.

ἀναίσχυρος, ον, (ἀν-, αἰσχύνω) im-  
pudent.

ἀνακαίω, f. -καύσω, (ἀνά, καίω) to  
light up, kindle: relume.

**ἀνακαλέω**, ὦ, f. -έσω, (ἀνά, καλέω) to  
call up: call again and again, sum-  
mon: call back, recall.

**ἀνάκειμαι**, f. -κείσομαι, (ἀνά, κείμαι)  
to be laid up, dedicated: lie ex-  
posed.

ἀνακηρύσσω, Att. -τω, f. -ύξω, (ἀνά, κηρύσσω) to proclaim.

**ἀνακλάω**, f. -άσω, (ἀνά, κλάω, to break) to break upwards: break in pieces.

ἀνάκοος, *ον*, *Dor.* for ἀνήκοος, (ἀν-, ἀκοή) deaf.

ἀνακράζω, *f. m.* -άξομαι, 2. *a.* ἀνέκραγον, (ἀνά, κράζω) to cry out, proclaim aloud.

ἀνακρέων, *οντος*, *ό*, Anacreon, a lyric poet born at Teos, *B. C.* 532.

ἀνακτάομαι, *f.* -ήσομαι, (ἀνά, κτάομαι) *Dep. Mid.* to repossess, recover: win over, gain the friendship of.

ἀναλαμβάνω, *f. m.* -λήψομαι, (ἀνά, λαμβάνω) to take up, take, receive: undertake: resume: take back, recover: revive.

ἀναλίσκω, *f.* ἀναλώσω, *p.* ἀνήλωκα, ἀνάλωκα and ἡνάλωκα, (ἀνά, ἀλίσκω) to expend, lavish, consume, waste.

ἀνάλλομαι, 2. *f.* ἀναλῶμαι, (ἀνά, ἀλλομαι) *Dep. Mid.* to spring or leap up.

ἀναλῶ, another form of ἀναλίσκω.

ἀνάλωτος, *ον*, (ἀν-, ἀλίσκομαι) not taken: impregnable.

ἀναμάρτητος, *ον*, (ἀν-, ἀμαρτάνω) unerring, faultless.

ἀναμένω, *f.* -μενῶ, (ἀνά, μένω) to wait for, await: delay.

ἀναμίγνυμι, *f.* -μίξω, 1. *a.* ἀνέμιξα, poet. ἄμιξα, (ἀνά, μίγνυμι) to mix up, mingle.

ἀναμνήσκω, *f.* ἀναμνήσω, (ἀνά, μνήσκω) to remind. *Mid.* to remember.

ἀναξ, *gen.* ἀνακτος, *ό*, (ἀνά) a lord, prince, king.

Ἀναξανδρίδης, *ου*, *ό*, Anaxandrides, a man's name.

Ἀνάξαρχος, *ου*, *ό*, Anaxarchus, a philosopher of Abdera, *B. C.* 335.

ἀνάξιος, *α*, *ον*, (ἀν-, ἄξιος) unworthy, worthless.

ἀναπαύλα, *ης*, *ή*, (ἀναπαύω) rest, re-

pose: κατ' ἀναπαύλας διηρῆσθαι, to be divided into reliefs.

ἀναπαύω, *f.* -παύσω, (ἀνά, παύω) to make cease: give rest, refresh, halt. *Mid.* to cease: rest, sleep.

ἀναπειθω, *f.* -πείσω, (ἀνά, πείθω) to persuade, induce.

ἀναπέμπω, *f.* -πέμψω, (ἀνά, πέμπω) to send up, send: send back.

ἀναπετάννυμι, and -νύω, *f.* -πετάσω, (ἀνά, πετάννυμι) to spread open, stretch out.

ἀναπηδῶ, *ω*, *f.* -ήσω, (ἀνά, πηδῶ) to leap up: spring back.

ἀναπλάσσω, *Att.* -ττω, *f.* -πλάσω, (ἀνά, πλάσσω) to form anew, remodel, shape: feign.

ἀνάπλεος, *έα*, *εον*, = ἀνάπλεως.

ἀναπλέω, *f. m.* -πλεύσομαι, (ἀνά, πλέω) to sail up, put out to sea: sail back.

ἀνάπλεως, *ων*, (ἀνά, πλέως) filled up, quite full.

ἀναπνέω, *f.* -πνέσω, (ἀνά, πνέω) to breathe again, take breath.

ἀναπτερόω, *ω*, *f.* -ώσω, (ἀνά, πτερόω) to give wings, wing: raise: elate, excite.

ἀνάπτω, *f.* -ψω, (ἀνά, ἄπτω) to hang up, fasten to: light up, kindle.

ἀνάριθμος, *ον*, (ἀν-, ἀριθμός) numberless, innumerable.

ἀναρπάζω, *f.* -άσω and -άξω, (ἀνά, ἀρπάζω) to snatch up: snatch away, drag, by force: rescue.

ἀναροφᾶω, *ω*, *f.* -ήσω, (ἀνά, ροφᾶω) to swallow up or again.

ἀναρτάω, *ω*, *f.* -ήσω, (ἀνά, ἀρτάω) to hang up or upon, attach. *Pass. p.* ἀνήρτημαι, to attach to one's self, make dependent on one.

ἀναρχία, *ας*, *ή*, (ἀναρχος) anarchy, lawlessness.

ἀναρχος, ον, (ἀν-, ἀρχή) without head or chief: without beginning.

ἀνασκοπέω, ὦ, f. m. -σκέψομαι, (ἀνά, σκοπέω) to look at, view attentively, inquire into.

ἀνασπάω, ὦ, f. -άσω, (ἀνά, σπάω) to draw up: draw back.

ἀνάσσω, f. -ξω, p. ἡναχα, (ἀναξ, root ἀνά, ἄνω) to rule, reign.

ἀνασταλύζω, f. -ύξω, (ἀνά, σταλύζω) to weep.

ἀνάστατος, ον, (ἀνίσταμαι) driven from house and home: uprooted, destroyed: seditious.

ἀναστέλλω, f. εἰλῶ, p. ἀνέσταλκα, (ἀνά, στέλλω) to send up: send back, check.

ἀναστενάχω, f. -ξω, (ἀνά, στενάχω) to groan aloud over, bemoan.

ἀναστομόω, ὦ, f. -ώσω, (ἀνά, στομόω) to give a mouth to: open up, open wide.

ἀναστρέφω, f. -ψω, (ἀνά, στρέφω) to turn up, overturn, subvert: turn back: intr. return. *Mid.* to dwell in, live with.

ἀναιτένω, f. -τενῶ, (ἀνά, τείνω) to stretch up, hold forth, extend, threaten.

ἀνατίθημι, f. ἀναθήσω, (ἀνά, τίθημι) to put up, lay on: refer, attribute: dedicate, consecrate: remove.

ἀνατλάω, = ἀνάτλημι, f. m. -τλήσομαι, (ἀνά, τλάω) to bear, suffer, endure.

\*Αναυρος, ου, ὁ, Anaurus, a river of Thessaly.

ἀναφαίνω, f. -φανῶ, (ἀνά, φαίνω) to make shine, show forth, display: proclaim: appear.

ἀναφέρω, f. ἀνοίσω, 1. a. ἀνήνεγκα, (ἀνά, φέρω) to bring or carry up:

bring or carry back, refer, consult: restore, recover.

ἀναφύω, f. -ύσω, (ἀνά, φύω) to produce, beget: grow up, grow, grow again.

\*Ανάχαρσις, ιδος, ὁ, Anacharsis, a Scythian philosopher, B. C. 600.

ἀναχωρέω, ὦ, f. -ήσω, (ἀνά, χωρεω) to go back, give way, retire, withdraw: recoil from: revert to.

ἀναψύχω, f. -ψύξω, p. ἀνέψυχα, (ἀνά, ψύχω) to cool, refresh, relieve. *Mid.* to breathe again.

\*Ανδομένης, ου, ὁ, Andomenes, a man's name.

ἀνδραγαθέω, ὦ, f. -ήσω, p. ἡνδραγάθηκα, (ἀνὴρ, ἀγαθός) to be a brave or good man, act like a man.

ἀνδραγαθία, as, ἡ, (ἀνὴρ, ἀγαθός) bravery, manly virtue.

ἀνδραποδίζω, f. -ίσω, p. ἡνδραποδίσκα, (ἀνδράποδον) to enslave, subjugate.

ἀνδραποδιστής, οῦ, ὁ, (ἀνδραποδίζω) a slave-dealer, kidnapper.

ἀνδράποδον, ου, τό, (ἀνὴρ, πούς) a slave.

ἀνδραποδώδης, es, (ἀνδράποδον) slavish, servile.

ἀνδρείος, εἰα, εἶον, (ἀνὴρ) manly, brave.

ἀνδρείως, (ἀνδρείος) *Adv.* bravely, nobly.

ἀνδρία, as, ἡ, (ἀνὴρ) manliness, bravery, valor. *Lat.* virtus.

ἀνδριαντοποιία, as, ἡ, (ἀνδριάς, ποιέω) statuary, sculpture.

ἀνδριάς, ἄντρος, ὁ, (ἀνὴρ) the image of a man, statue.

ἀνδρικός, ἡ, ὄν, (ἀνὴρ) manly, brave: stout.

\*Ανδροκράτης, ου, ὁ, (ἀνὴρ, κρατέω)

the Man-ruling: Androcrates, a hero honored at Plataea.  
 ἀνδροκρασία, ας, ἡ, (ἀνὴρ, κτείνω) a slaughter of men.  
 ἀνδρομέτης, ες, (ἀνὴρ, μῆκος) of a man's length or height.  
 ἀνδροφάγος, ον, (ἀνὴρ, φαγεῖν) eating human flesh, man-eating.  
 ἀνδρόφονος, ον, (ἀνὴρ, φονεύω) man-slaying.  
 ἀνδρώδης, ες, (ἀνὴρ, εἶδος) like a man, manly.  
 ἀνιμι, f. -είσομαι, (ἀνά, εἶμι) to go up, mount, sail out to sea, approach: go back, return.  
 ἀνιπεῖν, 2. a. inf. of ὀδσλ. ἀνέπω, (ἀνά, εἶπον) to proclaim, declare.  
 ἀνελκύω, f. -ύσω, (ἀνά, ἐλκύω) to draw up, pull up: draw back.  
 ἀνεμέστος, ον, (ἀ-, νεμεσάω) free from blame, without offence, unblamed, faultless.  
 ἀνεμος, ου, ό, (ἄνημι) a wind, breeze, gale, storm.  
 ἀνεμώνη, ης, ἡ, (ἀνεμος) the wind-flower, anemone. *It is supposed not to open unless blown by the wind.*  
 ἀνεδείξ, ες, (ἀν-, ἐνδείξ) not scanty, abundant: not wanting, abounding.  
 ἀνελιπτος, ον, (ἀν-, ἐπιλαμβάνομαι) not to be attacked, blameless, irreprehensible.  
 ἀνέρχομαι, f. -ελεύσομαι, (ἀνά, ἔρχομαι) to go up, come up: shoot up: go back, return.  
 ἀνρωτάω, ω, f. m. -ήσω, (ἀνά, ἔρωτάω) to ask again and again, inquire into, question.  
 ἀνεσις, εως, ἡ, Ion. ιως, (ἀνίημι) relaxation, rest.  
 ἀνι, (akin to ἀν- priv.) Prep. and

Adv. With the gen., without: far from, away from: except, besides.  
 ἀνέχω, f. ἀνέξω and ἀνασχέσω, p. ἀνέσχηκα, 2. a. ἀνέσχον, (ἀνά, ἔχω) to hold up, lift up: hold back: intr. rise up, rise, arise, happen.  
 Mid. endure, bear, allow.  
 ἀνεψιός, ου, ό, a first-cousin, cousin.  
 ἀνηβάω, ω, f. -ήσω, (ἀνά, ἡβάω) to grow young again: grow up, arrive at puberty.  
 ἀνηθον, ου, τό, Lat. anethum, anise, dill.  
 ἀνήκοος, ον, (ἀ-, ἀκοή) without hearing, deaf: not hearing.  
 ἀνὴρ, gen. ἀνδρός, ό, a man, man indeed: husband.  
 ἀνθείω, ω, f. -ήσω, p. ἤθηκα, (ἀνθος) to sprout: bloom, blossom, flourish.  
 ἀνθίζω, f. -ίσω, p. ἤρθικα, (ἀνθος) to strew or deck with flowers, render blooming: dye, stain. Pass. to bloom.  
 ἀνθίστημι, f. ἀντιστήσω, (ἀντί, ἵστημι) to set against, oppose: stand against, withstand, resist.  
 ἀνθος, εος, τό, (ἀνά) that which shoots up, a sprout: flower, bloom: ornament, grace: froth, foam: the highest pitch.  
 ἀνθραξ, ακος, ό, coal, charcoal.  
 ἀνθρώπιος, α, ον, (ἀνθρωπος) pertaining to man, human.  
 ἀνθρώπινος, η, ον, (ἀνθρωπος) human.  
 ἀνθρωπος, ου, ό, ἡ, (ἀνά) a human being, man, woman.  
 ἀνθρωποφάγος, ον, (ἀνθρωπος, φαγεῖν) man-eating, cannibal.  
 ἀνία, ας, ἡ, Ion. ἀνίη, grief, sorrow, pain.

ἀναρός, ἄ, ὄν, (ἀνιάω) grievous, distressing: distressed.

ἀνιάω, ὦ, f. -άσω, p. ἡνίακα, (ἀνία) to grieve, afflict, trouble.

ἀνιδρωτί, (ἀνιδρωτος) Adv. without sweat, without toil, lazily, slowly.

ἀνιδρωτος, ον, (ἀν-, ιδρώω) not sweating, not exerting one's self.

ἀνίημι, f. ἀνήσω, 1. a. ἀνήκα, p. ἀνείκα, (ἀνά, ἔημι) to send up or forth: send back: let go, let loose, permit: excite, urge.

ἀνίκητος, ον, (ἀ-, νικάω) unconquered, invincible.

ἀνίπταμαι, f. ἀναπτήσομαι, (ἀνά, ἵπταμαι) Dep. Mid. to fly up, soar, fly off.

ἀνίστημι, f. ἀναστήσω, Ep. ἀνστήσω, (ἀνά, ἵστημι) to raise up, set up, raise from the dead, wake, rouse: intr. rise, arise.

ἀνίσχω, (ἀνά, ἵσχω) = ἀνέχω.

Ἀννίκερις, ἴδος, ὁ, Anniceris, a philosopher of the Cyrenaic sect, said to have ransomed Plato.

ἀνόητος, ον, (ἀ-, νοέω) not thought of: foolish, senseless.

ἄνοια, as, ἡ, (ἄνοος) folly.

ἀνοίγω, f. ἀνοίξω, p. ἀνέφχα, 2. p. ἀνέφγα, 1. a. ἀνέφξα, (ἀνά, οἶγω) to open, undo, unfold.

ἀνοικοδομέω, ὦ, f. -ήσω, (ἀνά, οἰκοδομέω) to build up: rebuild.

ἀνομία, as, ἡ, (ἄνομος) lawlessness, lawless conduct.

ἄνομος, ον, (ἀ-, νόμος) lawless, impious.

ἄνοος, ον, contr. ἄνους, ουν, (ἀ-, νόος) mindless, foolish.

ἀνερύσσω, Att. ἀνорύττω, f. -ξω, (ἀνά, ὀρύσσω) to dig up.

ἀνόσιος, ον, (ἀν-, ὁσιος) unholy, impious, wicked.

ἀνσχεο, = ἀνέχων, 2. a. m. of ἀνέχω. ἄντα, (ἀντί) Adv. over against, face to face: θεοῖς ἄντα ἐφκει, he was like the gods to look at.

ἀνταγωνιστής, οὔ, ὁ, (ἀντί, ἀγωνιστής) antagonist, rival.

Ἀνταῖος, ον, ὁ, Antæus, a governor of Lybia and Æthiopia.

Ἀνταλκίδας, ον, ὁ, Antalcidas, son of Leon, of Sparta.

ἄντανδρος, ον, (ἀντί, ἀνήρ) instead of a man, a substitute.

ἀντάνεμι, f. -είσομαι, (ἀντί, ἀνα, εἶμι) to go up against.

ἀντασπάζομαι, f. -άσομαι, (ἀντί, ἀσπάζομαι) Dep. Mid. to return a salutation, welcome.

ἀντάω, ὦ, f. -ήσω, p. ἡντηκα, (ἄντα) to meet.

ἀντεῖπον, 2. a. without any pres. in use, (ἀντί, εἶπον) to contradict, gainsay, oppose: rejoin, answer.

ἀντέξειμι, f. -είσομαι, (ἀντί, ἐξ, εἶμι) to go out against.

ἀντέχω, f. ἀνθέξω, (ἀντί, ἔχω) to hold against: hold out against, withstand: suffice. Mid. hold on by, cleave to.

ἀντί, Prep. With the gen., over against, against, opposite, before, Lat. ante: for, at the price of, in return for, ἀνθ' οὗ and ἀνθ' ὧν = because, wherefore: instead of, in comparison with. In comp. opposite, against, mutually, in return, instead, like, corresponding.

Ἀντίγονος, ον, ὁ, Antigonus, one of Alexander's generals.

ἀντιγράφω, f. -ψω, (ἀντί, γράφω) to write in reply, write back.

ἀντιδίδωμι, f. -δώσω, (ἀντί, δίδωμι) to give in return, repay.

ἀντιθεραπεύω, f. -εύσω, (ἀντί, θερα-  
πεύω) to take care of in return.

ἀντίθεσις, εως, ἡ, (ἀντιτίθημι) oppo-  
sition, objection : antithesis.

ἀντικρυς, (ἀντί) Adv. over against :  
straight, right on.

ἀντιλαμβάνω, f. m. -λήψομαι, (ἀντί,  
λαμβάνω) to receive instead of :  
receive in turn. *Mid.* to lay hold  
of, claim : take part with, assist,  
defend, succor : hold back, check.

ἀντιλέγω, f. -λέξω, (ἀντί, λέγω) to  
speak against, gainsay.

Ἀντιόπη, ης, ἡ, Antiope, mother of  
Amphion : a queen of the Amazons.

ἀντίος, ία, ίον, (ἀντί) against, oppo-  
site, adverse, contrary.

ἀντιπαλαίω, f. -σω, (ἀντί, παλαίω) to  
wrestle against.

ἀντίπαλος, ον, (ἀντιπαλαίω) strug-  
gling against : ὁ ἀντίπαλος, an op-  
ponent.

ἀντιπαρασκεύαζω, f. -άσω, (ἀντί, πα-  
ρασκεύαζω) to prepare against.  
*Mid.* to prepare one's self against  
or in turn.

ἀντιπαρατίθημι, f. -θήσω, (ἀντί, πα-  
ρατίθημι) to place in opposition :  
compare.

ἀντιπαταγέω, ὦ, f. -ήσω, (ἀντί, πατα-  
γέω) to clatter against.

Ἀντίπατρος, ου, ὁ, (ἀντί, πατήρ) An-  
tipater, a man's name.

ἀντιπέραν, (ἀντί, πέραν) Adv. over  
against, on the other side of.

ἀντιπνέω, f. -πνέσω, (ἀντί, πνέω) to  
blow against.

ἀντιποιέω, ὦ, f. -ποιήσω, (ἀντί, ποι-  
έω) to do in return. *Mid.* to exert  
one's self for, lay claim to, aspire  
to, contend for.

ἀντίσχω, (ἀντί, ἴσχω) collat. form of  
ἀντέχω.

ἀντιτάσσω, Att. ἀντιτάττω, f. -τάξω,  
(ἀντί, τάσσω) to range in battle  
against, array against, oppose.

ἀντιτείνω, f. -τενῶ, (ἀντί, τείνω) to  
stretch against : repay : strive  
against, resist.

ἀντιτείχισμα, ατος, τό, (ἀντί, τειχίζω)  
a counter-fortification.

ἀντιφωνέω, ὦ, f. -ήσω, (ἀντί, φωνέω)  
to sound in answer, reply.

ἀντιχαρίζομαι, f. -ίσομαι, (ἀντί, χαρί-  
ζομαι) *Dep. Mid.* to show kind-  
ness in return.

ἀντλέω, ὦ, f. -ήσω, p. ἤντληκα, ἄν-  
τλος) to bail out bilge water, draw  
water, pump : drain dry, drink to  
the dregs.

ἀντλος, ου, ὁ, the hold of a ship :  
ship's pump, pump.

ἀντρον, ου, τό, Lat. antrum, a cave,  
cavern.

ἀνυδρία, ας, ἡ, ἀνυδρος) want of wa-  
ter, drought.

ἀνυδρος, ον, (ἀν-, ὕδωρ) wanting wa-  
ter, dry.

ἀνυπέρβλητος, ον, (ἀν-, ὑπερβάλλω)  
not to be excelled, unconquer-  
able, insurmountable.

ἀνυπόδητος, ον, (ἀν-, ὑποδέω) bare-  
foot, unshod.

ἀνυποπτος, ον, (ἀν-, ὑποπτεύω) un-  
suspicious : unsuspected : unsus-  
pecting.

ἀνυστός, όν, (ἀνύω) accomplished :  
capable of being accomplished,  
possible.

ἀνύτω, an Att. form of ἀνίω, q. v.

ἀνύω, f. -ύσω, p. ἤνυκα, Att. ἀνύτω,  
(ἄνω, to finish) to accomplish,  
complete, finish, despatch, effect.

ἄνω, (ἀνά) Adv. up, upwards, above,  
on high : northwards : formerly,  
of old : ἄνω οὖσαν, impending.



ἀνωγα, 2. *p. Ion.* for ἡνωγα, from ἀνώγω.

ἀνώγω, *f. -ξω, p. ἡνωχα, plqpf. ἡνώγειν*, to command, order.

ἀνωθεν, (*ἀνω*) *Adv.* from above.

ἀξιοθαύμαστος, *ον*, (*ἄξιος, θαυμάζω*) wonder-worthy, worthy of admiration.

ἀξίопιστος, *ον*, (*ἄξιος, πιστός*) trustworthy: creditable.

ἄξιος, *ία, ιον*, (*ἄγω, ἄξω*, to weigh) of equal weight, of like value, worth as much, equivalent: worthy, goodly: high-priced: cheap.

ἀξιόω, *ω, f. -ώσω, p. ἡξίωκα*, (*ἄξιος*) to deem worthy, value, honor, esteem: think fit, expect, demand, claim: determine, deign: think, suppose.

ἀξίωμα, *ατος, τό*, (*ἄξιόω*) esteem, honor, reputation, authority: worth, merit: request, petition: axiom.

ἀξίως, (*ἄξιος*) *Adv.* worthily: suitably, laudably.

ἄξων, *ονος, ό*, (*ἄγω, ἄξω*) an axle-tree, axis.

ἀοιδή, *ης, ή*, *contr. φδή*, (*αἰδω*) a song, a singing.

αοιδός, *ου, ό*, (*αἰδω*) a singer, bard, poet.

ἀοκνος, *ον*, (*ἀ-, δκνος*) without hesitation, resolute, untiring, active.

ἀόκνος, (*δοκνος*) *Adv.* promptly, quickly.

ἀπαγγέλλω, *f. -ελῶ*, (*ἀπό, ἀγγέλλω*) to bring tidings, report, announce: relate: report in answer.

ἀπαγορεύω, *f. -εύσω*, (*ἀπό, ἀγορεύω*) to forbid, dissuade, refuse, deny: give up: fail, sink, be worn out.

ἀπαγριόω, *ω, f. -ώσω*, (*ἀπό, ἀγριόω*) to render ferocious, make wild. *Pass.* run wild.

ἀπάγω, *f. -άξω*, (*ἀπό, ἄγω*) to lead away, carry off: bring back: pay.

ἀπαθής, *ές, (ἀ-, πάσχω)* not suffering, unhurt, safe: impatient of: passionless, insensible, apathetic.

ἀπαιδευσία, *ας, ή*, (*ἀ-, παιδεύω*) want of education, ignorance.

ἀπαιδευτος, *ον*, (*ἀ-, παιδεύω*) uneducated, ignorant.

ἀπαίρω, *f. ἀπαρῶ*, (*ἀπό, αἶρω*) to lift off, carry away: *intr.* depart, march away, sail away.

ἄπαις, *αιδος, ό, ή*, (*ἀ-, παῖς*) childless.

ἀπαιτέω, *ω, f. -ήσω*, (*ἀπό, αἰτέω*) to demand back, demand.

ἀπαίτησις, *εως, ή*, (*ἀπαιτέω*) a demanding back, request.

ἀπαλλαγή, *ης, ή*, (*ἀπαλλάσσω*) deliverance, release, relief from.

ἀπαλλάσσω, *Att. -ττω, f. -ξω*, (*ἀπό, ἀλλάσσω*) to set free, deliver: remove: *intr.* escape, depart. *Mid.* depart.

ἀπαλός, *ή, όν*, (*ἀπτω*) soft to the touch, tender: gentle, delicate.

ἀπαλότης, *ητος, ή*, (*ἀπαλός*) softness, tenderness.

ἀπαλύνω, *f. -υνῶ*, (*ἀπαλός*) to soften, make tender or delicate, render mild or gentle.

ἀπάνευθε, *strengthened. for ἀνευθε*, (*ἀνευ*) *Adv.* afar off: as a *Prep.* far from, aloof from.

ἀπανθίω, *ω, f. -ήσω*, (*ἀπό, ἀνθίω*) to cease blooming, fade.

ἀπαντάω, *ω, f. -ήσω*, (*ἀπό, ἀντάω*) to meet, encounter: occur, happen: turn out well.

ἀπαξ, (*ἀ copul., πήγημι*) *Adv.* once for all.

ἀπαξάπας, *ασα, αν*, (*ἀπαξ, άπας*) all at once, all together.

ἀπαρσκέυαστος, ον, (ἀ-, παρασκευα- (ω) unprepared.

ἀπαράσκευος, ον, (ἀ-, παρασκευή) unprepared.

ἀπαριθμέω, ὦ, f. -ήσω, (ἀπό, ἀριθμία) to take an exact account: reckon up: count out, pay back.

ἅπας, ασα, αν, (ἅμα, πᾶς) all together quite all: all.

ἀπατάω, ὦ, f. -ήσω, p. ἠπάτηκα, to cheat, beguile, deceive.

ἀπάτη, ης, ἡ, (ἀπατάω) trickery, fraud, deceit, deception, imposition.

ἀπειθέω, ὦ, f. -ήσω, p. ἠπειθήκα, (ἀπειθής) to disobey: disbelieve, distrust.

ἀπειθής, ἐς, (ἀ-, πείθω) disobedient, unmanageable: incredulous.

ἀπειλέω, ὦ, f. -ήσω, p. πασ. ἀπειλήμαι, (ἀπό, εἰλέω) to press hard, force.

ἀπειλέω, ὦ, f. -ήσω, p. ἠπειλήκα, to threaten: boast: promise.

ἄπειμι, f. -έσομαι, (ἀπό, εἰμί) to be absent.

ἄπειμι, f. -είσομαι, (ἀπό, εἶμι) to go away, depart.

ἀπειροκαλία, ας, ἡ, (ἀπειρόκαλος) ignorance of the beautiful, vulgarity, coarseness.

ἀπειρόκαλος, ον, (ἄπειρος, καλός) ignorant of the beautiful, tasteless, coarse, rude.

ἄπειρος, ον, (ἀ-, περάω) inexperienced, ignorant.

ἄπειρος, ον, (ἀ-, πέρας) endless, boundless, infinite.

ἀπειροσύνη, ης, ἡ, = ἀπειρία, (ἀ-, πείρα) inexperience, ignorance.

ἀπείρων, ον, gen. ονος, (ἀ-, πέρας) endless, boundless.

ἀπελάνω, f. ἀπελάσω, (ἀπό, ελαύνω)

to drive away, remove: lead away, march, depart, ride away.

ἄπερ, πειρ, pl. of ὅπερ, q. v. In Adv. often used as Adv. as, so as.

ἄπεραντολογία, ας, ἡ, (ἄπεραντολόγος) endless talk.

ἄπεραντολόγος, ον, (ἄπεραντος, λέγω) talking without end.

ἄπεραντος, ον, (ἀ-, περαίνω) endless, infinite.

ἀπεργάζομαι, f. -άσομαι, (ἀπό, ἐργάζομαι) Dep. Mid. to work off, finish, complete, perfect: make, build, cause.

ἄπειρσιος, ον, poet. for ἀπειρέσιος, (ἄπειρος) immense, countless.

ἀπέρχομαι, f. m. -ελεύσομαι, (ἀπό, ἔρχομαι) to go away, depart: go back: die.

ἀπέχω, f. ἀφέξω, 2. a. ἄπeschον, (ἀπό, ἔχω) to hold off, keep off: be distant from, desist from: receive in full. Mid. abstain from, spare.

ἀπηλιώτης, ου, ὁ, (ἀπό, ἥλιος) sc. ἄνεμος, the east wind.

ἀπήνη, ης, ἡ, a carriage, chariot.

ἀπίθανος, ον, (ἀ-, πιθανός) incredible, improbable: incredulous: unpersuasive.

ἄπιστος, ον, (ἀ-, πίστις) not to be trusted, faithless: distrusted: incredible, improbable: mistrustful: disobeying.

ἀπίστως, (ἄπιστος) Adv. faithlessly, perfidiously: incredibly: suspiciously.

ἄπλατος, ον, (ἀ-, πελάω) unapproachable: terrible, huge: innumerable.

ἄπλετος, ον, collat. form of ἄπλατος.

ἀπληστία, ας, ἡ, (ἀ-, πίμπλημι) insatiate desire, lust of dominion.

ἀπλοῖκος, ἡ, ὄν, (ἀπλός) simple, natural, artless.

ἀπλός, ἡ, ὄν, *contr.* ἀπλῆς, ἡ, ὄν, one-fold, *Lat.* simplex, single: simple, plain, sincere, honest.

ἀπλότης, ἡτος, ἡ, (ἀπλός) simplicity, frankness.

ἀπλόω, ὦ, f. -ώσω, p. ἤπλωκα, (ἀπλός) to make single, unfold.

ἀπό, *Prep.* with *gen.* only, from, far from, at variance with: after, since: by, with, by reason of, of. *In comp.* from, ceasing from, completing, back again, by way of abuse.

ἀποβάθρα, ας, ἡ, (ἀπό, βάθρα) a ladder, steps.

ἀποβαίνω, f. m. -βήσομαι, p. ἀποβέβηκα, 2. a. ἀπέβην, (ἀπό, βαίνω) to step off, dismount, disembark, depart: result from, issue, turn out well.

ἀποβάλλω, f. -βαλῶ, (ἀπό, βάλλω) to throw away, reject: lose.

ἀπόβασις, εως, ἡ, (ἀποβαίνω) a stepping off, dismounting, disembarking, landing: departure.

ἀποβλάπτω, f. -ψω, (ἀπό, βλάπτω) to ruin utterly.

ἀποβλέπω, f. -ψω, (ἀπό, βλέπω) to look away from all other objects at one, gaze at, look upon, view.

ἀπόγειον, ον, τό, (ἀπόγειος) a mooring cable, cable.

ἀπόγειος, ον, (ἀπό, γέα) from land.

ἀπογειόω, ὦ, f. -ώσω, (ἀπό, γειώω) to make jut out like a cornice or coping.

ἀπογεύω, f. -εύσω, (ἀπό, γεύω) to cause to-taste of. *Mid.* to take a taste of, taste.

ἀπογιγνώσκω or ἀπογινώσκω, f. -γνώσω, (ἀπο, γιγνώσκω) to change

one's mind, abandon a design: despair of: acquit.

ἀπόγονος, ον, (ἀπό, γίγνομαι) descended: as a *subst.* a descendant.

ἀποδάζομαι, f. -δάσομαι, *poet.* δάσσομαι, (ἀπό, δάζομαι = δαίω) to distribute, divide.

ἀποδακρύω, f. -ύσω, (ἀπό, δακρύω) to weep much: weep much for, lament.

ἀποδεικνύω, and ἀποδείκνυμι, f. -δείξω, (ἀπό, δείκνυμι) to point out, show forth, exhibit: furnish, deliver in: appoint, ordain: make, render.

ἀποδειλιάω, ὦ, f. -άσω, (ἀπό, δειλιάω) to be very fearful, shrink from.

ἀποδέρω, f. -δερώ, (ἀπό, δέρω) to skin completely, flay.

ἀποδέχομαι, f. -δέξομαι, (ἀπό, δέχομαι) *Dep. Mid.* to accept, receive: admit, approve: understand.

ἀποδημία, ας, ἡ, (ἀπόδημος) absence from home, absence: journey, voyage.

ἀπόδημος, ον, (ἀπό, δημος) away from one's own people, abroad.

ἀποδιδράσκω, f. -δράσω, 2. a. ἀπέδρην, (ἀπό, διδράσκω) to run away, escape by stealth.

ἀποδίδωμι, f. -δώσω, (ἀπό, δίδωμι) to give back, restore: pay, make atonement for: give up: give freely, allow.

ἀποδιώκω, f. -διώξω, (ἀπό, διώκω) to chase away, pursue.

ἀποδύνω, f. -δύσω, (ἀπό, δύνω) = ἀποδύω, to strip off, put off.

ἀπόζω, f. ἀποζήσω, (ἀπό, ζέω) to smell of, be scented with.

ἀποθεν, (ἀπό) *Adv.* from afar: afar off.

ἀποθερίζω, f. -ίσω, (ἀπό, θερίζω) to reap, mow, cut off.

ἀπόθετος, ον, (ἀποτίθημι) laid by, preserved: hidden.

ἀποθησαυρίζω, f. -ίσω, (ἀπό, θησαυρίζω) to treasure or hoard up.

ἀποθλίβω, f. -ψω, (ἀπό, θλίβω) to squeeze or press out: press hard.

ἀποθνήσκω, 2. f. m. -θανοῦμαι, 2. a. ἀπέθανον, p. ἀποτίεθνηκα, (ἀπό, θνήσκω) to die off, die away, die.

ἀποθραύω, f. -θραύσω, 1. a. ἀπέθραυσα, (ἀπό, θραύω, to break) to break off or from.

ἀποκία, as, ἡ, (ἀποικος) a settling away from home, colony.

ἀποικος, ον, (ἀπό, οἶκος) away from home, abroad.

ἀποινα, ων, τά, (ἀ κοπιῶ, ποινή, quit-money) a ransom.

ἀποινον, ου, τό, vide ἀποινα.

ἀποκαθαίρω, f. -αρῶ, (ἀπό, καθαίρω) to clear off, cleanse, purify.

ἀποκαλέω, ὦ, f. -έσω, (ἀπο, καλέω) to call back, recall: call away: call by a name, denounce.

ἀποκαυλίζω, f. -ίσω, (ἀπό, καυλός, a stalk) to break off by the stalk, break short off.

ἀποκείρω, f. -κερῶ, Ep. -κέρσω, (ἀπό, κείρω) to shear or clip off: cut in pieces, chop.

ἀποκερδαίνω, f. -ανῶ and -ήσω, (ἀπό, κερδαίνω) to gain, win, enjoy.

ἀποκινέω, ὦ, f. -ήσω, (ἀπό, κινέω) to remove, move away.

ἀποκλαίω, f. m. -κλαύσομαι, (ἀπό, κλαίω) to weep aloud: bewail much, mourn deeply for.

ἀποκλείω, f. -κλείσω, (ἀπό, κλείω) to shut out or, from, exclude: shut up: hinder.

ἀποκληρώω, ὦ, f. -ώσω, (ἀπό, κληρώω) to choose by lot: disinherit.

ἀποκλίνω, f. -ινῶ, (ἀπό, κλίνω) to turn off: turn back: decline: incline.

ἀποκναίω, f. -κνήσω, (ἀπό, κναίω) to scrape, rub off, wear out, gnaw.

ἀποκνέω, ὦ, f. -ήσω, p. ἀπέκνηκα, (ἀπό, δκνέω, to tarry) to shrink from or back, hesitate: abandon.

ἀποκοιμάω, ὦ, f. -ήσω, (ἀπό, κοιμάω) to put to sleep, cause to lie down. Mid. lie down, sleep.

ἀποκομίζω, f. -ίσω, (ἀπό, κομίζω) to carry away, escort. Pass. get away.

ἀποκόπτω, f. -ψω, (ἀπό, κόπτω) to cut off: beat off.

ἀποκρίνω, f. -ινῶ, p. ἀποκέκρικα, 1. a. ἀπέκρινα, (ἀπό, κρίνω) to separate from, sever, disjoin, distinguish. Mid. give sentence on, answer, reply to.

ἀποκρούω, f. -ούσω, (ἀπό, κρούω, to strike) to beat off, drive back.

ἀποκρύπτω, f. -ψω, (ἀπό, κρύπτω) to hide from, conceal.

ἀποκτείνω, f. -κτενῶ, 1. a. ἀπέκτεινα, 2. a. ἀπέκτανον, 2. p. ἀπέκτονα, (ἀπό, κτείνω) to kill off, kill, slay.

ἀποκωλύω, f. -ύσω, (ἀπό, κωλύω) to hinder, prevent.

ἀπολαμβάνω, f. m. -λήψομαι, p. ἀπέληφα, (ἀπό, λαμβάνω) to receive from, take of: learn: take back, recover.

ἀπόλαυσις, εως, ἡ, (ἀπολαύω) enjoyment: advantage got from a thing.

ἀπολαύω, f. -λαύσω, (ἀπό, λαύω) to partake of, enjoy.

ἀπολείπω, f. -ψω, 2. a. ἀπέλιπον, (ἀπό, λείπω) to leave behind,

distance: quit: to be wanting, fail.

ἀπολείψις, εως, ἡ, (ἀπολείπω) a leaving behind, desertion: failing.

ἀπολήγω, f. -λήξω, (ἀπό, λήγω) to cease from, desist.

ἀπολιθόω, ὦ, f. -ώσω, (ἀπό, λιθόω) to turn into stone, petrify. *Mid.* become stone.

Ἀπολλόδορος, ου, ὁ, Apollodorus, a pupil of Socrates.

ἀπόλλυμι, f. ἀπολέσω, *Att.* ἀπολῶ, *Ion.* ἀπολέω, p. ἀπόλεκα, *Att.* ἀπολώλεκα, 2. p. ἀπόλωλα, (ἀπό, ἄλλυμι) to destroy utterly, kill, slay: lose. *Mid.* perish, be undone.

Ἀπόλλων, ωνος, ὁ, (ἀπόλλυμι) Apollo, god of archery, prophecy, and music.

Ἀπολλώνιος, ου, ὁ, Apollonius, a man's name.

ἀπολύω, f. -λύσω, (ἀπό, λύω) to loose from, set free, release: acquit. *Mid.* redeem, ransom.

ἀπομάχομαι, f. -μαχέσομαι, 2. f. -μαχοῦμαι, (ἀπό, μάχομαι) to fight from: fight off, repel: drive off in battle.

ἀπομισθόω, ὦ, f. -μισθώσω, (ἀπό, μισθόω, to let) to let out for hire, let.

ἀπόναο, 2. a. sing. opt. of ἀπονίημι.

ἀπονεκρώω, ὦ, f. -ώσω, (ἀπό, νεκρώω) to kill outright, make dead, cause to mortify.

ἀπονενοημένος, (p. pass. part. of ἀπονοέομαι) *Adv.* desperately, furiously, madly.

ἀπονίημι, f. -νήσω, 2. a. without aug. ἀπονήμην, (ἀπό, δνίημι) to give enjoyment: enjoy.

ἀπονοέομαι, οὔμαι, f. m. -ήσομαι,

(ἀπό, νοέω) *Dep. Pass.* to be out of one's mind, be desperate.

ἄπονος, ον, (ἀ-, πόνος) without toil: free from care or pain, untroubled: easy, gentle.

ἀπόνως, (ἄπονος) *Adv.* without toil, idly.

ἀποξύω, f. -ύσω, (ἀπό, ξύω) to scrape off: polish, smooth.

ἀπόπειρα, ας, ἡ, (ἀπό, πείρα) a trial, experiment, attempt.

ἀποπέμπω, f. -ψω, (ἀπό, πέμπω) to send away, despatch: send back, return.

ἀποπέτομαι, f. -πήσομαι, m. a. 2. ἀπεπτάμην, (ἀπό, πέτομαι) *Dep. Mid.* to fly off or away.

ἀποπλέω, f. -πλεύσω, (ἀπό, πλέω) to sail away: sail back.

ἀποπνέω, f. -πνεύσω, (ἀπό, πνέω) to breathe forth, blow, expire.

ἀποπνίγω, 2. f. m. -πνιξοῦμαι, (ἀπό, πνίγω) to choke, throttle, suffocate. *Pass.* to be choked, be drowned.

ἀπορέω, ὦ, f. -ήσω, p. ἠπόρηκα, (ἄπορος) to be without means, be in want: be at a loss, be in doubt.

ἄπορος, ον, (ἀ-, πόρος) impassable: difficult: without means, at a loss.

ἀπορρέω, f. m. -ρεύσομαι and ῥνήσομαι, 2. a. pass. ἀπερρήν, (ἀπό, ῥέω,) to flow from, flow away: fall off: melt away.

ἀπόρητος, ον, (ἀπό, ῥήτος) forbidden: not to be spoken, secret.

ἀπορρίπτω, f. -ψω, (ἀπό, ρίπτω) to throw away, throw off: cast forth.

ἀπορροφάω, ὦ, f. -ήσω, (ἀπό, ροφάω) to gulp down, sip of.

ἀπόρως, (ἄπορος) *Adv.* at a loss: ἀπόρως ἔχειν, to be perplexed.

ἀποσιωπάω, ὦ, f. -ήσω, (ἀπό, σιωπάω) to be quite silent, keep silent.

ἀπόσκηρος, ον, (ἀπό, σκηρή) not living in the same tent, living alone.

ἀποσπάω, ὦ, f. -άσω, (ἀπό, σπάω) to tear away, sever: drag away: draw out, draw off.

ἀποσπένδω, f. -σπείσω, (ἀπό, σπένδω) to pour from or out, make a drink-offering.

ἀπόστασις, εως, ή, (ἀφίστημι) a defection, revolt, apostasy: departure.

ἀποστελλω, f. -ελῶ, p. ἀπέσταλκα, 1. a. ἀπέστειλα, (ἀπό, στέλλω) to send off or away from, despatch: banish.

ἀποστερέω, ὦ, f. -ήσω, (ἀπό, στερέω) to rob, despoil, deprive: lack, be in want of.

ἀποστρέφω, f. -ψω, (ἀπό, στρέφω) to turn back, turn to flight, rout: turn away or aside, dissuade.

ἀποτάσσω, Att. -τω, f. -ξω, (ἀπό, τάσσω) to set apart, remove, separate. Mid. to part one's self from: bid farewell, renounce.

ἀποτειχίζω, f. -ίζω, (ἀπό, τειχίζω) to wall off, fortify: blockade.

ἀποτελέω, ὦ, f. -έσω, (ἀπο, τελέω) to bring to an end, complete, perfect: fulfil an obligation, pay: perform, accomplish: render, make.

ἀποτέμνω, f. -τεμῶ, (ἀπό, τέμνω) to cut off.

ἀποτίθηναι, f. -θήσω, (ἀπό, τίθηναι) to put away, stow away, put off, lay aside, lay down.

ἀποτρέπω, f. -ψω, (ἀπό, τρέπω) to turn away, hinder, dissuade from: turn back. Mid. desist from, return.

ἀποτρέχω, f. m. -θρέξομαι and δρα-

μοῦμαι, 2. a. ἀπέδραμον, (ἀπό, τρέχω) to run off or away: turn out.

ἀποτυγχάνω, f. m. -τεύξομαι, 2. a. ἀπέτυχον, (ἀπό, τυγχάνω) to miss, fail, lose: be unlucky, be disappointed.

ἀποφαίνω, f. -φανῶ, p. πέφαγκα, (ἀπό, φαίνω) to show forth, display: declare: give an account of, pay: render, make. Mid. to display one's self, show off, appear, declare one's self.

ἀποφέρω, f. ἀποίσω, 1. a. ἀπήνεγκα, Ion. ἀπένεικα, (ἀπό, φέρω) to carry off or away, bring out: bring back: pay back, pay.

ἀποφεύγω, f. -ξω, (ἀπό, φεύγω) to flee from, escape, avoid, shun: ἀποφεύγειν τὴν δίκην, be acquitted.

ἀποφθέγγομαι, f. -ξομαι, (ἀπό, φθέγγομαι) to speak plainly, say, utter an apothegm.

ἀπόφθεγμα, ατος, τό, (ἀποφθέγγομαι) a pointed saying, sententious answer, an apothegm.

ἀποχράω, ὦ, f. -χρήσω, imperf. ἀπέχρην, (ἀπό, χράω) to suffice, be enough.

ἀπόχρη, (ἀπό, χρή) impers. it is sufficient, there is enough.

ἀποχωρέω, ὦ, f. -ήσω, (ἀπό, χωρέω) to go from, depart, withdraw.

ἀποψάω, ὦ, f. -ήσω, (ἀπό, ψάω) to wipe off, rub off: wipe clean.

ἀποψύχω, f. -ξω, p. ἀπέψυχα, (ἀπό, ψύχω) to cool: faint, die.

ἀπράγμων, ον, gen. ονος, (ἀ-, πράσσω) without business, free from care.

ἀπρεπής, ές, (ἀ-, πρέπω) unseemly, unbecoming.

ἀπρονοήτος, ον, (ἀ-, προνοέω) not thought of beforehand, unforeseen: improvident.

ἀπρονοήτως, (ἀπρονοήτος) Adv. heedlessly, improvidently, rashly.

ἀπροσδόκητος, ον, (ἀ-, προσδοκάω) unexpected.

ἀπτερος, ον, (ἀ-, πτέρον) wingless: unfeathered.

ἄπτω, f. ἄψω, p. ἤφα, to fasten, tie to, bind on. *Mid.* cling to, lay hold of, touch, handle: to kindle, set on fire. *Pass.* to take fire, be set on fire.

ἀπωθέω, ὦ, f. -ωθήσω and -ώσω, (ἀπό, ὠθέω) to push off: drive back or away, repel.

ἀπώλεια, ας, ἡ, (ἀπόλλυμι) a destroying: destruction, perdition, ruin: loss.

ἄρ, *Ep.* before a consonant for ἀρα.

ἀρα, *Ep.* ῥά, (akin to ἄρω, to join) *Conj.* then, straightway, now: therefore, so then, consequently, perhaps, truly.

ἄρα, *interrog. particle*, whether, *Lat.* num. ἄρα μὴ = μὴν, is it so? ἄρα οὐ = *Lat.* nonne?

Ἀράβιος, ἰα, ἰον, (Ἀραψ) Arabian.

Ἀράβιος, ου, ὅ, = Ἀραψ.

ἀράσμαι, ὦμαι, f. -άσομαι, 1. a. ἡρησάμην, (ἀρά, a prayer) *Dep. Mid.* to pray, vow: imprecate upon, curse.

ἀράσσω, f. -ξω, 1. a. ἤραξα, (ἀ *euph.*, ῥάσσω, to strike) to strike hard, smite, knock. *Pass.* clash, rattle.

ἀράχνη, ης, ἡ, a spider: cobweb, *Lat.* aranea.

ἀράχνιον, ου, τό, (ἀράχνη) a cobweb: small spider.

Ἀραψ, αβος, ὅ, an Arab.

ἀργαλέος, α, ον, (ἄλγος) hard, painful, difficult, troublesome.

Ἀργεῖος, εἰα, εἶον, (Ἀργος) Argive: as a subst. an Argive, a Greek.

ἀργέω, ὦ, f. -ήσω, p. ἤρηγα, (ἀρ-

γός) to be unemployed, be inactive. *Pass.* leave undone.

Ἄργης, ου, ὅ, Arges, a Cyclops.

Ἀργιλεωνίς, ἰδος, ἡ, Argileōnis, a woman's name.

Ἀργοναύτης, ου, ὅ, (Ἀργώ, ναύτης) a sailor in the ship Argo, an Argonaut.

ἀργός, ἡ, ὄν, (ἀ-, ἔργον) not working, inactive, idle: unwrought, uncultivated.

Ἄργος, εος, τό, Argos, a city of Peloponnesus.

Ἄργος, ου, ὅ, Argos, a man's name.

ἀργύριον, ου, τό, (ἄργυρος) a piece of silver, silver, coin, money.

ἄργυρος, ου, ὅ, (ἀργός, white) silver. ἀργυρώ, ὦ, f. -ώσω, p. ἤργυρωκα, (ἄργυρος) to turn into silver, to silver: reward with silver.

ἀργύρεα, ατος, τό, (ἀργυρώ) a silver vase: pl. silver plate.

ἄργυρος, ου, = ἀργυφής, ἐς, (related to ἄργυρος) silver-white, white.

Ἀργώ, ὄος, contr. οὐς, ὅ, (ἀργός, swift) Argo, the ship in which Jason sailed to Colchis.

ἀργῶς, (ἀργός) *Adv.* idly, indolently.

Ἀρέθουσα, ης, ἡ, Arethusa, a fountain of Syracuse: one of the Hesperides.

ἀρέσκω, f. ἀρέσω, 1. a. ἤρεσα, p. pass. ἤρεσμαι, (ἄρω, ἄρσω) to make good, satisfy, appease: please, content, gratify.

ἀρετή, ἡς, ἡ, (akin to ἀρρην) manly excellence, warlike goodness, prowess, valor, *Lat.* virtus: skill: dignity, rank: virtue, moral worth: glory, fame.

Ἀρετίς, εως, ὅ, Aretis, a man's name.

ἀρήν, *obsol.*, gen. ἀρνός, ὅ, ἡ, a lamb.

Ἄρης, εος and εως, ὅ, (ἄρρην) Ares,

*Lat. Mars, son of Jupiter and Juno, god of war and slaughter : war, murder.*

*ἀρθρώω, ὦ, f. -ώσω, (ἀρθρον, a joint) to fasten by joints, fashion : utter distinctly.*

*ἀριθμέω, ὦ, f. -ήσω, p. ἡρίθμηκα, ἀριθμός) to number, count, reckon up, calculate : account, esteem.*

*ἀριθμός, οὐ, δ, (ἄρω, ἀριθμός, a bond) number, a number, quantity : a numbering, numeration.*

*ἀριστάω, ὦ, f. -ήσω, p. ἡρίστηκα, by sync. ἤριστα, (ἀριστον) to take breakfast, lunch.*

*ἀριστερός, ἄ, ὄν, left, on the left : ill-boding : left-handed, clumsy.*

*Ἀριστείδης, ου, δ, Aristides, a celebrated Athenian, B. C. 490.*

*ἀριστεύς, ἑως, ὁ, (ἀριστος) the best : in pl. the chiefs, princes.*

*ἀριστεύω, f. -εύσω, p. ἡρίστευκα, (ἀριστος) to be best or bravest, excel, surpass.*

*Ἀριστιππος, ου, δ, Aristippus, a philosopher of Cyrene, and disciple of Socrates, B. C. 390.*

*Ἀριστόβουλος, ου, δ, (ἀριστος, βουλή) Aristobulus, a man's name.*

*Ἀριστόδημος, ου, δ, (ἀριστος, δῆμος) Aristodémus, a pupil of Socrates.*

*ἀριστον, ου, τό, a morning-meal, breakfast, luncheon. Lat. prandium.*

*Ἀριστογείτων, ουος, δ, Aristogiton, a man's name.*

*ἀριστοποιέω, ὦ, f. -ήσω, p. ἡρίστοποίηκα, (ἀριστον, ποιέω) to prepare breakfast.*

*ἀριστος, η, ου, best, one of the superlatives of ἀγαθός.*

*Ἀριστοτέλης, εος, δ, Aristotle, a*

*celebrated philosopher born at Stagira, B. C. 384.*

*Ἀρίστων, ουος, δ, Ariston, a man's name.*

*Ἀρκαδία, ας, ἡ, Arcadia, a province of Peloponnesus.*

*Ἀρκάδιος, ου, δ, an Arcadian.*

*ἀρκέω, ὦ, f. -τέσω, p. ἤρκεκα, Lat. arceo, to ward off, repel, keep off : be of use, avail, be strong enough, suffice, be enough.*

*ἄρκτος, ου, ὁ, ἡ, a bear : Ursa Major : the north pole, the North.*

*Ἀρκτοῦρος, ου, δ, (ἄρκτος, οὖρος, a guard) Arcturus, a bright star in the forehead of Boötes.*

*ἄρμα, ατος, τό, a chariot, car : yoked chariot, team.*

*ἀρμάμαξα, ης, ἡ, (ἄρμα, ἄμαξα) a covered carriage.*

*ἀρματοτροχία, ας, ἡ, (ἄρμα, τροχός) the course of a chariot, wheel-track, rut.*

*Ἀρμενία, ας, ἡ, Armenia, a country of Asia.*

*Ἀρμένιος, ου, δ, an Armenian.*

*Ἀρμόδιος, ου, δ, Harmodius, a man's name.*

*ἀρμόζω, f. -σω, p. ἤρμωκα, (ἄρμος, a fitting) to fit together, join, adapt, adjust, arrange : fit well, suit.*

*Ἀρμονία, ας, ἡ, (ἀρμόζω) Harmonia, wife of Cadmus.*

*ἀρμόσσω, Att. ἀρμόττω, = ἀρμόζω.*

*ἀρνίον, ου, τό, (ἀρήν) a little ram, lambkin.*

*ἀρνός, τοῦ, τῆς, gen. of obsol. ἀρήν, or ἄρς, a lamb. Lat. agnus.*

*ἀροτριάω, = ἀρώω, to plough.*

*ἀρουρα, ας, ἡ, (ἀρώω) arable land : land, earth, soil.*

*ἀρώω, ὦ, f. -ώσω, p. ἀρήρωκα, pass. p. ἀρήρωμαι, to plough, till.*



ἀρπαγή, ἡς, ἡ, (ἀρπάζω) seizure, rapine, robbery: booty, plunder.

ἀρπάζω, f. -άξω, Att. -άσω, p. ἤρπαχα, pass. 2. a. ἤρπάγην, to tear, snatch, hurry away: seize, grasp, catch: plunder.

ἄρπη, ἡς, ἡ, (ἀρπάζω) a bird of prey: sickle: cimeter: goad.

\*Ἀρπυια, ας, ἡ, (ἀρπάζω) a Spoiler, Harpy, a mythical being.

\*Ἄρπυς, νος, ὁ, Harpys, a river.

ἄρρηκτος, ον, (ἀ-, ῥήγνυμι) unbroken, not to be broken.

ἄρρην, εν, gen. ενος, male, masculine: as a subet. ὁ ἄρρην, the male.

ἄρς, obsol. = ἀρῆν.

\*Ἀρσάμης, ον, ὁ, Arsames, a man's name.

ἄρσην, εν. Ion. and old Att. for ἄρρην.

ἀρτάω, ῶ, f. -ήσω, p. ἤρτηκα, (ἄρω) to fasten upon, hang upon, suspend. Pass. to hang upon, depend upon.

\*Ἀρτεμις, ιδος, ἡ, Artemis, Lat. Diana, goddess of the chase, daughter of Jupiter and Latona.

ἄρτι, (ἄρω) Adv. just, exactly: just now, even now, now: lately: forthwith.

ἀρτίζω, f. -ίσω, p. ἤρτικα, (ἄρτιος) to get ready, complete.

ἄρτιος, α, ον, (ἄρω, ἄρτι) exactly fitted, complete, perfect: even.

ἀρτίως, (ἄρτιος) Adv. = ἄρτι.

ἄρτος, ον, ὁ, bread, a loaf.

ἀρύω, f. -ύσω, p. ἤρυκα, (ἀκιν to ἐρύω) to draw, draw water: win, get.

ἀρχαῖος, α, ον, (ἀρχή) from the beginning, ancient, primeval, old.

ἀρχεῖον, ον, τό, (ἀρχή) a government house, public building.

ἀρχή, ἡς, ἡ, (ἄρχω) a beginning, origin: supreme power, sovereignty, dominion, authority: a magistracy, magistrate: government: ἀρχήν or τὴν ἀρχήν, at first: wholly: ἐξ ἀρχῆς, from the beginning: anew.

ἀρχηγός, οὔ, ὁ, (ἀρχή, ἡγεῖσθαι) a leader: author: chief.

\*Ἀρχίδαμος, ον, ὁ, (ἄρχω, δῆμος) Archidamus, son of Zeuxidamus and a king of Sparta.

ἀρχικέραυνος, ον, (ἄρχω, κεραῦνος) thunder-commanding.

\*Ἀρχιλόχος, ον, ὁ, Archilochus, a poet of Paros.

ἄρχω, f. -ξω, p. ἤρχα, to be first: begin: lead, rule, govern.

ἄρχων, οντος, ὁ, (part. of ἄρχω) a ruler, chief: an Archon at Athens.

\*Ἀρχωνίδης, ον, ὁ, Archonides, a man's name.

ἄρω, not used in pres., f. ἀρώ, Ion.

ἄρσω, 2. p. ἄραρα, to join, fasten, fit: construct, make: furnish.

ἀσαφής, ἐς, (ἀ-, σαφής) indistinct, dim, obscure.

ἀσεβής, ἐς, (ἀ-, σέβω) unholy, impious.

ἀσέληνος, ον, (ἀ-, σελήνη) moonless, dark.

ἄσημος, ον, (ἀ-, σῆμα) without sign or mark: obscure, indistinct: insignificant, unknown.

ἀσθένεια, ας, ἡ, (ἀσθενής) weakness, infirmity, sickness.

ἀσθενέω, ῶ, f. -ήσω, p. ἡσθένηκα, (ἀσθενής) to be weak, feeble, or sick.

ἀσθενής, ἐς, (ἀ-, σθένος) without strength, weak, sickly.

ἄσθμα, ατος, τό, (ἄω, to blow) a breathing, blowing: asthma.

Ἀσία, ας, ἡ, Asia, one of the grand divisions of the ancient world.

ἄσνης, ἐς, (ἀ-, εἶνομαι) unhurt: harmless.

ἄστος, ον, (ἀ-, εἶρος) without food, fasting.

ἀστιά, ὦ, f. -ήσω, p. ἡσκηα, to work curiously, adorn: practise, exercise, discipline.

ἀσπρίων, (ἀσπείω) Verb. Adj. one must practise or exercise.

Ἀσκληπιός, οὔ, δ, Æsculapius, son of Apollo and Coronis, tutelary god of medicine.

ἀσπίς, οὔ, δ, a leathern bag, wine-skin.

Ἄσκρα, ας, ἡ, Ascra, a town of Boeotia and birthplace of Hesiod.

ἄσμενος, η, ον, (ἡδομαι) pleased, delighted.

ἀσπάζομαι, f. ἀσπαμαι, 1. a. ἡσπασέμην, Dep. Mid. to welcome kindly, greet, embrace, salute.

ἀσπάραγος, ον, δ, asparagus.

ἄσπε, ἰδος, ἡ, a shield: ἐν' ἀσπίδι, on the left, because the shield was carried on the left hand.

Ἀσσυρία, ας, ἡ, Assyria, a country of Asia.

Ἀσσύριος, ον, δ, an Assyrian.

ἀστακτί, (ἀ-, στάζω, to drop) not in drops, i. e. in floods.

ἀστεῖον, ον, τό, (ἀστεῖος) a joke, jest, witty thing.

ἀστεῖος, α ον, (ἄστν) pertaining to the city: well-bred: elegant: amusing, witty.

ἀστήρ, ἑρος, δ, a star, luminary, meteor.

ἀστράγαλος, ον, δ, one of the vertebrae: ankle-bone: pl. dice.

ἀστραπή, ἡς, ἡ, lightning.

ἀστρολόγος, ον, δ, (ἄστρον, λέγω) an astronomer: astrologer.

ἀστέρων, ον, τό, (ἀστήρ) a star, constellation.

ἄστν, εος, contr. ους, τό, a city, town.

Ἀστυάγης, εως, δ, Astyages, a king of Media.

ἀστυγείτων, ον, gen. ονος, (ἄστν, γείτων) near a city: as a subst. a neighbor, borderer.

ἀσύντακτος, ον, (ἀ-, συντάσσω) not arranged together, not in battle array: disorderly.

ἀσύντονος, ον, (ἀ-, συντείνω) not strained, relaxed: lazy, remiss.

ἀσυντόμως, (ἀσύντομος) Adv. feebly, remissly.

ἀσφάλεια, ας, ἡ, (ἀσφαλής) firmness, stability: safety, security, assurance from danger: certainty.

ἀσφαλής, ἐς, (ἀ-, σφάλω) firm, steadfast: safe, secure.

ἀσφαλώς, (ἀσφαλής) Adv. firmly, steadily: safely, securely.

ἄσφαλτος, ον, ἡ, asphaltus, bitumen.

ἀσφάλω, f. -αῶ, p. ἡσχαλκα, to be vexed, indignant, grieved.

ἄσχετος, ον, (ἀ-, ἔχω, σchein) resistless, irrepressible: intolerable.

ἀσχημονέω, ὦ, f. -ήσω, p. ἡσχημόνηκα, (ἀσχήμων) to act unseemly, awkwardly, or basely, behave indecently.

ἀσχήμων, ον, gen. ονος, (ἀ-, σχῆμα) shapeless: unseemly, base.

ἀσχολία, ας, ἡ, (ἄσχολος) a want of leisure, hindrance: occupation, business.

ἄσχολος, ον, (ἀ-, σχολή) without leisure, busy, industrious.

ἀσώματος, ον, (ἀ-, σῶμα) incorporeal.

Ἄσωπος, οὔ, δ, Asopus, a river of Boeotia, rising in Mt. Cithæron.

ἀστακτεῖω, ὦ, f. -ήσω, p. ἡτάκτηκα,

(*ἀτακτος*) to be out of order, disobey orders, be disorderly.  
*ἀτακτος, ον, (ἀ-, τάσσω)* out of order, not in battle order, disorderly.  
*ἀτάκτως, (ἀτακτος)* Adv. without order, disorderly.  
*ἀτάρ, Conj.* but, yet, however, nevertheless, still, then.  
*ἄτε, (neut. act. pl. of ὅστε)* Conj. just as, as if, so as: inasmuch as, seeing that.  
*ἀτεκμάρτως, (ἀ-, τεκμαίρομαι)* Adv. without a mark, obscurely.  
*ἄτεκνος, ον, (ἀ-, τέκνον)* childless.  
*ἀτέρμων, ον, gen. ονος, (ἀ-, τέρμα)* interminable, boundless.  
*ἀτεχνής, ἐς, = ἄτεχνος, ον, (ἀ-, τέχνη)* without art, inartificial, clumsily made.  
*ἀτεχνῶς, (ἀτεχνής)* Adv. without art or skill: artlessly, simply: naturally, really, absolutely, utterly.  
*ἀτη, ης, ἡ, (ἀάω, to distract)* distraction, judicial calamity: ruin, curse.  
*ἀτιμάζω, f. -άσω, (ἀτιμος)* not to hold in honor, dishonor, slight, insult.  
*ἀτιμος, ον, (ἀ-, τιμή)* unhonored, dishonored: without price.  
*\*Ἀτλας, αὐτος, ὁ, (ἀ euph., τλήναι)* Atlas, one of the older gods: a Titan: a mountain in Africa: a prop.  
*ἄτροπος, ον, (ἀ-, τόπος)* out of place, strange, absurd, irrational, unnatural.  
*\*Ἀτρεΐδης, ον, ὁ, (Ἀτρεΐς)* Atrides, son of Atreus: οἱ Ἀτρεΐδαι, the Atridae, Agamemnon and Menelaus.  
*ἀτρεκέως, (ἀτρεκής)* Adv. truly, faithfully.  
*ἀτρεκής, ἐς, strictly* true, exact.  
*\*Ἀτρεΐς, ἑως, ὁ, (ἀ-, τρέω, to fear)* the

Unfearing: Atreus, the father of Agamemnon and Menelaus.  
*ἀτριβής, ἐς, (ἀ-, τριβίω)* not rubbed, untrodden, unworn, not beaten.  
*\*Ἀττική, ἡς, ἡ, Attica, a province of Greece.*  
*ἀτυχέω, ὦ, f. -ήσω, p. ἡτύχηκα, (ἀτυχής)* to be unlucky, fail, be disappointed.  
*ἀτυχής, ἐς, (ἀ-, τυγχάνω)* luckless, unfortunate, unsuccessful.  
*ἀτυχία, as, ἡ, (ἀτυχής)* ill-luck, misfortune.  
*αὔ, Adv.* back, backwards: again, anew: further, moreover: on the other hand, on the contrary.  
*αὐγάω, f. -άσω, p. ἡύγακα, (αὐγή)* to see clearly: shine.  
*Αὔγας, ον, ὁ, Augeas, a man's name.*  
*αὐγή, ἡς, ἡ, bright* light, radiance, ray, beam: glitter, splendor, brilliancy.  
*αὐδή, ἡς, ἡ, a voice, speech, word, sound.*  
*αὐθέκαστος, ον, (αὐτός, ἕκαστος)* each for himself: fair, frank, downright, just, uniform.  
*αὐθι, Adv. by sync. for αὐτόθι, = αὐτοῦ,* here, there, in that place.  
*αὐθις, (αὐ) Adv.* back: again, afresh: hereafter: moreover.  
*αὐλή, ἡς, ἡ, (αῶ, ἀημι)* the open court, court-yard: a court, hall: dwelling, abode, chamber.  
*αὐλίζω, f. -ίσω, (αὐλή)* to put in the fold. *Mid. αὐλίζομαι, f. -ίσομαι, p. ἡδλισμαι,* to lie in the court-yard: lodge, tarry, encamp.  
*αὐλις, εως, or ιδος, ἡ, (αὐλή)* an abode, stall, fold, tent.  
*αὐλός, οὔ, ὁ, (αῶ, αῶω, to blow)* a wind instrument, flute, fife.  
*αὐξάνω or αὐξω, f. αὐξήσω, p. ἡύξακα,* to make grow, increase: exalt,

extol. *Pass. p.* ἡῤῥῆμαι, 1. a. ἡῤῥῆν, to grow, grow up, increase: rise.  
 ἄπνος, *ον*, (ἀ-, ὑπνος) without sleep, sleepless, wakeful.  
 αἶρα, *ας*, ἡ, (ἄω, αἶω) a breath of air, breeze.  
 αἶριον, (αὐός = αἶος, Aurora) *Adv.* to-morrow: ἡ αἶριον, the morrow.  
 αἰτάρ, *Conj., Ep. for* ἀτάρ, but, yet, however, still, besides.  
 αἰτάρκης, *ες*, (αὐτός, ἀρκέω) self-satisfying, adequate.  
 αἰτε, (αἰ) *Adv.* again: furthermore: on the contrary.  
 αἰτικά, (αὐτός) *Adv.* forthwith, straightway, immediately: for example.  
 αἰτις, *Ion. and Dor. for* αἰτίς.  
 αἰτόθεν, (αὐτοῦ) *Adv.* from thence, from whence: immediately.  
 αἰτόθι, *Adv. for* αὐτοῦ, on the spot, in the place, there, here.  
 αἰτοκράτωρ, *ος*, ὁ, ἡ, (αὐτός, κρατέω) one's own master, free, independent.  
 Αὐτόλυκος, *ον*, ὁ, (αὐτός, λύκος) a very Wolf: Autolycus, a distinguished thief.  
 αὐτόματος, *η, ον*, (αὐτός, μάω, μέμαα) self-moving: without cause, accidental, natural.  
 Αὐτομέδων, *οντος*, ὁ, (αὐτός, μέδω, to rule) the self-ruling: Automedon, charioteer of Achilles.  
 αὐτονομέομαι, *οῦμαι*, *f.* ἡσομαι, (αὐτόνομος) *Dep.* to live by one's own laws, be independent.  
 αὐτόνομος, *ον*, (αὐτός, νόμομαι, to rule) self-ruling: independent.  
 αὐτός, αὐτή, αὐτό, *reflex. pron.* self: as a *pers. pron.* in the oblique cases, him, her, it: myself, thyself, him-

self, herself, itself: ὁ αὐτός, the same.  
 αὐτοῦ, (*neut. gen. of* αὐτός) *Adv.* at the very place, there, here.  
 αὐτουργός, *όν*, (αὐτός, ἔργον) self-working: as a *Subst.* a husbandman, workman, laborer.  
 αὐχέω; ὦ, *f.* ἡσω, *p.* ἡχῆκα, to boast, glory: protest.  
 αὐχὴν, *ένος*, ὁ, the neck, throat: isthmus.  
 αὐχμηρός, ἄ, *όν*, (αὐχμός, drought) dry, thirsty: dusty, dirty: wild, tangled of hair.  
 αἶω, *f.* αἶσω, *p.* ἡκα, to dry, parch: kindle.  
 ἀφαιρέω, ὦ, *f.* ἡσω, *p.* ἀφῆρηκα, 2. a. ἀφείλον, (ἀπό, αἰρέω) to take from, rob, diminish, deprive: take off: set aside: let off, pardon.  
 ἀφανής, *ές*, (ἀ-, φαίνομαι) unseen, invisible.  
 ἀφανίζω, *f.* ἡσω, *Att.* ἡω, *p.* ἡφάνικα, (ἀφανής) to make unseen, conceal, hide, suppress: put out of the way, destroy utterly. *Mid.* disappear, vanish.  
 ἀφανῶς, (ἀφανής) *Adv.* invisibly, obscurely, doubtfully.  
 ἀφάρμακτος, *ον*, (ἀ-, φαρμάσσω) unmixed, unpoisoned.  
 ἀφαρπάζω, *f.* ἄξω, *p.* ἀφῆραπαχα, (ἀπό, ἀρπάζω) to tear off: snatch from, steal away.  
 ἀφελής, *ές*, (ἀ-, φελλεύς, stony ground) without a stone, smooth: simple, plain, artless.  
 ἀφελκύω, *f.* ἡσω, = ἀφέλω, (ἀπό, ἐλκύω) to drag away, carry off, withdraw: draw back.  
 ἀφελῶς, (ἀφελής) *Adv.* smoothly: simply, without guile.  
 ἀφεις, *εως*, ἡ, (ἀφίημι) a letting

- go, freeing: dismissal, remission: throwing, hurling.
- ἀφθονία, *as, ἡ*, (ἀφθονος) freedom from envy: abundance.
- ἀφθονος, *ον*, (ἀ-, φθόνος) without envy, ungrudging: not grudging, plentiful, abundant.
- ἀφθόως, (ἀφθονος) *Adv.* ungrudgingly: abundantly.
- ἀφήμι, *f. -ήσω, p. ἀφεικα*, (ἀπό, ἵημι) to send forth, despatch: send away, let go: give up, let alone: pass by, neglect: let, permit.
- ἀφικνέομαι, οὔμαι, *f. -ίξομαι, p. ἀφίγμαι*, 2. *a. ἀφικόμην*, (ἀπό, ἰκνέομαι) *Dep. Mid.* to arrive at, come to, reach: return.
- ἀφίπταμαι, *f. ἀποπτήσομαι*, 1. *a. ἀπεπτάμην*, (ἀπό, ἵπταμαι) *Mid.* to fly away.
- ἀφίστημι, *f. ἀποστήσω, p. ἀφέστηκα*, (ἀπό, ἵστημι) to put away, separate, remove: hinder from: make revolt. *Mid.* to stand off, keep aloof: revolt: pay in full.
- ἀφλαστον, *ον*, τό, the curved stern of a ship.
- ἀφνειός, ἡ, *όν*, (ἀφειος, wealth) wealthy, rich.
- ἀφνω, *Adv.* unawares, suddenly.
- ἀφορία, *as, ἡ*, (ἀφορος) a dearth, barrenness, sterility.
- ἀφορος, *ον*, (ἀ-, φέρω) not bearing, unproductive, barren.
- Ἀφροδίσιος, *a, on*, (Ἀφροδίτη) pertaining to Aphrodite: belonging to love or venery: τὰ ἀφροδίσια, pleasures.
- Ἀφροδίτη, *ης, ἡ*, (ἀφρός) Aphrodite, *Lat.* Venus, goddess of love, grace, and beauty, daughter of Zeus and Dione.
- ἀφροντις, ἰδω, *ό, ἡ*, (ἀ-, φροντίς) free from care: careless.
- ἀφρός, οὔ, *ό, foam*.
- ἀφροσύνη, *ης, ἡ*, (ἀφρων) folly, thoughtlessness.
- ἀφρων, *ον*, *gen. ονος*, (ἀ-, φράν) senseless, witless, foolish, mad.
- Ἀχαιία, *in prose* Ἀχαιία, *as, ἡ*, Achaea, a country of Peloponnesus.
- Ἀχαιοί, *ά, ών*, Achaeian: *as a Subst.* οἱ Ἀχαιοί, the Achaeians.
- ἀχαριστία, *as, ἡ*, (ἀχαρίστος) thanklessness, ingratitude.
- ἀχάριστος, *ον*, (ἀ-, χαρίζομαι) unpleasant, unpleasing: ungracious, unthankful, ungrateful.
- Ἀχελώϊος, *poet. for* Ἀχελῷος, *ον, ό*, Achelous, name of a river in Phrygia.
- Ἀχέρων, *οντος, ό*, (Ἀχέας, ῥόας) the River of Pain: Acheron, a river of the lower world.
- ἄχθομαι, *f. ἀχθείσομαι*, 1. *a. ἡχθέσθην*, (ἄχος, a burden) to be burdened: discontented, vexed, angry.
- Ἀχιλλεύς, *έως, Ep. ἦος, ό*, *Hom.* Ἀχιλλεύς, (ἄχος, λαός) the People's Grief: Achilles, prince of the Myrmidons and hero of the Iliad.
- ἄχυνμαι, *used only in pr. and impf.* (ἄχος, an ache) to trouble one's self, grieve.
- ἀχρεῖος, *ον*, (ἀ-, χρεῖα) useless, unprofitable, worthless, ineffective.
- ἄχρι or ἄχρις, (ἄκρος) *Prep. with gen.* until, till, as far as: *as Adv.* on the surface, just touching, utterly.
- ἄχώ, *ώς, contr. οὖς, ἡ*, *Dor. for* ἡχώ, echo.
- Ἀψυρτος, *ον, ό*, Apsyrtus, a man's name.

## B.

βαβαί, *Interj. of surprise*, ah! heigh! bless me!

Βαβυλών, ὤπος, ἡ, Babylon, a celebrated city, the capital of the Babylonian empire.

Βαβυλώνιος, ου, ὁ, a Babylonian.

βαδίζω, f. -ίσω, p. βεβάδικα, (βαίνω) to go, walk, march.

βάδισμα, ατος, τό, (βαδίζω) a step, pace, walk: gait.

βάθος, εος, τό, (βαθύς) depth: height: breadth.

βάθρα, ας, ἡ, (βαίνω) a step, stair.

Βάθυλλος, ου, ὁ, Bathyllus, a man's name.

βαθύς, εία, ύ, deep, high, *Lat. altus*: long, broad: thick.

βαίνω, f. βήσω, p. βέβηκα, *by sync.*

βέβαια, 2. a. ἔβην, to go, step, walk, depart: to make go, lead, drive, carry.

βακτηρία, ας, ἡ, (βαίνω) a staff, stick.

Βάκτρα, ων, τό, Bactra, the capital of Bactriana.

Βάκτριος, ου, ὁ, a Bactrian.

βάκτρον, ου, τό, = βακτηρία.

βακχεύω, f. -εύσω, p. βεβάκχευκα, (Βάκχος) to keep the festival of Bacchus, revel: act like one drunk.

Βάκχη, ης, ἡ, (Βάκχος) a Bacchante: frenzied female.

Βάκχος, ου, ὁ, Bacchus, god of wine and inspiration.

βάλανος, ου, ἡ, an acorn, nut: iron peg.

βάλω, f. βαλῶ and βαλλήσω, p. βέβληκα, 2. a. ἔβαλον, to throw, cast, hurl at: strike, hit, wound: strike down, kill. *Mid.* to take to heart: weigh in one's mind, ponder.

βαπτίζω, f. -ίσω, p. βεβάπτισκα, (βάπτω,) to dip repeatedly: steep, wet: pour upon, drench.

βάπτω, f. -ψω, p. βέβαφα, to dip: dye, color.

βαρβαρίζω, f. -ίσω, p. βεβαρβάρικα, (βάρβαρος) to act like a barbarian, commit a barbarism.

βαρβαρισμός, ου, ὁ, (βάρβαρος) a speaking of a foreign tongue, barbarism.

βάρβαρος, ου, ὁ, one not a Greek, a foreigner: barbarian.

βάρβιστον, ου, τό, a lyre, harp.

βάρβιτος, ου, ἡ, = βάρβιστον.

βαρέω, ὦ, f. -ήσω, p. βεβάρηκα, (βάρος) to weigh down, burden: to be heavy, be overcome.

βάρος, εος, τό, (βαρύς) weight, burden, load: grief.

βαρύνω, f. -υνῶ, p. βεβάρυνκα, (βαρύς) to load heavily, burden: oppress.

βαρύς, εία, ύ, heavy, burdensome: weighty, strong: heavy-armed.

βαρύτης, ητος, ἡ, (βαρύς) weight, heaviness: severity.

βασιλεία, ας, ἡ, (βασιλεύς) a kingdom.

βασιλεῖον, ου, τό, (βασιλεύς) a king's palace, kingly dwelling.

βασιλεύς, έως, *Ion.* ἦος, ὁ, a king, prince, lord.

βασιλεύω, f. -εύσω, p. βεβασιλευκα, (βασιλεύς) to be king, to rule, reign.

βασιλικός, ἡ, ὄν, (βασιλεύς) royal, princely, lordly.

βασιλικῶς, (βασιλικός) *Adv.* royally, in princely style.

βάσις, εως, ἡ, (βαίνω) a step, walk: a foot: ground: foundation, basis: rhythm.

**βαστάζω**, f. -άσω, p. **βεβάστακα**, to lift, raise, laud: bear, support: weigh, consider: carry off, take away.

**βατός**, ἡ, ὄν, (**βαίνω**) passable, accessible: passed.

**βύτραχος**, ου, ὁ, a frog: sea-frog.

**βαφή**, ἡς, ἡ, (**βάπτω**) a dipping: dying, coloring: dye.

**βέβαιος**, α, ου, (**βαίνω**) firm, fast, stable: sure, safe.

**βεβαίως**, (**βέβαιος**) Adv. firmly, securely.

**Βεβρυκες**, ων, οἱ, the Bebrycians, a nation of Asia.

**Βεθυνίς**, ἰδος, ἡ, Bethynis, a woman's name.

**βελεμμον**, ου, τό, poet. for **βέλος**, a dart, javelin.

**βέλος**, εος, τό, (**βάλλω**) a missile, dart, javelin, arrow, shaft, weapon.

**βέλτερος**, α, ου, = **βελτίων**, one of the comparatives of **ἀγαθός**, better, more excellent.

**βέλτιστος**, η, ου, a superl. of **ἀγαθός**, best.

**βελτίων**, ου, gen. ονος, a compar. of **ἀγαθός**, better.

**Βένδεια**, ας, ἡ, = **Βένδης**, ἰδος, ἡ, the Thracian Artemis or Diana.

**βῆμα**, ατος, τό, (**βαίνω**) a step, pace: a raised place, bema.

**βία**, ας, ἡ, Ion. **βιη**, bodily strength, force, power: violence: **βίᾱ**, in spite of.

**βιάζω**, f. -άσω, p. **βεβίακα**, pass. p. **βεβιάσμαι**, (**βία**) to overpower, constrain, force, compel, do violence to, kill.

**βίαιος**, α, ου, (**βία**) forcible, violent: compulsory.

**βιαίως** (**βίαιος**) Adv. forcibly, violently, perforce.

**βιάω**, ὦ, f. -ήσω, p. **βεβίηκα**, older *Er.* form of **βιάζω**.

**βιβάζω**, f. -άσω, p. **βεβίβακα**, to lift up, raise: go, mount.

**βιβλίον**, ου, τό, Dim. of **βίβλος**, a little book, letter.

**βίβλος**, ου, ἡ, the inner bark of the papyrus: papyrus-paper: a book, writing.

**βιβρώσκω**, f. **βρώσω**, p. **βέβρωκα**, 2. a. **ἔβρων**, to eat, gnaw, consume.

**βίος**, οὔ, ὁ, a bow. — **βίός**, originally the same as **βίος**, because the first Greeks gained their livelihood by the bow.

**βίος**, ου, ὁ, (**βίω**) life: livelihood, mode of life, property: the world we live in.

**βιοτεύω**, f. -εύσω, (**βίος**) to live.

**βίotos**, ου, ὁ, (**βίω**) life: manner of life, means of subsistence.

**βιώω**, ὦ, f. -ώσω, p. **βεβίωκα**, 2. a. **ἐβίω**, (**βίος**) to live.

**Βίστονες**, ων, οἱ, the Bistones, a nation dwelling near Lake Bistonis in Thrace.

**Βίων**, ονος, ὁ, Bion, a bucolic poet, who was born near Smyrna, but lived and died in Sicily.

**βιώσιμος**, ου, (**βίω**) belonging to life, life-like, possible to live.

**βιωτός**, ἡ, ὄν, (**βίω**) living, vital: to be lived, worth considering as life.

**βλάβω**, = **βλάπτω**.

**βλάπτω**, f. -ψω, p. **βέβλαφα**, 2. a. pass. **ἐβλάβην**, to disable, hinder: hurt, harm, injure.

**βλαστάνω**, f. **βλαστήσω**, p. **βεβλάστηκα**, 2. a. **ἔβλαστον**, to bud, sprout, burst forth, grow.

**βλέπω**, f. -ψω, p. **βέβλεφα**, to look, see, cast the eyes on.

βλεφαρίς, ἰδος, ἡ, (βλέφαρον) the eyelash.

βλέφαρον, ου, τό, (βλέπω) usually pl. the eyelids: eyes.

βλοσυρός, á, óν, awe-inspiring: manly: stern, terrible.

βλώσκω, 2. f. m. μολοῦμαι, p. μέμβλωκα, 2. a. ἔμολον, (poet. for μλώσκω from μδλω) to go, come.

βοάω, ᾧ, f. βοήσω, contr. βώσω, p. βεβόηκα, to shout, roar: call on, cry out to, call for aid.

βοεία, as, ἡ, (βοῦς) an ox-hide.

βοή, ἡς, ἡ, (βοάω) a shout, cry for succor: battle-cry.

βοήθεια, as, ἡ, (βοηθέω) help, aid, rescue.

βοηθέω, ᾧ, f. -ήσω, p. βεβοήθηκα, (βοηθός, an assistant) to assist, succor: go to aid, come to the rescue.

Βοιωταρχέω, ᾧ, f. -ήσω, (Βοιωτός, ἄρχω) to be a Boeotarch, to rule over the Boeotians.

Βοιωτία, as, ἡ, (βοῦς) Boeotia, a country of Greece, deriving its name from its rich cattle-pastures.

Βοιώτις, ἰδος, ἡ, Boeotian, a Boeotian woman.

Βοιωτός, οὔ, ó, a Boeotian.

Βορέας, ου, ó, Ion. Βορέης, ao, Att. Βορρᾶς, á, Boreas, the spirit of the North Wind, the North Wind: a man's name.

βόσκημα, ατος, τό, (βόσκω) an animal fed, a fattened beast, an ox: pasturage, food.

βόσκω, f. βοσκήσω, p. βεβόσκηκα, to pasture, drive to pasture: feed, nourish. Mid. and Pass. to feed on, graze.

βότρυς, vos, ó, a bunch or cluster of grapes.

βούβρωστις, εως, ἡ, (βοῦς, βιβρώσκω) bulimy, ravenous hunger: grinding misery.

βουκόλιον, ου, τό, (βουκόλος) a herd of cattle.

βουκόλος, ου, ó, (βοῦς, κολέω, to feed) a cowherd, a herdsman.

βουλεύω, f. -εύσω, p. βεβούλευκα, (βουλή) to deliberate, consider: determine, resolve, devise.

βουλή, ἡς, ἡ, (βούλομαι) counsel, will, determination: a plan, purpose: advice: the Council.

βουλευφόρος, on, (βουλή, φέρω) counselling, advising.

βούλομαι, f. m. βουλήσομαι, p. βεβούλημαι, to will, wish, be willing.

βουλυτός, οὔ, ó, (βοῦς, λύω) sc. καιρός, the time for unyoking oxen, evening.

βοῦς, βοός, ó, ἡ, a bullock, ox: cow.

Βούσιρις, ἰδος, ó, acc. Βούσιριν, Busiris, a king of Egypt: a city of Egypt.

Βοώτης, ου, ó, (βοῦς) the Oxen-driver: Boötes, the constellation of Arcturus.

βραδέως, (βραδύς) Adv. slowly.

βραδύνω, f. -υνώ, p. βεβράδυνγα, (βραδύς) to make slow, stop, delay: be slow, loiter.

βραδύς, εἶα, ύ, slow, heavy.

Βρασιδᾶς, ου and α, ó, Brasidas, a Lacedaemonian general.

βραχύς, εἶα, ύ, small, short: few, little: low.

βρενθύομαι, or βρενθύνομαι, to put on airs, swagger, stalk.

βρέφος, εος, τό, Lat. foetus: a babe.

βρέχω, f. -ξω, p. βέβρεχα, 2. a. ἔβραχον, to wet, moisten.

Βριάρεως, ω, ó, (βριάω, to be strong)



the Strong : Briareus, a hundred-handed giant.

Βρισηΐς, ἰδος, ἡ, Briseis, daughter of Bريس and female slave of Achilles.

Βρόμος, ου, ὁ, (βρόμος, a loud noise) the Noisy : Bromius, an epithet of Bacchus.

βροντάω, ὦ, f. -ήσω, p. βεβρόντηκα, (βροντή) to thunder.

βροντή, ἡς, ἡ, (akin to βρόμος) thunder : a loud noise.

Βρόντης, ου, ὁ, (βροντή) Brontes, one of the Cyclopes.

βροτός, ου, ὁ, a mortal, man.

βρόχος, ου, ὁ, (akin to βρόγκος, the throat) a noose, a cord.

βρώω, f. -ύσω, p. βέβρυκα, to bubble over, gush : cause to burst forth.

βρῶμα, ατος, τό, (βιβρώσκω) food.

βρωτός, ἡ, ὄν, (βιβρώσκω) eaten : eatable, edible.

βυθός, ου, ὁ, (akin to βάθος) the depth : sea.

βωκόλος, ου, ὁ, (βοῦς, κολέω, Lat. colo) Dor. for βουκόλος, a herdsman.

βωμός, ου, ὁ, (βαίνω) a step, stand, an elevation : altar.

βώτης, ου, ὁ, = βούτης, (βοῦς) a herdsman.

## Γ.

Γαδάτας, ου, ὁ, Gadatas, a man's name.

Γάδιρα, ων, τά, Gadira, a seaport of Spain.

γαῖα, as, ἡ, poet. for γῆ, earth, ground, land.

γάλα, ακτος, τό, milk.

γαλαξίας, ου, ὁ, (γάλα) the milky way, galaxy.

Γαλάτεια, as, ἡ, Galatæa, a sea-goddess.

Γαλατικός, ἡ, ὄν, belonging to Galatia or Gaul, Galatian, Gallic.

γαλέα, as, contr. γαλή, ἡς, ἡ, a weasel : marten-cat : polecat.

γαλέη, ης, ἡ, = γαλέα.

γαλή, ἡς, ἡ, = γαλέα.

γαλήνη, ης, ἡ, a catna.

Γαλήνη, ης, ἡ, Galene, a sea-goddess.

γαμβρός, ου, ὁ, (γαμέω) any relation by marriage : son-in-law.

γαμέω, ὦ, f. γαμῶ, p. γεγάμηκα, 1. a. ἔγημα, to marry. Mid. to give in marriage, wed.

γαμήλιος, ου, (γαμέω) nuptial, bridal.

γάμος, ου, ὁ, (γαμέω) a wedding : marriage : matrimony.

Γανυμήδης, εος, ὁ, Ganymede, a beautiful boy.

γάρ, (γέ, ἄρα) Conj. for, since, because, in fact, namely, indeed, then, why? at γάρ, O that! πῶς γάρ, would that! γάρ τοι, for truly; γάρ οὖν, for indeed.

Γάργαρον, ου, τό, Gargaron, a peak of Mount Ida.

γαστήρ, έρος, sync. γαστρός, ἡ, the belly, stomach, womb : appetite.

γαυριάω, ὦ, f. -άσω, p. γεγαυρίακα, (γαῦρος) to be proud, arrogant. Mid. to leap, prance.

γαῦρος, α, ου, (γαίω, to exult) proud, arrogant : exulting in.

γέ, Adv. at least, at any rate, true, well, well then, indeed, truly.

γέα, as, ἡ, contr. γῆ, γῆς, ἡ, earth : land.

γέγασ, 2. p. of obsol. γάω, used for γέγονα, Ep. p. of γίνομαι.

γείνομαι, pass. from obsol. γείνω, for which γεννάω is used.

γείτων, ονος, ὁ, ἡ, (γέα) a neighbor :

as an Adj., neighboring, bordering.

Γέλα, as, ἡ, Gela, a city of Sicily.

γελᾶω, ὦ, f. -άσω, p. γεγέλαια, to laugh, laugh at: smile upon.

γελοίος, α, ον, (γελᾶω) laughable, absurd: facetious.

γελοίως, (γελοίος) Adv. laughably, absurdly.

Γελῶς, ου, ὁ, (Γέλα) an inhabitant of Gela.

γέλως, ωτος, ὁ, (γελᾶω) laughter: occasion of laughter.

γενεά, ἀς, ἡ, (γεννάω) birth: race, descent: a generation.

γενέθλιον, ου, τό, (γενέθλιος) a birthday: pl. birthday feast.

γενέθλιος, α, ον, (γεννάω) natal.

γενειάσκω, = γενειάζω, to get a beard.

γενειήτης, ου, ὁ, Ion. for γενειάτης, (γένειον) a bearded person.

γένειον, ου, τό, (γένυς, the under jaw) the chin: cheek: beard.

γένεσις, εως, ἡ, (γείνομαι) an origin, source, genesis: creation, race.

γενετή, ἡς, ἡ, = γενεή, (γείνομαι, γέγονα) birth, nativity.

γεννάδος, ου, ὁ, (γενναῖος) a noble man, high-born man.

γενναῖος, α, ον, (γεννάω) noble, high-born, generous, brave: τὸ γενναῖον, nobleness, boldness.

γενναίως, (γενναῖος) Adv. nobly, bravely.

γεννάω, ὦ, f. -ήσω, p. γεγένηκα, (γένυς, Ep. for γένος) to beget, generate: bring forth, produce.

γένος, εος, τό, (γίνομαι) race, stock, birth, descent: offspring, a descendant: a people, an age: a kind, genus.

γεραίός, ἀ, ὄν, (γέρων) old, venera-

ble: ὁ γεραίός, an old man, a venerated sire.

γέρανος, ου, ὁ, ἡ, a crane.

γέρας, αος, contr. ως, τό, a gift, honor, prize: rank.

γέρρον, ου, τό, (εἶρω, to join) a wicker shield, buckler.

γέρων, οντος, ὁ, an old man: in pl. the elders, senators.

γεῦσις, εως, ἡ, (γεύω) a tasting: taste.

γεύω, f. γεύσω, p. γέγευκα, to cause to taste, feed, board: eat. Mid. to taste, make trial of.

γέφυρα, as, ἡ, a dam: bridge.

γεωργέω, ὦ, f. -ήσω, p. γεωώργηκα, (γεωργός) to till ground, cultivate.

γεωργία, as, ἡ, (γεωργός) agriculture, husbandry: a farm.

γεωργός, οὔ, ὁ, (γέα, ἔργον) a laborer, husbandman.

γῆ, γῆς, ἡ, contr. for γέα, earth: land.

Γῆ, ἡς, ἡ, Ge, Lat. Terra, wife of Uranus.

γηγενής, ἐς, (γῆ, γίνομαι) earth-born: indigenous.

γηθέω, ὦ, f. -ήσω, 2. p. γέγηθα, (γαίω, to rejoice) to be delighted, rejoice.

γῆλοφος, ου, ὁ, (γῆ, λόφος) a mound of earth, hill.

γηραλέος, α, ον, (γῆρας) old, aged.

γῆρας, αος, contr. ως, τό, (γέρων) old age.

γηράσκω, f. γηράσω, p. γεγήρακα, (γέρων) to grow old.

Γηρυνόης, ου, ὁ, Geryon, a fabulous monster.

γίνομαι or γίνομαι, f. γενήσομαι, p.

γεγένημαι, 2. p. γέγονα, Ep. p. γέγονα, 2. a. m. ἐγενόμην, pass. 1. a.

ἐγενήθην, to become, happen: be born: to be, live at a place, exist: occur, arrive, come to.

*γινώσκω* or *γινώσκειν*, f. m. *γνώσομαι*, p. *ἐγνώκα*, 1. a. *ἐγνώσα*, 2. a. *ἐγνων*, pass. p. *ἐγνώσθην*, (*γινώσκω*, to know, perceive, observe: understand: think, be of opinion: determine, resolve, approve.

*γίνομαι*, later form of *γίγνομαι*.

*γινώσκω*, later form of *γινώσκειν*.

*γάλας*, εὐ, τό, poet. for *γάλα*, milk.

*γλαυῖς*, *γλαυκός*, ἡ, (*γλαυκός*, glaring, in respect to eyes) the owl.

*γλίχομαι*, used in pr. and impf., to strive after, struggle for.

*γλυκερός*, ἄ, ὄν, = *γλυκύς*.

*γλυκύς*, εἶα, ὕ, sweet-tasted, sweet, delightful.

*γλυκύτης*, ητος, ἡ, (*γλυκύς*) sweetness.

*γλῶσσα*, ης, ἡ, Att. *γλῶττα*, the tongue: a tongue, language.

*γνήσιος*, α, ον, (*γένος*) belonging to the race, legitimate, genuine, real.

*γνώμη*, ης, ἡ, (*γνῶναι*) a means of knowing: the mind, judgment, will: a judgment, opinion: resolve, counsel.

*γνώμων*, ονος, ὁ, (*γνῶναι*) one that knows, a judge: index, gnomon.

*γνώσις*, εως, ἡ, (*γνῶναι*) inquiry: knowledge.

*γοῶν*, ὦ, f. *-ήσω*, p. *γεγόνηκα*, 2. a. *ῶ*, without aug. *γόνον*, to wail, weep: bewail, mourn.

*γοερός*, ἄ, ὄν, (*γός*) mournful: moaning.

*γόης*, ητος, ὁ, (*γοῶν*) a howling, incantation: enchanter, sorcerer: juggler, impostor.

*γόμφιος*, ου, ὁ, (*γόμφος*) a molar tooth.

*γόμφος*, ου, ὁ, a peg.

*γονεύς*, εως, ὁ, (*γονεύω*, to beget) a begetter, father: in pl. parents.

*γονή*, ης, ἡ, (*γένονα*) offspring, race: seed, origin.

*γόνυ*, *γόνατος*, Ion. *γούνατος*, poet. *γουνός*, τό, the knee, Lat. genu.

*γός*, ου, ὁ, (*γοῶν*) wailing, lamentation.

*Γοργίας*, ου, ὁ, Gorgias, a distinguished orator and sophist, B. C. 430.

*Γοργόνη*, ης, ἡ, Gorgone, an epithet of Minerva.

*Γοργώ*, ὄος, contr. *οὐς*, ἡ, (*γοργός*, fearful) the Gorgon, a monster of fearful aspect.

*Γοργών*, ὄνος, ἡ, = *Γοργώ*.

*Γόρδιον*, ου, τό, (*Γόρδιος*) Gordium, the ancient seat of the Phrygian kings.

*Γόρδιος*, ου, ὁ, Gordius, the father of Midas.

*γοῦν*, (*γέ, οὐν*) at least then, at least: certainly, truly, at any rate: for, yet: now, accordingly.

*γούνατα*, *γούνασι*, Hom. and Ion. acc. and dat. pl. of *γόνυ*.

*γράμμα*, ατος, τό, (*γράφω*) a written character, letter: a drawing: inscription, writing, treatise: an epistle.

*Γρανικός*, οὔ, ὁ, Granicus, a river of Asia Minor.

*γραῦς*, *γραῖός*, ἡ, (*γέρων*) a gray woman, an old woman.

*γραφεὺς*, εως, ὁ, (*γράφω*) a painter: writer.

*γραφή*, ης, ἡ, (*γράφω*) a painting: writing.

*γραφικός*, ἡ, ὄν, (*γραφή*) pertaining to painting: descriptive, graphic: ἡ *γραφική*, sc. *τέχνη*, the art of painting.

*γράψω*, f. *γράψω*, p. *γέγραφα*, to grave, scratch: sketch, paint: write.

γρηγορέω, ὦ, f. ἤσω, p. ἐγρηγόρηκα, (ἐγρήγορα, 2. p. of ἐγείρω) to watch, keep awake.

Γῆς, ου, ὁ, Gyes, a giant.

γίων, ου, τό, a limb, freq. in Hom., but always in plur., lower limbs, knees, feet.

γυμνάζω, f. -άσω, p. γεγύμνακα, (γυμνός) to train naked, exercise. Mid. to practise, exercise.

γυμναστήον, (γυμνάζω) Verb. Adj. one must practise or exercise.

γυμνήτης, ου, ὁ, (γυμνός) a light-armed soldier.

γυμνητικός, ἡ, ὅν, (γυμνήτης) pertaining to light-armed troops.

γυμνοπαιδία, ας, ἡ, (γυμνός, παιδιά) a festival at which Spartan boys danced naked.

γυμνός, ἡ, ὅν, naked, unclad: stripped of: lightly clad: τὰ γυμνά, the flank of an army.

γυμνῶ, ὦ, f. -ώσω, p. γεγύμνωκα, (γυμνός) to strip naked: unsheath: disarm, despoil.

γυνή, γυναικός, ἡ, a woman: wife: maid, female servant.

γύψ, γύπος, ὁ, a vulture.

Γωβρύας, ου, ὁ, Gobryas, a man's name.

# Δ.

δαίμων, ου, gen. ονος, (δάω) knowing, experienced in, skilful.

δαί, Att. of δῆ.

δαίμαχος, ου, ὁ, (δαίς, μάχομαι) the Firebrand in war: Daïmachus, a man's name.

δαμόνιον, ου, τό, (neut. from δαιμόνιος, divine) the Deity or Divine Essence: an inferior divinity, demon: a guardian spirit or genius.

δαίμων, ονος, ὁ, ἡ, (δαίω) a god, goddess, divinity, deity, fate.

δαίνυμι, f. δαίσω, 1. a. m. ἐδαισάμην, (δαίω) to give a feast. Pass. δαίνυμαι, f. δαίσομαι, to feast, eat.

δαίς, gen. δαίδος, ἡ, = δᾶς, q. v.

δαίω, 2. p. δέδηα, 2. a. m. ἐδαόμην, to light up, burn: blaze forth.

δαίω, f. δαίσω, p. pass. δέδασμαι, to divide, distribute, assign.

δάκνω, f. δήξω, p. δέδηχα, 2. a. ἔδακον, to bite, sting: vex.

δάκρυον, ου, τό, poet. also δάκρυ, vos, τό, a tear: sap, gum.

δακρυχίων, ο υσα, ον, (δάκρυ, χίω) shedding tears, weeping; part. of δακρυχίω, not used.

δακρύω, f. -ύσω, p. δεδάκρυκα, (δάκρυον) to shed tears, weep: weep for, lament.

δάκτυλα, poet. pl. of δάκτυλος.

δακτύλιος, ου, ὁ, (δάκτυλος) a finger-ring, ring.

δάκτυλος, ου, ὁ, a finger: ὁ μέγας δάκτυλος, the thumb: ὁ δάκτυλος τοῦ ποδός, the toe.

Δαμασίας, ου, ὁ, Damasias, a man's name.

δαμάω, ὦ, f. -άσω, p. δέδηκα, 2. a. ἔδαμον, to subdue, tame: espouse, marry: conquer, vanquish.

Δάμνιππος, ου, ὁ, Damnippus, a man's name.

Δανάη, ης, ἡ, Danaë, the mother of Perseus.

δανείζω, f. -είσω, p. δεδάνεκα, (δάνειον) to lend. Mid. to borrow.

δάνειον, ου, τό, (δάνος) a loan.

δάνος, εος, τό, a gift: a loan, debt.

δάος, εος, τό, (δαίω, akin to φάος) a light, torch.

δαπανάω, ὦ, f. -ήσω, p. δεδαπάνηκα, to spend, spend upon: expend: squander, waste.

δαπάνη, ης, ἡ, (δαπανάω) expense : expenditure : extravagance.

δαπάνημα, ατος, τό, (δαπανάω) = δαπάνη : in *pl.* money, necessities.

Δαρδανίδης, ου, ό, a son of Dardanus, Priam.

Δαρείος, ου, ό, Darius, a king of Persia.

δαῖς, δάδος, ἡ, *Att.* for δαίς, (δαίω) a fire-brand, torch.

δασμός, ου, ό, (δαίω, to divide) a division, distribution : an impost, tribute, tax.

δασύς, εἶα, ύ, thick, hairy, rough, thickly wooded : crowded.

δάω, *not used in pr.*, f. m. δαήσομαι, p. δεκάηκα, 2. p. δίδαα, 2. a. δέδαον, 2. a. *pass.* ἐδάην, to teach : to learn, search out, know.

δέ, *Conj.* but : while, on the other hand : and, further : now, again : for, since : καὶ δέ, and too : δ' ἀλλά, but at least, then : δὲ δὴ, but then.

δέδμημαι, *by sync.* for δεδέμημαι, p. *pass.* of δέμω, *obso.* for δαμάω.

δέησις, εως, ἡ, (δέω) a wanting, entreating, prayer, demand.

δεῖ, f. δέησει, 1. a. ἐδέησε, (δέω) *Impers.* it is binding on one, one ought : it is necessary, there is wanting.

δείγμα, ατος, τό, (δείκνυμι) a sample, specimen, proof.

δεῖδω, f. m. δέισομαι, p. δέδοικα, 2. p. δέδια, to fear, be afraid, dread, be anxious.

δείκνυμι, f. δείξω, 1. a. ἔδειξα, p. *pass.* δέδειγμαι, to point out, show : display, portray : make known, teach : welcome, pledge.

δελιη, ης, ἡ, (*akin to* εἶλη) the hottest

part of the day, afternoon : evening.

δειλιάω, ώ, f. -άσω, p. δεδειλίακα, (δειλός) to be afraid, be timid.

δειλός, ἡ, όν, (δεῖδω) cowardly, faint-hearted : vile, worthless : miserable, wretched.

δειμαίνω, f. -αυώ, p. δεδείμαγκα, (δείδω) to be afraid, fear.

Δεινίας, ου, ό, Dinias, a man's name.

δεινός, ἡ, όν, (δέος) terrible, dire, awful : powerful, marvellous : able, clever, skilful : τὸ δεινόν, danger.

δειπνέω, ώ, f. -ήσω, p. δεδείπηκα, 2. p. δέδειπνα, (δείπνον) to make a meal, dine : sup.

δείπνον, ου, τό, a meal, the chief meal, supper : a feast.

δειπνοποιέω, ώ, f. -ήσω, p. δεδειπνοποίηκα, (δείπνον, ποιέω) to prepare a meal, give a supper. *Mid.* to sup.

δεῖω and δῖω, *assumed, from which to form the irregular tenses of δεῖδω.*

δέκα, οί, αἱ, τά, *indecl.* ten.

δεκαδάρης, ου, ό, (δεκάς, ἄρχω) a captain of ten men.

δεκάδαρχος, ου, ό, an earlier form for δεκαδάρης.

δεκάς, άδος, ἡ, (δέκα) a decade : a body of ten men.

δέκατος, η, ου, (δέκα) tenth.

Δεκέλεια, ας, ἡ, Decelēa, a town of Attica.

Δεκελικός, ἡ, όν, (Δεκέλεια) pertaining to Decelea, Decelic.

δελεάζω, f. -άσω, p. δεδελέακα, (δέλεαρ) to catch with a bait, catch : entice, allure, deceive : bait.

δέλεαρ, ατος, τό, a bait : an enticement.

δελφαξ, ακος, ό, ἡ, a pig.

Δελφοί, ών, οί, Delphi, a famous

oracle of Apollo in Phocis: the Delphians.

δῆμιον, ου, τό, (δέμω) a couch, bed.  
δέμω, f. δεμῶ, p. δέδμηκα, 1. a. ἔδειμα,  
2. a. ἔδαμον, 2. p. δέδομα, to build,  
construct, make.

δένδρον, ου, τό, a tree.

δένδρος, εος, τό, *Ion.* for δένδρον, q. v.  
δεξιὰ, ἄς, ἡ (fem. of δεξιός) sc. χεῖρ,  
the right hand: a pledge.

δεξιόμαι, οὔμαι, f. -ώσομαι, p. δεδε-  
ξιόμαι, (δεξιός) *Dep. Mid.* to offer  
the right hand, salute, welcome.

δεξιός, ἄ, ὄν, (δέχομαι) on the right  
hand, right: fortunate, well-bod-  
ing: dexterous, expert, shrewd.

δεξιπέδός, ἄ, ὄν, *poet. lengthd.* for  
δεξιός, right, the right.

δέομαι, f. δεήσομαι, (*Mid. of δέω*) to  
need, want: beg, pray.

δεός, εος, *contr. ους*, τό, *poet.* δεῖος,  
(δεῖω) fear: a terror.

δέπας, αος, τό, *pl. nom.* δέπα, *dat.*  
*poet.* δεπάεσσι, δέπασσι, a goblet,  
bowl.

δέρας, ατος, τό, *poet. for δέρμα*, (δέ-  
ρω) a skin, hide.

δέρη, *Att. for δειρή*, (δέρω) the neck.

δέρμα, ατος, τό, (δέρω) the skin,  
hide: leather bottles.

δέρρις, εως, ἡ, (δέρος, δέρμα) in *pl.*  
hides, screens of skin.

δέρω, f. δερῶ, p. δέδαρκα, 1. a. ἔδεια,  
2. a. *pass.* ἐδάρη, to skin, flay:  
hide, thrash.

δεσμός, οὔ, ὁ, (δέω) a band, bond,  
cord, fetter: *pl. τὰ δεσμά.*

δεσποῖνα, ης, ἡ, (δεσπότης) a mis-  
tress, lady of the house: a prin-  
cess, queen.

δεσπότης, ου, ὁ, a master, lord, own-  
er, despot.

δεῖπο, *Adv.* hither, to this place:

until now, to this time: here:  
On! Come on!

δευτεραῖος, α, ου, (δεύτερος) the sec-  
ond: on the second day.

δεύτερον, (δεύτερος) *Adv.* secondly,  
next, again.

δεύτερος, α, ου, second, later, inferior.

δέχομαι, f. δέξομαι, p. δέδεγμαι, 1. a.  
ἐδέξαμην, *Dep. Mid.* to take, ac-  
cept, receive: approve: submit  
to: choose: entertain: expect:  
await the onset: succeed.

δέω, f. δήσω, p. δέδεκα, 1. a. *pass.*  
ἐδέθην, to bind, tie, fetter, imprison.

δέω, f. δεήσω, p. δεδέηκα, 1. a. ἐδέη-  
σα, to lack, miss, want, need, be  
wanting. *Mid.* to need: long for,  
wish, beg, pray.

δή, *shortd. from ἤδη*, now, already:  
then: only, just, exactly, surely,  
certainly, indeed.

Δηϊάνειρα, ας, ἡ, Dejanira, a wife of  
Hercules.

δήϊος, η, ου, *Ep. for δαῖος*, (δαῖς) hos-  
tile, destructive, raging, burning.

δηϊώω, *contr.* δηῶω, ῶ, f. -ώσω, 1. a.  
ἐδήωσα, p. *pass.* δεδήωμαι, (δήϊος)  
to treat with hostility: slay: ravage.

δηλονότι, (δηλον, ὅτι) *Adv.* it is plain  
that, clearly, evidently.

δηλός, η, ου, visible, clear: manifest,  
evident, certain, plain.

δηλώω, ῶ, f. -ώσω, p. δεδήλωκα, (δη-  
λος) to show, make clear, point  
out, reveal, explain, declare: be  
plain.

δηλωτέον, (δηλός) *Verb. Adj.* it is  
necessary to show or explain.

δημαγωγός, οὔ, ὁ, (δημος, ἄγω) a  
popular leader: factious orator,  
demagogue.

Δημάδης, ου, ὁ, Demades, a venal  
Athenian orator.

Δημάρατος, ου, δ, (δῆμος, ἀράσμαι) the People's Desire: Demaratus, a man's name.

δημηγορέω, ὦ, f. -ήσω, p. δεδημηγόρηκα, (δημηγόρος) to be a public orator, harangue.

δημηγόρος, ου, δ, (δῆμος, ἀγορεύω) a public speaker, orator.

Δημήτηρ, τερπος and τρος, ἡ (prob. = γῆ, μήτηρ) Demeter, Lat. Ceres, goddess of agriculture.

δημιουργός, οὔ, δ, (δῆμος, ἔργω) a workman for the people, handicraftsman: a maker, creator.

δημοκρατία and -τία, as, ἡ, (δῆμος, κρατέω) a popular government, democracy.

δῆμος, ου, δ, (δέμω, to build, or δέω, to connect) a country district: country people: the commons, people, citizens: a democracy: οἱ δῆμοι, townships, hundreds.

Δημοσθένης, εος, ους, τό, (δῆμος, σθένος) the Strength of the People: Demosthenes, a celebrated orator, B. C. 350: the father of the orator.

δημοσίᾳ, (δημόσιος) Adv. publicly: at the public cost.

δημόσιος, α, ου, (δῆμος) pertaining to the people, public.

δημοσιῶω, ὦ, f. -ώσω, p. δεδημοσιώκα, (δῆμος) to make public: confiscate.

δημότης, ου, δ, (δῆμος) one of the people, a commoner: fellow-citizen.

δηῶω, = δηϊῶω.

δήπου, (δῆ, πού) Adv. perhaps: doubtless, I suppose, I presume, certainly, indeed.

διά, Prep. With the gen., through, throughout, during, since, after, by, with, at a distance of, at in-

tervals of, by means of, arising from. With the acc., through, throughout, during, by, with a view to, on account of, for the sake of, by reason of. In comp., across: out and out: between, partly: mutually: asunder, apart. διαβαίνω, f. m. -βήσομαι, (διά, βαίνω) to stride: step across, cross over, pass through.

διαβάλλω, f. -βαλῶ, p. διαβέβληκα, (διά, βάλλω) to throw over, strike or thrust through: pass over: slander: accuse, rebuke.

διάβασις, εως, ἡ, (διαβαίνω) a passing over, passage: ford.

διαβατός, ἡ, ὅν, (διαβαίνω) Verb. Adj. to be crossed, fordable.

διαβιώω, ὦ, f. m. -βιώσομαι, p. διαβέβιωκα (διά, βιώω) to live through, pass: spend one's whole life.

διαβολή, ἡς, ἡ, (διαβάλλω) slander, calumny.

διαβουλεύομαι, f. -εύσομαι, (διά, βουλή) to deliberate, debate.

διαγίγνομαι, f. -γενήσομαι, (διά, γίγνομαι) to go through, pass, continue: intervene: elapse.

διαγιγνώσκω, f. m. -γνώσομαι, (διά, γινώσκω) to know apart, distinguish, discern: resolve, determine: decide.

διάγω, f. -άξω, (διά, ἄγω) to carry through, take across: conduct, convey: pass, spend, live, continue: delay: entertain: keep.

διαγωνίζομαι, f. -ίσομαι, (διά, ἀγωνίζομαι) Dep. to struggle against, contend earnestly, fight to the end.

διαδέχομαι, f. -δέξομαι, (διά, δέχομαι) Dep. Mid. to receive one from another, take the place of another, succeed to.

διαδέω, f. -δήσω, (διά, δέω) to bind round, bind fast, tie up.

διάδημα, ατος, τό, (διαδέω) a band, fillet: diadem.

διαδιδράσκω, f. m. -δράσομαι, p. διαδέδρακα, 2. a. διεδραν, (διά, διδράσκω) to run off, get away.

διαδίδωμι, f. -δώσω, (διά, δίδωμι) to pass on, transmit: distribute, assign: spread, disperse.

διαδοχή, ης, ή, (διαδέχομαι) a succession.

διαθέω, f. m. -θέυσομαι, (διά, θέω) to run through: run about.

διαθήκη, ης, ή, (διατίθημι) a will, testament: covenant.

διαθρέω, ω, f. -ήσω, (διά, ἀθρέω) to look through, observe closely.

διαίρῃω, ω, f. -ήσω, p. διήρηκα, 2. a. διεῖλον, (διά, αἰρέω) to take apart, divide, separate, cut open: pull down: decide.

διαίτα, ης, ή, a mode of life: maintenance, food and lodging: dwelling, residence: decision, arbitration.

διαιτάω, ω, f. -ήσω, p. δεδιήτηκα, (διαίτα) to maintain: diet: live: be arbiter, decide.

διαιτητής, ου, ό, (διαιτάω) an arbitrator, umpire.

διάκειμαι, f. -κείσομαι, (διά, κείμει) *Dep. Mid.* to be in a certain state, be disposed or affected: be settled, fixed.

διακληρόω, ω, f. -ώσω, (διά, κληρόω) to allot: choose by lot. *Mid.* cast lots.

διακομίζω, f. -ίσω, (διά, κομίζω) to carry over, transport. *Pass.* to pass over, cross.

διακονέω, ω, f. -ήσω, p. δεδικόνηκα, 1. a. διηκόνησα, (διάκονος) to wait on, serve, minister.

διάκονος, ου, ό, ή, (διά, κόνις) a servant, waiter, attendant.

διακοντίζω, f. -ίσω, (διά, ἀκοντίζω) to throw a javelin at, pierce with a javelin.

διακόπτω, f. -ψω, (διά, κόπτω) to cut in two, cut through: break up: break off, interrupt.

διακόσιοι, αι, α, two hundred.

διακρίνω, f. -κρινῶ, (διά, κρίνω) to separate, divide, part: distinguish, discern: settle, decide.

διαλάμπω, f. -ψω, (διά, λάμπω) to shine through: be conspicuous.

διαλανθάνω, f. λήσω, 2. a. διελαθον, (διά, λανθάνω) to be unperceived, escape the notice of.

διαλέγω, f. -λέξω, (διά, λέγω) to pick out, select. *Mid.* to consider: converse with, argue with: discourse.

διαλειπτός, ή, ό, (διαλείφω) anointed.

διαλείπω, f. -ψω, (διά, λείπω) to leave a space: be distant: elapse.

διαλείφω, f. -ψω, (διά, ἀλείφω) to anoint well: wipe out.

διαλλάσσω, f. -άξω, (διά, ἀλλάσσω) to change, alter: exchange: reconcile.

διάλογος, ου, ό, διαλέγομαι) a conversation, dialogue.

διαλύω, f. -λύσω, p. διαέλυνκα, (διά, λύω) to part asunder: break off, put an end to: dissolve.

διαμαρτάνω, f. m. -ήσομαι, (διά, ἁμαρτάνω) to miss entirely, fail utterly of.

διαμάχομαι, f. -μαχέσομαι, 2. f. μαχοῦμαι, (διά, μάχομαι) *Dep. Mid.* to fight with: fight through.

διαμένω, f. -μενῶ, p. διαμεμενηκα, (διά, μένω) to remain by, continue with: persevere: endure.



διαμετρέω, ᾠ, f. ἤσω, (διά, μετρέω) to measure through, measure out.

διαμνησέω, (διά, μνησέω) *only found in p. pass.*, διαμνήσμαι, to keep in memory.

διαμνημονεύω, f. -εύσω, (διά, μνημονεύω) recall, remember: mention, relate.

διαμπάξ, (διά, ἀνά, πᾶς) *Adv.* right through, through and through.

διαναπηδάω, ᾠ, f. ἤσω, (διά, ἀναπηδάω) to jump up.

διανίμω, f. -νέμω, (διά, νέμω) to distribute, divide: manage.

διανήχομαι, f. -νήξομαι, (διά, νήχομαι) to swim through or across.

διανίστημι, f. -στήσω, (διά, ἀνίστημι) to set up: stir up, excite, rouse. *Mid.* to stand up, rise: depart from.

διανοόμαι, οὔμαι, f. m. -ήσομαι, 1. a. διανοήθην, (διά, νοέω) to think over, intend, design.

διάνοια, ας, ἡ, (διανοόμαι) a thought, intention: intellect, mind: notion, belief.

διανύω, f. -ύσω, (διά, ἀνύω) to finish, accomplish: arrive at: continue.

διαπαιδεύω, f. -εύσω, (διά, παιδεύω) to instruct thoroughly. *Pass.* to go through a course of education.

διαπαντός, (διά, παντός) *Adv.* throughout, always: wholly.

διαπίμπω, f. -ψω, (διά, πίμπω) to send about: send across.

διαπεραιώω, ᾠ, f. -ώσω, (διά, περαιώω) to take across. *Pass.* to go across.

διαπηδάω, ᾠ, f. ἤσω, (διά, πεδάω) to jump through or across: make a leap.

διαπλέω, f. m. -πλεύσομαι, (διά, πλέω) to sail through or across.

διαπονέω, ᾠ, f. ἤσω, (διά, πονέω) to toil at: practise, cultivate, exercise.

διαπορεύω, f. -εύσω, (διά, πορεύω) to carry over. *Mid.* to cross, go through, pass along.

διαπορθεύω, f. -εύσω, (διά, πορθεύω) to carry across, ferry over.

διαπράσσω, *Att.* -ττω, *Ion.* -πρήσσω, f. -ξω, (διά, πράσσω) to accomplish, finish: bring about, effect. *Mid.* to gain for one's self, obtain, settle, manage.

διαπρεπής, ἐς, (διά, πρέπω) eminent, distinguished, illustrious.

διαρπάξω, f. -άσω, *later* -άξω, (διά, ἀρπάξω) to tear in pieces: plunder, spoil.

διαρρέω, f. m. -ρέυσομαι, (διά, ρέω) to flow through: leak: waste away.

διαρρήγνυμι, f. -ρήξω, (διά, ρήγνυμι) to break, tear asunder, cleave. *Pass.* to burst.

διαρρήθην, (διά, ἐρρήθην from ρέω) *Adv.* expressly, distinctly.

διασπάω, ᾠ, f. m. -άσομαι, 1. a. διέσπασα, (διά, σπάω) to tear apart, separate: tear up: break: distract.

διάστημα, ατος, τό, (διῶστημα) a distance, an interval.

διαστρέωννυμι, f. -στρώσω, (διά, στρέωννυμι) to strew, spread, cover: prepare.

διασώζω, f. -σώσω, (διά, σώζω) to preserve through, save. *Mid.* to retain. *Pass.* to recover: come safe to.

διατάσσω, *Att.* -ττω, f. -ξω, (διά, τάσσω) to arrange, ordain, establish.

διατείνω, f. -τενῶ, p. διατέτακα, (διά, τείνω) to stretch out or across, ex-

- tend: accomplish: reach. *Mid.* to exert one's self, maintain stoutly.
- διατελέω, ὦ, f. -έσω, (διά, τελέω) to bring quite to an end, finish: pass: continue, remain.
- διατηρέω, ὦ, f. -ήσω, (διά, τηρέω) to watch closely, keep, guard.
- διατίθημι, f. θήσω, (διά, τίθημι) to place separately, arrange, dispose: direct, manage, treat.
- διατοξεύω, f. -εύσω, (διά, τοξεύω) to shoot through or across. *Mid.* to contend in archery.
- διατρέχω, f. m. -τρέξομαι, 2. a. διέδραμον, (διά, τρέχω) to run through or over, exhaust.
- διατριβή, ἥς, ἡ, (διατρίβω) a wearing away: pastime: labor, study, discussion: waste of time, delay.
- διατρίβω, f. -ψω, (διά, τρίβω) to rub away: waste: spend, pass time, live: lose time, delay: hinder.
- διαυγής, ἐς, (διά, αὐγή) translucent, radiant, bright.
- διαφαίνω, f. -φανῶ, (διά, φαίνω) to show distinctly. *Mid. and Pass.* to appear clearly, be conspicuous.
- διαφέρω, f. διοίσω, 1. a. διήνεγκα, (διά, φέρω) to bear through, carry over, convey: disperse: endure: terminate: *intr.* to differ, surpass, excel: prevail.
- διαφεύγω, f. m. -ξομαι, (διά, φεύγω) to flee away, escape.
- διάφευξις, εως, ἡ, (διαφεύγω) an escaping: a means of escape.
- διαφθείρω, f. -φθερῶ, *Ep.* -φθέρσω, (διά, φθείρω) to destroy utterly, blot out, kill, spoil: corrupt, seauce: οὐδὲν διαφθείρας τοῦ χρώματος, losing nothing of his color.
- διαφορά, ᾶς, ἡ, (διαφέρω) difference: dispute: distinction, excellence.
- διαφαιρω, ὦ, f. -ήσω, (διά, φέρω) — διαφέρω, to spread: rend in pieces: destroy, squander.
- διαφορος, ον, (διαφέρω) different, differing: distinguished, excelling.
- διαφυλάσσω, *All.* -ττω, f. -ξω, (διά, φυλάσσω) to watch, preserve, defend.
- διαχειρίζω, f. -ίσω, (διά, χειρίζω) to have in hand, manage, conduct, transact.
- διαχέω, f. -χέσω, (διά, χέω) to pour, scatter different ways.
- διαψέγω, f. -ξω, (διά, ψέγω) to blame strongly, find fault with.
- διδασκαλείον, ου, τό, (διδάσκαλος) a school.
- διδασκαλία, ας, ἡ, (διδάσκαλος) teaching, instruction, education.
- διδασκάλιον, ου, τό, (διδάσκαλος) instruction: *in pl.* the teacher's fee, tuition.
- διδάσκαλος, ου, ό, ἡ, (διδάσκω) a teacher, instructor.
- διδάσκω, f. διδάξω, p. δεδίδαχα, to teach, instruct. *Pass.* to learn.
- διδράσκω, f. m. δράσομαι, p. δέδρακα, 2. a. ἐδρᾶν, to run away, escape.
- δίδυμος, ον, (δίδς) double, twofold: as a *Subst.* a twin.
- δίδωμι, f. δώσω, p. δέδωκα, 1. a. ἔδωκα, 2. a. ἔδων, to give, present, offer: grant, assign: devote.
- διεγίρω, f. -ερῶ, p. διήγερκα, (διά, ἐγίρω) to rouse.
- δίεμι, f. διείσομαι, (διά, εἶμι) to go about, go away: pass through.
- διεκπίπτω, 2. f. m. -πεσοῦμαι, 2. a. διεξέπεσον, (διά, ἐκπίπτω) to fall out: fall into.
- Διέμπορος, ου, ό, Diemporus, a man's name.
- διέξιμι, f. -είσομαι, (διά, ἔξιμι) to

go out : go through : discuss, treat, relate : peruse, read.  
 διερείδω, f. -είσω, (διά, ἐρείδω) to prop up.  
 διέρχομαι, f. διελεύσομαι, 2. a. διήλθον, (διά, ἔρχομαι) *Dep. Mid.* to go through, traverse.  
 διερωτάω, ὦ, f. -ήσω, (διά, ἐρωτάω) to cross-question, ask anxiously, examine.  
 διευτυχέω, ὦ, f. -ήσω, (διά, εὐτυχέω) to continue prosperous, be very fortunate.  
 διέχω, f. διέξω, (διά, ἔχω) to divide, keep apart : be apart.  
 διηγέομαι, οὔμαι, f. -ήσομαι, p. διήγημαι, (διά, ἡγέομαι) *Dep. Mid.* to describe, relate.  
 διήγημα, ατος, τό, (διηγέομαι) a narrative, story, narration.  
 διήκω, f. -ξω, (διά, ἡκω) to go through, extend to : pervade.  
 διηκεῖς, ἐς, (διά, ἡνεκῆς, continual) uninterrupted, perpetual.  
 διθύραμβος, ου, ό, the dithyramb, a kind of inflated lyric poetry.  
 διήμι, f. διήσω, (διά, ἵμι) to send through, let go through.  
 διύστημι, f. διαστήσω, (διά, ἵστημι) to set apart, separate : *intr. and Mid.* to stand apart, be distant.  
 δικάζω, f. δικάσω, p. δεδίκασκα, (δίκη) to judge, adjudge, decide. *Mid.* to plead, go to law. *Pass.* to be accused.  
 δίκαιος, α, ον, (δίκη) observant of custom : upright, just : even, equal : strict, exact.  
 δικαιοσύνη, ης, ή, (δίκαιος) justice, uprightness.  
 δικαίω, ὦ, f. -ώσω, p. δεδικαίωκα, (δίκη) to make right, to think right or just : judge, condemn.

δικαίως, (δίκαιος) *Adv.* justly.  
 δικαστήριον, ου, τό, (δικαστής) a court of justice, tribunal.  
 δικαστής, ου, ό, (δικάζω) a judge.  
 δικέφαλος, ον, (δύς, κεφαλή) two-headed.  
 δίκη, ης, ή, custom, usage : good custom, law, right, equity : legal justice, lawsuit, trial : punishment.  
 Δίκη, ης, ή, Dicte, a mountain in Crete.  
 Δίκτυνα, ης, ή, (δίκτυον, a hunting-net) Dictyna, an epithet of Diana, goddess of the chase.  
 δινέω, ὦ, f. -ήσω, p. δεδίνηκα, (δίη) to whirl.  
 δίνη, ης, ή, a whirl.  
 διό, *contr. for. δι' ό, Conj.* wherefore : therefore, thence.  
 Διογένης, εος, ους, ό, (Διός, *gen. of Ζεύς, γίγνομαι*) Son of Jove : Diogenes, a cynic philosopher, *B. C.* 390.  
 δίοδος, ου, ή, (διά, όδός) a way through, passage.  
 Διόθεν, (Διός, *gen. of Ζεύς*) *Adv.* from Jupiter, according to the will of heaven.  
 διοικέω, ὦ, f. -ήσω, (διά, οἰκέω) to manage a house : direct, govern, conduct.  
 διοικητής, ου, ό, (διοικέω) a manager, administrator : steward.  
 διολισθαίνω, f. -ήσω, (διά, ὀλισθαίνω) to slip through.  
 Διομήδης, εος, ό, (Διός, μήδομαι) the Divine Counsellor : Diomedes, one of the bravest Grecian Chiefs before Troy.  
 Διονύσιος, ου, ό, Dionysius, a king of Syracuse, *B. C.* 400.  
 Διώνσος, ου, ό, (Δίος, Νῦσα, a mountain in Arabia) the god of Nyssa :

Dionysus or Bacchus, god of wine and inspiration.  
 διόπερ, (δι' ὅπερ) *Conj.* wherefore, therefore.  
 διορύσσω, *Att.* -ττω, f. -ξω, (διά, ὀρύσσω) to dig through.  
 δῖος, δία, διον, *contr.* for δῖος, (Διός, *gen.* of Ζεύς) Jove-like, god-like, divine.  
 διότι, *Conj.* for διά τοῦτο ὅτι, because that, since.  
 Διοτρεφής, ἐς, (Διός, *gen.* of Ζεύς, τρέφω) Jove-nourished.  
 Διόφαντος, ου, ὁ, Diophantus, a mathematician of Alexandria.  
 διοχετεύω, f. -εύσω, (διά, ὀχετεύω) to conduct water by canals.  
 διπλάσιος, α, ον, (δῖς) double, twice as much.  
 διπλεθρος, ον, (δῖς, πλέθρον) measuring two plethra.  
 διπλόος, ὅη, ὅον, *contr.* διπλοῦς, ἡ, οὖν, (δῖς) double, twofold.  
 δίπους, ουν, *gen.* ποδος, (δῖς, ποῦς) two-footed.  
 δῖς, (δύο) twice, double.  
 Δῖς, *old nom.* = Ζεύς.  
 δισμύριοι, αι, α, (δῖς, μύριος) twenty thousand.  
 δισχιλιοι, αι, α, (δῖς, χίλιοι) two thousand.  
 διπνίζω, (διά, ὑπνίζω) to wake from sleep, rouse.  
 διυφαίνω, f. -ανῶ, (διά, ὑφαίνω) to interweave.  
 διφθέρα, ας, ἡ, (δέφω, to skin) tanned hide, leather.  
 δίφρος, ου, ὁ, ἡ, *by sync.* for διφόρος, (δῖς, φέρω) a chariot-seat for two: chariot: throne, seat.  
 δίχα, (δῖς) *Adv.* in two, apart: δίχα γίγνεσθαι, to be divided.  
 δίψα, ης, ἡ, thirst.

διψάω, ὦ, f. -ήσω, p. δεδίψηκα, (δίψα) to thirst: be dry.  
 δίψος, εος, τό, = δίψα.  
 δῖω, *Ep.* verb akin to the old root δείω, 2. p. δέδια, to flee: be afraid.  
 διωγμός, οὔ, ὁ, (διώκω) the chase, a pursuit.  
 διώκω, f. -ξω, p. δεδίωχα, (δίω) to make run: pursue, chase: seek after: be a follower of: drive away.  
 Διόνη, ης, ἡ, (Διός) Dione, mother of Venus by Jupiter: daughter of Dione, Venus.  
 διώξις, εως, ἡ, (διώκω) pursuit, chase, expulsion.  
 δμῶή, ης, ἡ, (δαμάω) a female slave, maid-servant.  
 δοιός, ἡ, ὄν, (δύω) double: δοιοί, á, = δύω, two, both.  
 δοιῶ, *poet.* dual of δοιοί, for δύω, two, both.  
 δοκέω, ὦ, f. δόξω, *poet.* δοκήσω, p. δέδοχα, 1. a. ἔδοξα, p. *pass.* δέδογμαι, (δέχομαι) to think, expect, fancy: *intr.* to seem, appear: think fit, resolve, be enacted: *impers.* δοκεῖ, it seems good.  
 δοκιμάζω, f. -άσω, p. δεδοκίμακα, (δόκιμος) to try, prove, test, decide: approve, sanction.  
 δόκιμος, ον, (δέχομαι) tried, approved, genuine: esteemed, notable: worthy, excellent.  
 δοκός, οὔ, ἡ, a beam, rafter.  
 Δολιῶνες, ων, οἱ, Doliones, a Thracian nation in Mysia.  
 δόλος, ου, ὁ, (δέλος = δέλεαρ) a bait, snare: craft, wile, guile, treachery.  
 δόμος, ου, ὁ, (δέμω) *Lat.* domus, a building, house: chamber, hall: δόμος Ἀΐδαο, realm of Hades.  
 δόναξ, ακος, ὁ, (δονέω) a reed, cane.  
 δονέω, ὦ, f. -ήσω, p. δεδόνηκα, (*akin*

- το δινέω) to shake, move about, stir : excite, agitate.
- δόξα, ης, ἡ, (δοκέω) a notion, opinion, expectation : reputation, credit, honor, glory.
- δορά, ἀς, ἡ, (δέρω) a skin, hide.
- δοράτιον, ου, τό, *Dim. from δόρυ*, a small spear, javelin.
- δοριάλωτος, ον, (δόρυ, ἀλίσκομαι) taken by the spear, captive.
- δορκάς, ἀδος, ἡ, (δέρκομαι, δέδορκα, to see) a bright-eyed animal, antelope, gazelle.
- δόρπον, ου, τό, (*prob. by metath. from δρέπω*, to pluck) in *Hom.* the chief or evening meal, supper.
- δόρυ, δόρατος, *Ion.* δούρατος, *contr.* δουρός, *poet.* δορός, τά, a stem, tree, beam : spear-shaft : spear, lance.
- δορυάλωτος, ον, = δοριάλωτος.
- δουλεία, ας, ἡ, (δουλεύω) servitude, slavery.
- δουλεύω, f. -εύσω, p. δεδούλευκα, (δοῦλος) to be a slave or subject, serve, obey.
- δούλη, ης, ἡ, (δοῦλος) a bond-woman.
- δοῦλος, ου, ό, (*prob. δέω*) a bond-man, slave : subject.
- δουλῶ, ῶ, f. -ώσω, p. δεδούλωκα, (δοῦλος) to enslave, subjugate.
- δουρός, a *gen. of δόρυ*.
- δράκων, οντος, ό, a dragon : snake.
- Δράκων, οντος, ό, *Draco*, an *Athenian lawgiver*, *B. C.* 621.
- δραχμή, ης, ἡ, (δράσσω, to grasp) a drachma, i. e. a handful : *Att.* weight = 67 grs. *Troy* : a coin worth six oboli = 9½d. = nearly 18 cents.
- δράω, ῶ, f. -άσω, p. δέδρακα, to do, act, accomplish.
- δρεπάνη, ης, ἡ, (δρέπω) a sickle, scythe : cimeter.
- δρεπανηφόρον, ου, τό, (δρεπανηφόρος) a scythed war-car.
- δρεπανηφόρος, ον, (δρεπάνη, φέρω) scythe-bearing.
- δρέπω, f. -ψω, p. δέδρεφα, (*akin to δέρω*) to pluck, gather.
- δριμύς, εῖα, ύ, piercing, pungent, sharp, bitter.
- δρόμος, ου, ό, (τρέχω, δέδρομα) a running, race : flight : race-course : δρόμω, hurriedly.
- Δροπίδης, ου, ό, *Dropides*, a *man's name*.
- δρόσος, ου, ἡ, dew : dew-fall.
- δρυμός, ου, ό, (δρῦς) an oak-wood : grove.
- δρύπτω, f. -ψω, p. δέδρυφα, to tear, scratch, wound.
- δρῦς, δρυνός, ἡ, the oak : *Δρυὸς κεφαλαί*, *Dryoscephalæ*, *Heads of the Oak*, a *town in Boeotia*.
- δύναμαι, f. δυνήσομαι, p. δεδύνημαι, 1. a. m. ἐδυνήσάμην, 1. a. *pass.* ἤδυνήθην and ἐδυνάσθην, to be able, be capable, can do : *pass* for, be worth.
- δύναμις, εως, ἡ, (δύναμαι) power, might, strength : ability, skill : authority : meaning.
- δυναστεία, ας, ἡ, (δυνάστης) power, sovereignty : a dynasty.
- δυναστεύω, f. -εύσω, p. δεδυνάστευκα, (δυνάστης) to be a lord, reign, rule.
- δυναστής, ου, ό, (δύναμαι) a lord, sovereign, prince, ruler.
- δυνατός, ἡ, όν, (δύναμαι) strong, mighty : powerful, able : possible.
- δύνω, a *form of δύνω*, used only in *pr.* and *imprf.*
- δύο and δύνω, *gen.* δυοῖν, two : *eis* δύο, two and two.

**δυο**, an *insep. prefix*, like the Eng. in-, un-, mis-, dis-, denoting what is hard, bad, ill, unlucky, difficult, dangerous, or hostile.

**δυσγενής**, *ές*, (δυσ-, γένος) low-born, ignoble.

**δυσέμστος**, *ον*, (δυσ-, *έρίζω*) strife-producing, contentious.

**δυσκατάπρακτος**, *ον*, (δυσ-, *καταπράσσω*) hard to effect.

**δυσμή**, *ης, ή*, (δύω) a sinking, setting.

**δύσμορος**, *ον*, (δυσ-, *μοίρα*) ill-fated, most unhappy.

**δυσοίκητος**, *ον*, (δυσ-, *οικέω*) scarce habitable, hard to dwell in.

**δύσπαρις**, *ιδος, ό*, (δυσ-, *Πάρις*) unhappy Paris, ill-starred Paris.

**δύσπιστος**, *ον*, (δυσ-, *πιστός*) hard of belief, distrustful, incredulous: incredible.

**δύσποσμος**, *ον*, (δυσ-, *πότης*, fate) unlucky, ill-starred.

**δύστηνος**, *ον*, (δυσ-, *στένω*) miserable, wretched.

**δυστυχέω**, *ώ, f. -ήσω, p. δεδυστύχηκα*, (δυστυχής) to be unfortunate, be unhappy.

**δυστυχής**, *ές*, (δυσ-, *τύχη*) unfortunate, unhappy.

**δυσχεραίνω**, *f. -ανώ*, (δυσχερής) to be unable to endure, dislike: be annoyed.

**δυσχερής**, *ές*, (δυσ-, *χείρ*) hard to take in hand, unwieldy: annoying, unpleasant.

**δυσχωρία**, *ας, ή*, (δυσ-, *χώρος*) difficult or rough ground.

**δυσώδης**, *ες*, (δυσ-, *δύω*) ill-smelling, fetid.

**δύω**, *Ion. for δύο*, two.

**δύω**, *f. δύσω, p. δέδυκα*, 2. a. *ἔδυν*, to get into, go in, penetrate, go un-

der: put on, clothe one's self in: soak in: sink, set.

**δωδέκατος**, *η, ον, poet. for δωδέκατος*, (δύω, *δέκα*) the twelfth.

**δώδεκα**, *οί, αί, τά*, (δύω, *δέκα*) twelve.

**δωδεκαδάρχης**, *ου, ό*, (δωδεκάς, *ἀρχω*) = *δωδεκάδαρχος*.

**δωδεκάδαρχος**, *ου, ό*, (δωδεκάς, *ἀρχω*) a commander of twelve.

**δωδεκάς**, *άδος, ή*, (δώδεκα) the number twelve, twelve.

**δωδέκατος**, *η, ον*, (δώδεκα) the twelfth.

**Δωδώνη**, *ης, ή*, Dodona, a town in Thesprotia, the seat of the oldest and most noted oracle of Greece.

**Δωδωνίς**, *ιδος, ή*, *fem. of Δωδωναίος*, a Dodonian woman.

**δῶμα**, *ατος, τό*, (δέμω) a house, dwelling, abode: room, hall.

**δωρεά**, *ας, ή*, (δῶρον) a gift, present, an honorary gift.

**δωρέω**, *ώ, f. -ήσω, p. δεδώρηκα*, (δῶρον) to give, present, bestow.

**Δωρίς**, *ιδος, ή*, Dorian: Δωρίς γῆ, the Dorian land, i. e. Peloponnesus: Δωρίς ἀοιδά, the Dorian song.

**δῶρον**, *ου, τό*, (δίδωμι) a gift, present: votive offering.

# E.

**ἐ**, *acc. sing. of ἔ reflex. pron.* him-, her-, it- self: *for αὐτόν, αὐτήν*, αὐτό, him, her, it.

**ἐάν**, (*εἰ, ἄν*) *Conj.* if, in case that: whether: *ἐάν καί*, even if: *ἐάν μή*, unless: *ἐάν περ*, if at all events.

**ἔαρ**, *ἔαρος, τό, contr. ἤρ, ἦρος*, spring: the prime.

**ἐαρινός**, *ή, όν*, (ἔαρ) pertaining to spring, vernal.

**ἐαυτοῦ**, *ης, ου, contr. αὐτοῦ, αὐτῆς*, αὐτοῦ, (*οὔ, αὐτοῦ*) *Pron. reflex.*

- of himself, of herself, of itself. Sometimes in *Att.*  $\acute{\upsilon}$  =  $\acute{\epsilon}\mu\alpha\nu\tau\omicron\upsilon$  and  $\sigma\epsilon\alpha\nu\tau\omicron\upsilon$ .
- $\acute{\epsilon}\acute{\alpha}\omega$ ,  $\acute{\omega}$ , f.  $\acute{\epsilon}\acute{\alpha}\sigma\omega$ , p.  $\acute{\epsilon}\acute{\iota}\alpha\kappa\alpha$ , 1. a.  $\acute{\epsilon}\acute{\iota}\alpha\sigma\alpha$ , poet.  $\acute{\xi}\alpha\sigma\alpha$ , to let, permit, suffer: to let go, let alone, let be: intermit, cease, forbear, pass over.
- $\acute{\epsilon}\acute{\alpha}\omega\nu$ , *Ep. gen. pl. of*  $\acute{\epsilon}\acute{\upsilon}\varsigma$ , for  $\acute{\epsilon}\eta\omega\nu$ .
- $\acute{\epsilon}\beta\delta\omicron\mu\alpha\acute{\iota}\omicron\varsigma$ ,  $\alpha\acute{\iota}\alpha$ ,  $\alpha\acute{\iota}\omicron\nu$ , ( $\acute{\epsilon}\beta\delta\omicron\mu\omicron\varsigma$ ) on the seventh day.
- $\acute{\epsilon}\beta\delta\omicron\mu\acute{\eta}\kappa\omicron\nu\tau\alpha$ ,  $\omicron\acute{\iota}$ ,  $\alpha\acute{\iota}$ ,  $\acute{\alpha}$ , ( $\acute{\epsilon}\pi\tau\acute{\alpha}$ ) seventy.
- $\acute{\epsilon}\beta\delta\omicron\mu\omicron\varsigma$ ,  $\eta$ ,  $\omicron\nu$ , ( $\acute{\epsilon}\pi\tau\acute{\alpha}$ ) the seventh.
- $\acute{\epsilon}\gamma\gamma\rho\acute{\alpha}\phi\omega$ , f.  $\psi\omega$ , ( $\acute{\epsilon}\nu$ ,  $\gamma\rho\acute{\alpha}\phi\omega$ ) to write in or on, inscribe.
- $\acute{\epsilon}\gamma\gamma\nu\acute{\alpha}\omega$ ,  $\acute{\omega}$ , f.  $\acute{\eta}\sigma\omega$ , p.  $\acute{\epsilon}\gamma\gamma\epsilon\gamma\acute{\upsilon}\eta\kappa\alpha$ , 1. a.  $\acute{\eta}\gamma\gamma\acute{\upsilon}\eta\sigma\alpha$ , ( $\acute{\epsilon}\gamma\gamma\acute{\upsilon}\eta$ ) to hand over, give a pledge: promise, engage.
- $\acute{\epsilon}\gamma\gamma\acute{\upsilon}\eta$ ,  $\eta\varsigma$ ,  $\acute{\eta}$ , ( $\acute{\epsilon}\nu$ ,  $\gamma\nu\acute{\iota}\omicron\nu$ , the hand) a pledge put in one's hand, security, promise.
- $\acute{\epsilon}\gamma\gamma\acute{\upsilon}\varsigma$ , *Adv.* near, nigh, hard by: soon: akin to, like.
- $\acute{\epsilon}\gamma\epsilon\iota\nu\acute{\alpha}\mu\eta\nu$ , 1. a. m. of  $\gamma\epsilon\acute{\iota}\nu\omicron\mu\alpha\iota$ , to beget, bring forth.
- $\acute{\epsilon}\gamma\epsilon\acute{\iota}\rho\omega$ , f.  $\epsilon\rho\acute{\omega}$ , p.  $\acute{\epsilon}\gamma\acute{\eta}\gamma\epsilon\rho\kappa\alpha$ , 1. a.  $\pi\gamma\epsilon\acute{\iota}\rho\alpha$ , 2. p.  $\acute{\epsilon}\gamma\acute{\rho}\eta\gamma\omicron\rho\alpha$ , to awaken, rouse, stir up, raise. *Pass.* to awake, be awake, arise, rise.
- $\acute{\epsilon}\gamma\kappa\alpha\acute{\lambda}\epsilon\omega$ ,  $\acute{\omega}$ , f.  $\acute{\epsilon}\sigma\omega$ , p.  $\acute{\epsilon}\gamma\kappa\acute{\epsilon}\kappa\lambda\eta\kappa\alpha$ , ( $\acute{\epsilon}\nu$ ,  $\kappa\alpha\acute{\lambda}\epsilon\omega$ ) to call upon: accuse, censure, reproach: claim, demand.
- $\acute{\epsilon}\gamma\kappa\alpha\lambda\acute{\upsilon}\pi\tau\omega$ , f.  $\psi\omega$ , ( $\acute{\epsilon}\nu$ ,  $\kappa\alpha\lambda\acute{\upsilon}\pi\tau\omega$ ) to veil in, hide closely, conceal, wrap up.
- $\acute{\epsilon}\gamma\kappa\alpha\tau\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ , f. m.  $\lambda\acute{\eta}\psi\omicron\mu\alpha\iota$ , ( $\acute{\epsilon}\nu$ ,  $\kappa\alpha\tau\acute{\alpha}$ ,  $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ ) to lay hold of. *Pass.* to be caught in a place.
- $\acute{\epsilon}\gamma\kappa\alpha\tau\alpha\lambda\epsilon\acute{\iota}\pi\omega$ , f.  $\psi\omega$ , ( $\acute{\epsilon}\nu$ ,  $\kappa\alpha\tau\acute{\alpha}$ ,  $\lambda\epsilon\acute{\iota}\pi\omega$ ) to leave behind.
- $\acute{\epsilon}\gamma\kappa\alpha\rho\sigma\acute{\iota}\omega\varsigma$ , ( $\acute{\epsilon}\gamma\kappa\acute{\alpha}\rho\sigma\acute{\iota}\omicron\varsigma$ , transverse) *Adv.* transversely, obliquely.
- $\acute{\epsilon}\gamma\kappa\alpha\upsilon\mu\alpha$ ,  $\alpha\tau\omicron\varsigma$ ,  $\tau\acute{\omicron}$ , ( $\acute{\epsilon}\gamma\kappa\alpha\acute{\iota}\omega$ , to burn in) a brand: burn, blister.
- $\acute{\epsilon}\gamma\kappa\epsilon\lambda\acute{\epsilon}\upsilon\omega$ , f.  $\epsilon\acute{\upsilon}\sigma\omega$ , ( $\acute{\epsilon}\nu$ ,  $\kappa\epsilon\lambda\acute{\epsilon}\upsilon\omega$ ) to command, impel: call to, cheer on.
- $\acute{\epsilon}\gamma\kappa\lambda\eta\mu\alpha$ ,  $\alpha\tau\omicron\varsigma$ ,  $\tau\acute{\omicron}$ , ( $\acute{\epsilon}\gamma\kappa\alpha\lambda\acute{\epsilon}\omega$ ) accusation, charge, complaint: objection, reproach: crime.
- $\acute{\epsilon}\gamma\kappa\lambda\acute{\iota}\nu\omega$ , f.  $\iota\nu\acute{\omega}$ , ( $\acute{\epsilon}\nu$ ,  $\kappa\lambda\acute{\iota}\nu\omega$ ) to incline to, bend: put to flight: *intr.* to flee.
- $\acute{\epsilon}\gamma\kappa\omicron\nu\acute{\epsilon}\omega$ ,  $\acute{\omega}$ , f.  $\acute{\eta}\sigma\omega$ , ( $\acute{\epsilon}\nu$ ,  $\kappa\omicron\nu\acute{\epsilon}\omega$ ) to hasten, be active: *act.* to expedite.
- $\acute{\epsilon}\gamma\kappa\rho\alpha\tau\acute{\epsilon}\omega$ ,  $\acute{\omega}$ , f.  $\acute{\eta}\sigma\omega$ , ( $\acute{\epsilon}\nu$ ,  $\kappa\rho\alpha\tau\acute{\epsilon}\omega$ ) to hold in: have power over, rule.
- $\acute{\epsilon}\gamma\kappa\rho\alpha\tau\acute{\eta}\varsigma$ ,  $\acute{\epsilon}\varsigma$ , ( $\acute{\epsilon}\nu$ ,  $\kappa\rho\alpha\tau\acute{\epsilon}\omega$ ) holding firm, strong: having control over: self-disciplined, abstemious, temperate.
- $\acute{\epsilon}\gamma\kappa\omega\mu\acute{\iota}\acute{\alpha}\omega$ , f.  $\acute{\alpha}\sigma\omega$ , p.  $\acute{\epsilon}\gamma\kappa\epsilon\kappa\omega\mu\acute{\iota}\alpha\kappa\alpha$ , ( $\acute{\epsilon}\gamma\kappa\omega\mu\acute{\iota}\omicron\nu$ ) to praise, extol.
- $\acute{\epsilon}\gamma\kappa\omega\mu\acute{\iota}\omicron\nu$ ,  $\omicron\nu$ ,  $\tau\acute{\omicron}$ , ( $\acute{\epsilon}\gamma\kappa\omega\mu\acute{\iota}\omicron\varsigma$ ) *sc.*  $\acute{\epsilon}\pi\omicron\varsigma$ , a laudatory ode to a conqueror: praise, eulogy, encomium.
- $\acute{\epsilon}\gamma\kappa\omega\mu\acute{\iota}\omicron\varsigma$ ,  $\omicron\nu$ , ( $\acute{\epsilon}\nu$ ,  $\kappa\omega\mu\acute{\iota}\omicron\varsigma$ ) pertaining to the praise of a conqueror at a Bacchic festival: eulogistic, encomiastic.
- $\acute{\epsilon}\gamma\chi\epsilon\acute{\iota}\rho\acute{\iota}\delta\acute{\iota}\omicron\nu$ ,  $\omicron\nu$ ,  $\tau\acute{\omicron}$ , ( $\acute{\epsilon}\gamma\chi\epsilon\acute{\iota}\rho\acute{\iota}\delta\acute{\iota}\omicron\varsigma$ ) a hand-knife, dagger.
- $\acute{\epsilon}\gamma\chi\epsilon\acute{\iota}\rho\acute{\iota}\delta\acute{\iota}\omicron\varsigma$ ,  $\omicron\nu$ , ( $\acute{\epsilon}\nu$ ,  $\chi\epsilon\acute{\iota}\rho$ ) in the hand.
- $\acute{\epsilon}\gamma\chi\epsilon\acute{\iota}\rho\acute{\iota}\omega$ , f.  $\iota\sigma\omega$ , ( $\acute{\epsilon}\nu$ ,  $\chi\epsilon\acute{\iota}\rho$ ) to put in one's hands: hand over, intrust. *Mid.* to take in hand, encounter.
- $\acute{\epsilon}\gamma\chi\acute{\epsilon}\omega$ , f.  $\chi\epsilon\acute{\upsilon}\sigma\omega$ , 1. a.  $\acute{\epsilon}\nu\acute{\epsilon}\chi\epsilon\alpha$ , *Ep.*  $\acute{\epsilon}\nu\acute{\epsilon}\chi\epsilon\nu\alpha$ , ( $\acute{\epsilon}\nu$ ,  $\chi\acute{\epsilon}\omega$ ) to pour in: fill the cup.
- $\acute{\epsilon}\gamma\chi\omicron\varsigma$ ,  $\epsilon\omicron\varsigma$ ,  $\tau\acute{\omicron}$ , a spear, lance, javelin.
- $\acute{\epsilon}\gamma\chi\omega\rho\acute{\epsilon}\omega$ ,  $\acute{\omega}$ , f.  $\acute{\eta}\sigma\omega$ , ( $\acute{\epsilon}\nu$ ,  $\chi\omega\rho\acute{\epsilon}\omega$ ) to take in, give room or time: make way for, yield: allow, permit: *impers.* it is permitted or possible.
- $\acute{\epsilon}\gamma\chi\omega\rho\acute{\iota}\omicron\varsigma$ ,  $\acute{\iota}\alpha$ ,  $\acute{\iota}\omicron\nu$ , ( $\acute{\epsilon}\nu$ ,  $\chi\omega\rho\acute{\alpha}$ ) native, national, domestic.
- $\acute{\epsilon}\gamma\omega$ , *gen.*  $\acute{\epsilon}\mu\omicron\upsilon$ ,  $\mu\omicron\upsilon$ ,  $\acute{\epsilon}\mu\acute{\epsilon}\omicron$ ,  $\acute{\epsilon}\mu\acute{\epsilon}\iota\omicron$ ,  $\acute{\epsilon}\mu\acute{\epsilon}\upsilon$ ,  $\mu\acute{\epsilon}\upsilon$  and  $\acute{\epsilon}\mu\acute{\epsilon}\theta\epsilon\nu$ , *Pron. pers., Lat.* ego, I.

ἐγωγε, (ἐγώ, γέ) I at least, I for my part.

ἐγών, = ἐγώ.

ἔδαφος, εος, τό, (ἔδος) a seat, bottom, foundation : ground-floor, pavement.

ἔδεσμα, ατος, τό, (ἔδω) food, meat.

ἐδητός, ύος, ἦ, (ἔδω) meat, food.

ἔδνον, ου, τό, a dowry : τὰ ἔδνα, bridal gifts.

ἔδος, εος, τό, (ἔζομαι) a seat, stool : an abode.

ἔδρα, ας, ἦ, (ἔδος) a seat, chair : foundation : habitation.

ἔδραμον, 2. a. of τρέχω.

ἔδω, 2. f. m. ἔδομαι and ἐδοῦμαι, p. ἐδήδοκα, 2. p. ἔδηδα, p. pass. ἐδήδομαι and ἐδήδεσμαι, 1. a. ἠδέσθην, *Lat.* edo, to eat, devour, consume.

ἔδωδή, ἦς, ἦ, (ἔδω) food, victuals : forage.

εἰλεμεθα, p. pass. of εἰλέω, εἶλω.

ἔζευ, = ἔζου.

ἔζομαι, 2. f. m. ἐδοῦμαι, p. pass. εἶμαι, to seat one's self, sit.

ἐθάς, αδος, ό, ἦ, (ἔθω) accustomed.

ἐθελοντής, ου, ό, (ἐθέλω) a volunteer.

ἐθέλω, f. ἐθελήσω, p. ἠθέληκα, 1. a. ἠθέλησα, to will, be willing, wish, desire : be able.

ἐθίζω, f. -ίσω, p. εἴθικα, (ἔθος) to accustom, use : be accustomed.

ἐθιστέον, (ἐθίζω) *Verb. Adj.* one must accustom.

ἔθνος, εος, τό, a body of men : nation, people : race, tribe.

ἔθος, εος, τό, (ἔθω) a custom, usage, habit : disposition.

ἔθω, *Dor.* p. ἔθωκα, *Att.* p. εἴθωθα, used as *pr.*, *Ion.* p. ἔωθα, to be accustomed, be wont.

εἰ, *Conj.* if, whether, followed by the

*Ind., Opt., Subj., and sometimes by the Inf. and Part.*

εἵβω, *Ep. form* for λείβω, to drop, shed. *Mid.* to drip, flow, trickle.

εἵγε, (εἰ, γέ) if however : if then, since.

εἶδος, εος, τό, (εἶδω) a form, shape, figure. *In comp.* like.

εἰδύλλιον, ου, τό, *Dim.* from εἶδος, a little image : a short highly-wrought poem, *Idyl.*

εἶδω, 2. a. εἶδον, *Ep.* ἴδον, to see, perceive. *Mid. and Pass.* εἶδομαι, *impf.* εἰδόμην, f. εἴσομαι, 1. a. εἰσάμην, to see, perceive : be seen, seem, appear : have the appearance of : make one's self like, be like. II. εἶδω, f. εἰδήσω, p. εἶδηκα by *sync.* εἶδα, 2. p. οἶδα with *pr. sense*, 2. *plqpf.* ᾔδειν and ᾔδη and *Ep.* ᾔδεα with *impf. sense*, to know, understand : be conversant with, be skilled in.

εἶδωλον, ου, τό, (εἶδος) a shape, figure : image : phantom, ghost : idea : statue, idol.

εἶεν, *Att.* 3 *pl.* *Opt.* from εἰμί, used as an *Adv.* be it so, well, good, proceed, to proceed.

εἴθε, (εἰ) *Interj.* I wish ! O that ! would that !

εἰκάζω, f. -άσω, 1. a. ἤκασα and εἵκασα, p. pass. ἤκασμαι, (εἰκός) to make like to, portray : liken, compare : conjecture, guess. *Pass.* to be like, resemble.

εἰκός, ότος, τό (2. p. *part.* of εἶκω) likely, probable, natural, reasonable : κατὰ τὸ εἰκός, in all likelihood.

εἴκοσι or εἵκοσιν, οἱ, αἱ, τά, twenty. εἰκοσιπέντε, (εἵκοσι, πέντε) twenty-five.

εἰκότως, (εἰκός, ότος, 2. p. *part.* of



εἰκω) *Adv.* likely, probably: justly, properly.

εἴκω, *obsol. in pres.* 2. p. *ἔοικα*, *Att.*

εἴκα, 2. *plqpf.* ἐώκειν, to seem, appear: be like, resemble.

εἴκω, f. -ξω, 1. a. εἴξα, to yield, draw back: submit to, obey: be weaker: yield up, abandon: grant, concede.

εἰκών, ὄνος, ἡ, (εἴκω, to resemble) a likeness, image, picture.

Εἰλείθυια, as, ἡ, (εἰλεύθω, to come) she who comes to aid: Ilithya, *Lat.* Lucina, goddess of child-birth.

εἰλέω and εἴλω, f. -ήσω, p. *pass.* ἔελμαι, to roll tight up: crowd together, coop up.

Εἴλωσ, ωτος, ὁ, a Helot, a bondman or serf of the Spartans.

εἶμα, ατος, τό, (ἐννυμι) a dress, garment, cloak: clothing.

εἵμαρμαι, p. *pass.* of μείρομαι, *impers.*

εἵμαρται, it is fated: *plqpf.* εἵμαρτο, it was fated: ἡ εἵμαρμένη, fate.

εἶμι, *impf.* ἦεν, f. εἴσομαι, to go, to come.

εἶμί, *impf.* ἦν, f. ἔσομαι, to be, exist: signify, amount to: belong to, be the duty of: ἔστι, it is possible or lawful: ἔστιν ὅς, some one, some: ἔστιν or ἔσθ' ὅτε, sometimes, at times: ἔσθ' ὅπη or ὅπου, somewhere.

εἶν, *poet.* for ἐν, in.

εἶνεκα, *poet.* for ἔνεκα.

εἴπερ, (εἰ, πέρ) if at all events, if indeed: even if.

εἴποτε (εἰ, ποτέ) if ever, if at all.

εἴπω or ἔπω, *used only in the aorists*, 2. a. εἴπον, 1. a. εἴπα, to say, speak, tell.

εἴργνυμι or εἰργνύω, = εἴργω or εἴρω.

εἴργω, *Att.* for ἔργω, f. εἴρξω, p.

εἴρχα, to shut in, inclose, confine: shut out, drive off, prevent.

εἰρεσία, as, ἡ, (ἐρέσσω) a rowing.

εἰρήνη, ης, ἡ, peace, time of peace; repose.

εἴρω, 1. a. εἴρα and ἔρσα, p. *pass.* ἔρμαι, *Ep.* ἔερμαι, to tie, join, fasten together, fit.

εἴρω, 2. f. ἐρῶ, to say, speak, tell.

εἴρων, ωτος, ὁ, (εἴρω) one who speaks ironically, a dissembler.

εἷς, μία, ἓν, *gen.* ἐνός, μᾶς, ἐνός, one.

εἷς or ἐς, *Prep.* followed by the acc. only, towards, to, into: at, in: unto, until: for, throughout: about, with numerals. *In comp.* to, into, in.

εἶσα, 1. a. m. εἰσάμην, (*Ep. defect.* referred to ἔζομαι) I put, placed.

εἰσάγω, f. -ξω, p. εἰσῆχα, (εἷς, ἄγω) to lead in, introduce, bring forward.

εἰσακοντίζω, f. -ίσω, (εἷς, ἀκοντίζω) to hurl javelins at, dart.

εἰσάπαν, for εἷς, ἅπαν, *Adv.* altogether, entirely, generally.

εἰσαυθίς, for εἷς, αὐθίς, *Adv.* hereafter, afterwards.

εἰσβάλλω, f. -βαλῶ, p. εἰσβέβληκα, (εἷς, βάλλω) to throw into: invade, enter.

εἰσβολή, ης, ἡ, (εἰσβάλλω) a throwing into: incursion, invasion, attack: entrance, pass, gorge, frontier.

εἰσδύω, f. -ύσω, (εἷς, δύω) to enter into.

εἴσεμι, f. -είσομαι, (εἷς, εἶμι) to go into, enter.

εἰσέρχομαι, f. -ελεύσομαι, (εἷς, ἔρχομαι) *Dep. Mid.* to go into, enter, go to, come into.

εἰσέτι, (εἷς, ἔτι) *Adv.* yet, still, moreover: hereafter.

εἰσηγέομαι, οὔμαι, f. -ήσομαι, (εἷς,

- ἡγέομαι) to introduce, propose, advise.
- εἰσκομίζω, f. -ίσω, (εἰς, κομίζω) to bring into, introduce, import.
- εἴσοδος, ου, ἡ, (εἰς, ὁδός) entry: entrance: income.
- εἰσοικοδομέω, ὦ, f. -ήσω, (εἰς, οἰκοδομέω) to build into.
- εἰσοράω, ὦ, f. m. εἰσόψομαι, 2. a. εἰσεῖδον, (εἰς, ὁράω) to look into, look at, view, behold.
- εἰσπέμπω, f. -ψω, (εἰς, πέμπω) to send in, let in, introduce.
- εἰσπίπτω, 2. f. m. -πесοῦμαι, (εἰς, πίπτω) to fall into, rush in: fall upon, attack.
- εἰσπλέω, f. m. -πλεύσομαι, (εἰς, πλέω) to sail into, enter, sail.
- εἰσπράσσω, Att. -ττω, f. -ξω, (εἰς, πρᾶσσω) to get in, exact, collect debts or taxes.
- εἰσφέρω, f. εἰσοίσω, 1. a. εἰσήνεγκα, (εἰς, φέρω) to carry to or into: bring in, contribute, pay a tax: introduce, propose.
- εἰσφορέω, ὦ, f. -ήσω, = εἰσφέρω.
- εἴσω, (εἰς) Adv. into, in, within.
- εἶτα, Adv. then, thereupon, after, afterwards, next, secondly.
- εἴτε . . . εἴτε, (εἰ, τέ) either . . . or: whether . . . or.
- εἴ τις, εἴ τι, Lat. siquis, siquid, if any one, if anything: any one who, any thing which.
- ἐκ, Prep. followed by the gen. only, away from, out of, forth: on, at, by: from, arising from. In comp. out, away, off, utterly.
- ἐκάς, (ἐκ) Adv. far, afar, far off.
- ἐκαστος, η, ου, every, every one, each, each one.
- εκατεράκις, (ἐκάτερος) Adv. at each time, both times.
- ἐκάτερος, α, ου, each of two, each by himself, both: either.
- Ἑκάτερος, ου, ὁ, (ἐκάτερος) Hecaterus, a man's name.
- ἐκατέρωθεν, (ἐκάτερος) Adv. from both sides, on both sides.
- Ἑκάτη, ης, ἡ, Hecate, a goddess, who had power from Jupiter in heaven, earth, sea, and the nether world.
- ἐκατόγχειρ, ειρος, ὁ, ἡ, (ἐκατόν, χεῖρ) hundred-handed.
- ἐκατόμπεδος, ου, (ἐκατόν, πούς) of a hundred feet.
- ἐκατόν, οἱ, αἱ, τά, a hundred.
- ἐκβαίνω, f. m. -ήσομαι, (ἐκ, βαίνω) to go or come from: step out of, disembark: pass over: come to pass.
- ἐκβάλλω, f. -βαλῶ, (ἐκ, βάλλω) to throw out, unship, disembark: cast out or from, banish: put out: reject.
- ἐκβασίς, εως, ἡ, (ἐκ, βαίνω) a going out: way out, egress.
- Ἑκβάτανα, ων, τά, Ecbatāna, the capital of Media.
- ἐκβοηθέω, ὦ, f. -ήσω, (ἐκ, βοηθέω) to march out to aid, assist: make a sally, sally forth.
- ἐκγελάω, ὦ, f. m. -άσομαι, (ἐκ, γελάω) to laugh out, laugh aloud.
- ἐκδέχομαι, f. -έξομαι, (ἐκ, δέχομαι) Dep. Mid. to take from, take up: follow, succeed: wait for, expect.
- ἐκδιδάσκω, f. -ξω, poet. -σκήσω, (ἐκ, διδάσκω) to teach thoroughly, teach.
- ἐκδίδωμι, f. -δώσω, (ἐκ, δίδωμι) to give out, give away: give up, surrender.
- ἐκδιώκω; f. -ξω, (ἐκ, διώκω) to drive out, chase away, banish, put to flight.

ἔκδοτος, *ον*, (ἐκδίδωμι) given out, delivered up, surrendered.

ἐκδρομή, ἡς, ἡ, (ἐκτρέχω) a running out, charge, sally.

ἐκδύνω, (ἐκ, δύνω) = ἐκδύω.

ἐκδύω, *φ*, -ύσω, (ἐκ, δύνω) to strip off, put off.

ἐκεῖ, *Adv.* there, in that place: then.

ἐκεῖθεν, (ἐκεῖ) *Adv.* from that place, thence.

ἐκεῖνος, ἐκείνη, ἐκεῖνο, (ἐκεῖ) *Pron. demonstr.* the person there, that person or thing, that: he.

ἐκεῖσε, (ἐκεῖ) *Att. poets*, κείσε, thither, to that place: there.

ἐκεκασμένη, *plperf. pass. of* καίνυμαι, to be distinguished.

ἡθεύω, ὦ, *φ*, -ώσω, (ἐκ, θεύω) to deify. *Mid.* to deify one's self.

ἡθεύω, *φ*, -ώσω, = ἐκθεύω.

ἐκθερίζω, *φ*, -ίσω, (ἐκ, θερίζω) to reap, mow, cut completely.

ἐκθέω, *φ*, *m.* -θεύσομαι, (ἐκ, θέω) run out or away, dart out.

ἐκθρόσκω, 2. *φ*, *m.* ἐκθοροῦμαι, 2. *α*. ἐξέθορον, (ἐκ, θρόσκω) to leap out, spring forth.

ἐκκαθαίρω, *φ*, -αῶ, (ἐκ, καθαίρω) to clear out, purify.

ἐκκαίδεκα, οἱ, αἱ, τά, (ἕξ, καί, δέκα) sixteen.

ἐκκαίω, *φ*, -καύσω, (ἐκ, καίω) to burn out: kindle.

ἐκκαλέω, ὦ, *φ*, -ίσω, (ἐκ, καλέω) to call out or forth: call for.

ἐκκαλύπτω, *φ*, -ψω, (ἐκ, καλύπτω) to uncover, unveil one's face.

ἐκκλησία, *ας, ἡ*, (ἐκκαλέω) an assembly.

ἐκκλίνω, *φ*, -ινῶ, (ἐκ, κλίνω) to bend out, turn from or aside: to shun, avoid: give way, retreat.

ἐκκολάπτω, *φ*, -ψω, (ἐκ, κολάπτω) to cut out, erase.

ἐκκομίζω, *φ*, -ίσω, *p.* ἐκκεκόμικα, (ἐκ, κομίζω) to carry out, export: bury.

ἐκκρίνω, *φ*, -ινῶ, (ἐκ, κρίνω) to choose out, separate: expel.

ἐκλάμπω, *φ*, -ψω, (ἐκ, λάμπω) to shine out.

ἐκλανθάνω, *φ*, -λήσω, 2. *α*. *Ep.* ἐκλέλαθον, (ἐκ, λανθάνω) to make quite forgetful, cause to forget. *Mid.* to forget.

ἐκλέγω, *φ*, -ξω, (ἐκ, λέγω) to pick out, remove: collect.

ἐκλείπω, *φ*, -ψω, (ἐκ, λείπω) to leave out, omit: forsake, abandon, quit: grow weak, faint.

ἐκμανθάνω, *φ*, *m.* -μαθήσομαι, (ἐκ, μαθάνω) to learn thoroughly.

ἐκνήχομαι, *φ*, -ξομαι, (ἐκ, νήχομαι) *Dep. Mid.* to swim out.

ἐκούσιος, *α, ον*, (ἐκών) voluntary, of free will.

ἐκουσίως, (ἐκούσιος) *Adv.* willingly, voluntarily.

ἐκπέμπω, *φ*, -ψω, (ἐκ, πέμπω) to send out or forth: send off, export: dismiss.

ἐκπεπταμένως, (ἐκπεπταμένος, *part. p. pass. of* ἐκπετάννυμι) *Adv.* in an expanded manner, extravagantly.

ἐκπετάννυμι, *φ*, -πετάσω, (ἐκ, πετάννυμι) to spread out, extend, expand: στέφος ἐξεπέτασε γαμήλιον, spread open the nuptial wreath in token of grief.

ἐκπηδάω, *φ*, -ήσω, (ἐκ, πηδάω) to spring forth: leap up.

ἐκπίμπλημι, *φ*, -πλήσω, (ἐκ, πίμπλημι) fill up, fill full: satiate: fulfil.

ἐκπίνω, 2. *φ*, *m.* -πίομαι, (ἐκ, πίνω) to drink off, quaff, drain.

ἐκπίπτω, 2. *φ*, *m.* -πεσοῦμαι, 2. *α*. ἐξέ-

πεσουν, p. ἐκπέτωκα, (ἐκ, πίπτω) to fall out of, fall down: fall from, be deprived of, be banished from: go out or forth.

ἐκπληξίς, εως, ἡ, (ἐκπλήσσω) a striking with any sudden shock: panic fear, consternation.

ἐκπλήσσω, Att. -τω, f. -ξω, (ἐκ, πλήσσω) to strike out of: strike with terror or astonishment, astound. Pass. to be panic-struck, amazed.

ἐκπνέω, f. -πνεύσω, (ἐκ, πνέω) to breathe out: expire.

ἐκποδών, (ἐκ, ποδών, gen. pl. of ποῦς) Adv. away from the feet, out of the way: away, far away, aside.

ἐκπονέω, ὦ, f. -ήσω, (ἐκ, πονέω) to work out, complete: practise, cultivate: endure, suffer: digest food by labor.

ἐκπορθείω, ὦ, f. -ήσω, (ἐκ, πορθείω) = ἐκπέρθω, to sack, pillage, ravage.

ἐκπορίζω, f. -ίσω, (ἐκ, πορίζω) to invent, discover: provide: procure.

ἐκπωμα, ατος, τό, (ἐκπίνω) a drinking-cup, beaker.

ἐκρέω, f. m. -ρεύσομαι, p. ἐξερρήκα, (ἐκ, ρέω) to flow out: fall off.

ἐκτάδην, (ἐκτείνω) Adv. outstretched, at full length.

ἐκτείνω, f. -τενῶ, p. ἐκτέτακα, (ἐκ, τείνω) to stretch out: strain, urge to the uttermost: prolong.

ἐκτέμνω, f. -τεμῶ, (ἐκ, τέμνω) to cut out: cut off, divide.

ἐκτίνω, f. -τίσω, (ἐκ, τίνω) to pay off, pay in full: suffer in full.

Ἐκτόρεος, ἐή, εον, (Ἐκτωρ) pertaining to Hector, of Hector.

ἕκτος, η, ον, (ἕξ) the sixth.

ἐκτός, (ἐκ) Adv. without, outside:

out of, far from: except, unless: ἐκτός εἰ μή, except, unless.

ἔκτοσθε, (ἐκτός) Adv. from without, outside: apart from, far from.

ἔκτοτε, (ἐκ, τότε) Adv. from that time, thereafter.

ἐκτραχηλίζω, f. -ίσω, (ἐκ, τραχηλίζω) to throw over a horse's neck: precipitate.

ἐκτρέπω, f. -ψω, (ἐκ, τρέπω) to turn out, off, or aside.

ἐκτρέφω, f. -θρέψω, (ἐκ, τρεφω) to bring up, nourish, educate.

ἐκτρίβω, f. -ψω, (ἐκ, τρίβω) to rub out, produce by rubbing: rub long, polish: rub to nothing, destroy.

ἐκτυφλόω, ὦ, f. -ώσω, (ἐκ, τυφλόω) to make entirely blind.

Ἐκτωρ, ορος, ό, (ἔχω, ἕξω) one that holds firmly: Hector, the son of Priam and Hecuba, husband of Andromache, father of Astyanax, and the brave leader of the Trojans.

ἐκφαίνω, f. -φανῶ, (ἐκ, φαίνω) to show forth: exhibit.

ἐκφέρω, f. ἐξοίσω, 2. a. ἐξήνεγκον, (ἐκ, φέρω) to bring out, carry out: take away: bring forth, produce: carry on, accomplish: make known, report: intr. run out of.

ἐκφεύγω, f. m. -ξομαι, (ἐκ, φεύγω) to flee from, flee away, escape.

ἐκφορέω, ὦ, f. -ήσω, (ἐκ, φορέω) = ἐκφέρω, to carry out.

ἐκχέω, f. -χεύσω, (ἐκ, χέω) to pour out, pour forth, spill: squander.

ἐκών, οὔσα, όν, willing, with good will: of design.

ἐλαία, as, ἡ, the olive-tree: an olive.

ἐλαίον, ου, τό, (ἐλαία) olive oil, anointing oil.

ἐλασις, εως, ἡ, (ἐλαύνω) a driving: banishing: march.

ἐλάσσων, *Att. -των, ον, gen. οτος, one of the comparatives of μικρός, smaller, less, fewer, worse, inferior.*  
 ἐλατός, ἡ, ὄν, (ἐλαύνω) *Verb. Adj.*  
 driven, easy to drive: beaten out.  
 ἐλαττώ, ὦ, f. -ώσω, p. ἡλάττωκα, (ἐλάσσω) to make less, diminish: come short, suffer loss: be less than, inferior to.

ἐλάττωμα, ατος, τό, (ἐλαττώ) a diminution, loss: defect.

ἐλαύνω, f. ἐλάσω, p. ἐήλακα, 1. a. ἤλασα, *pass. p. ἐήλαμαι*, 1. a. ἤλαθην and ἡλάσθην, to drive, drive on: *intr.* to ride, march, sail: strike, cut, push, wound, thrust: draw out.

ἐλαφος, ου, ὁ, ἡ, a deer, stag, hind.

ἐλαφρός, ἄ, ὄν, light, not heavy, not burdensome.

ἐλάχιστος, η, ον, a superlative of μικρός, the least, fewest, smallest, worst: τοῦλάχιστον, at least.

ἐλέγχω, f. ἐλέγξω, p. ἤλεγχα, p. *pass. ἐήλεγμαι*, to disgrace, dishonor: convict, convince, confute: accuse, reproach: examine, prove, attest.

ἐλεεινός, ἡ, ὄν, (ἐλεος) pitiable, pitiful, wretched.

ἐλεέω, ὦ, f. -ήσω, p. ἤλέηκα, (ἐλεος) to have pity on, show mercy to: pity.

ἐλεημοσύνη, ης, ἡ, (ἐλεήμων) pity, mercy: alms.

ἐλεήμων, ον, (ἐλεέω) merciful, compassionate.

Ἐλένη, ης, ἡ, (ἐλένη, a torch) the Torch: Helen, the daughter of Jupiter and Leda, and the most beautiful woman of her age.

ἐλεος, ου, ὁ, pity, mercy.

ἐλεος, εος, ους, τό, = preceding.

Ἐλεύθεραι, ων, αἱ, Eleutheræ, a city of Attica.

ἐλευθερία, ας, ἡ, (ἐλεύθερος) freedom, liberty.

ἐλευθέριος, ον, (ἐλεύθερος) free-spirited, liberal: elegant: as *epithet of Jupiter*, the Deliverer.

ἐλεύθερος, α, ον, free: free-spirited.

ἐλευθερώ, ὦ, f. -ώσω, p. ἡλευθέρωκα, (ἐλεύθερος) to free, liberate: release, acquit.

ἐλευθέρωσις, εως, ἡ, (ἐλεύθερος) a freeing, liberation.

ἐλεύθω, assumed *pr. whence to form* f. ἐλεύσομαι, 2. a. ἤλυθον, p. ἐήλυθα. See ἔρχομαι.

ἐλεφάντινος, η, ον, (ἐλέφας) of ivory.

ἐλέφας, ατος, ῥ, the elephant: the elephant's tusk, ivory.

ἐλθέμεν and ἐλθέμεναι, *poet. for ἐλθεῖν* 2. a. *inf. of ἔρχομαι*.

ἐλιγμός, ου, ὁ, (ἐλίσσω) a rolling, winding, turning.

ἐλίσσω, *Att. -ττω*, f. -ξω, p. εἵλιχα, p. *pass. εἵλιγμαι*, (εἰλέω, *Att. of εἰλέω*) to turn round, roll, twist: whirl.

ἔλκος, εος, τό, (ἐλκω) *Lat. ulcus*, a sore, wound.

ἐλκύω, f. -ύσω, p. εἵλκυκα, p. *pass. εἵλκυσμαι*, = ἔλκω.

ἔλκω, f. -ξω, 1. a. εἵλα, to draw, drag, pull.

Ἑλλάς, ἄδος, ἡ, Hellas, a city of Thessaly: Thessaly: Greece.

ἐλλέβορος, ου, ὁ, hellebore, a plant used as a specific for madness.

ἐλλείπω, f. -ψω, (ἐν, λείπω) to leave in, leave behind: omit: *intr.* to lack, be in want of, come short, fail.

Ἑλλη, ης, ἡ, Helle, sister of Phrixus.

Ἕλλην, ηνος, ὁ, Hellen, son of Deucalion : a Greek.

Ἑλληνικός, ἡ, ὄν, (Ἑλλην) Hellenic : Grecian.

Ἑλλήσποντος, ου, ὁ, (Ἑλλη, πόντος) Helle's sea, Hellespont.

ἐλλύχριον, ου, τό, (ἐν, λύχνος) a lamp-wick.

ἐλος, εος, τό, a marsh, meadow : ποθλ.

ἐλπίζω, f. -ίσω, p. ἤλπικα, (ἐλπω) to hope, expect : think, believe, imagine.

ἐλπίς, ιδος, ἡ, hope : expectation.

ἐλπω, f. ἐλψω, 2. a. ἐλπα, (ἐλπίς) to cause to hope. *Mid.* to hope, expect.

Ἑλυμῳτις, ιδος, acc. Ἑλυμῳτιν, ἡ, Elymiotis, a district of Macedonia.

ἐλύω, f. -ύσω, 1. a. pass. ἐλύσθην, to roll about : ἐλυσθεῖς, crouched, prostrate.

ἐμαντοῦ, ἡς, *Pron. reflex.* of me, of myself.

ἐμβαίνω, f. m. -βήσομαι, p. ἐμβέβηκα, (ἐν, βαίνω) to go in, come in : step in to, enter, embark.

ἐμβάλλω, f. -βαλῶ, p. ἐμβέβληκα (ἐν, βάλλω) to throw in or on, put in, lay in : burst in, rush in : fall on, run against.

ἐμβαμμα, ατος, τό, (ἐμβάπτω) sauce, soup.

ἐμβάπτω, f. -ψω, (ἐν, βάπτω) to dip in.

ἐμβλέπω, f. -ψω, (ἐν, βλέπω) to look in, look at, look on, behold : look.

ἐμβολή, ἡς, ἡ, (ἐμβάλλω) a throwing in : falling on : the head of a battering-ram.

ἐμβολος, ου, ὁ, (ἐμβάλλω) a wedge, peg : beak of a ship.

ἐμβροντάω, ὦ, f. -ήσω, (ἐν, βροντάω)

to strike with lightning. *Pass.* to be thunderstruck.

ἐμβρόντητος, ον, (ἐμβροντάω) thunderstruck, stupid.

ἐμέω, ὦ, f. -έσω, p. ἤμεκα, *Att.* ἐμήμεκα, to vomit, cast up.

ἔμνηα, 1. a. of μαίνω.

ἐμμένω, f. -μενῶ, p. ἐμμεμένηκα, (ἐν, μένω) to remain in, stand by : continue.

ἐμμί, *Dor. and Æol.* for εἰμί.

ἐμός, ἡ, ὄν, (ἐγώ, ἐμοῦ) *Pron. poss.* my, mine.

ἐμπαλιν, (ἐν, πάλιν) *Adv.* backwards, back again, behind : contrary to.

ἐμπεδος, ον, (ἐν, πέδον) firm in the ground : steadfast.

ἐμπεδώ, ὦ, f. -ώσω, (ἐμπόδος) to fix in the ground, confirm.

ἐμπειρία, ας, ἡ, (ἐμπειρος) experience, skill : knowledge, acquaintance with.

ἐμπειρος, ον, (ἐν, πείρα) experienced in, proved in : acquainted with, skilled in.

ἐμπείρω, f. -ερῶ, (ἐν, πείρω) to fix in, pierce, transfix.

ἐμπήγνυμι, f. -πήξω, 2. a. ἐνέπαρον, (ἐν, πήγνυμι) to fix in, stick into.

ἐμπης, *Ion. and Hom.* for ἔμπας (ἐν, πᾶς) wholly : on the whole, yet, still.

ἐμπίπλημι, f. -πλήσω, (ἐν, πίπλημι) to fill, fill full of.

ἐμπίπρημι, f. -πρήσω, 1. a. ἐνέπρησα, (ἐν, πίμπρημι) to kindle, set fire to.

ἐμπίπτω, 2. f. m. -πεσοῦμαι 2. a. ἐνέπεσον, (ἐν, πίπτω) to fall in or on : light upon : burst into : occur.

ἐμπλέω, f. m. -πλεύσομαι, (ἐν, πλέω) to sail in : float upon.

ἐμπληξίς, εως, ἡ, (ἐμπλήσσω) amaze-

ment, stupefaction: infatuation, madness.

ἐμπλησσω, f. -ξω, (ἐν, πλήσσω) to strike against, fall upon: amaze, stupefy, stun.

ἐμπνέω, f. -πνέω, (ἐν, πνέω) to blow upon, breathe in: breathe into, infuse.

ἐμπνοος, ον, contr. οὐς, ουν, (ἐν, πνοή, breath) breathing, living.

ἐμποδών, (ἐν, ποδών, gen. pl. of ποῦς) Adv. before the feet, in the way, impeding: at hand, present: plain.

ἐμποίεω, ὦ, f. -ήσω, (ἐν, ποιέω) to make in, produce in, cause: insert.

ἐμπροσθεν, and poet. -θε, (ἐν, πρόσθεν) Adv. before, in front of, in the way: earlier, of old, beforehand.

ἐμπτύω, f. -ύσω, (ἐν, πτύω) to spit in, spit upon.

ἐμφαγεῖν, 2. a. inf. of ἐνέφαγον, the pr. in use being ἐνεσθίω, to eat in, eat up, eat.

ἐμφαίνω, f. -ανῶ, (ἐν, φαίνω) to show, manifest.

ἐμφανής, ἐς, (ἐμφαίνω) visible, manifest, evident.

ἐμφρων, ον, gen. ονος, (ἐν, φρήν) in one's right mind, rational: prudent, wise.

ἐμφύω, f. -ύσω, (ἐν, φύω) to implant, create in, inspire: grow in or on, be in: cling closely to.

ἐν, Prep. with the dat. only, in, within: at, on, upon, by: in the number of, amongst: in the presence of, before: ἐν φῇ, sc. χρόνῳ, while. In comp. with verbs, near, at, in, on, among, into: with adjectives, rather, or like the Eng. suffixes, -ish, -y.

ἐπαγχος, (ἐν, ἄγχι) Adv. just now, recently, lately.

ἐνάγω, f. -ξω, p. ἐνηχα, (ἐν, ἄγω) lead in or into, lead on, urge: propose.

ἐναγωνίζομαι, f. -ίσομαι, 1. a. m. ἐνηγωνισάμην, (ἐν, ἀγωνίζομαι) Dep. to fight in or among.

ἐνάλιος, α, ον, (ἐν, ἄλς) marine.

ἐναλλάξ, (ἐναλλάσσω) Adv. alternately, by turns: crosswise.

ἐναλλάσσω, Att. -ττω, f. -ξω, (ἐν, ἀλλάσσω) to exchange, barter, receive in exchange.

ἐναντίον, (ἐναντίος) Adv. against, opposite, in presence of.

ἐναντίος, α, ον, (ἐν, ἀντίος) over against, opposite: hostile: face to face, fronting, in presence of: ὁ ἐναντίος, an opponent: τὸ ἐναντίον and τὰ ἐναντία, the contrary, the reverse.

ἐναντιώω, ὦ, f. -ώσω, p. ἠναντίωκα, (ἐναντίος) to oppose, resist.

ἐναρμόζω, f. -όσω, (ἐν, ἀρμόζω) to fit in, adapt: suit.

ἐνατος, or ἐννατος, (ἐννέα) ninth.

ἐναύω, f. -αύσω, (ἐν, αἶω) to kindle, set on fire.

ἐνδεής, ἐς, (ἐνδέω) wanting in, in need of: lacking, deficient, poor, inferior.

ἐνδεῖα, ας, ἡ, (ἐνδεής) want, lack, need, penury.

ἐνδείκνυμι, f. -δείξω, (ἐν, δείκνυμι) to mark, point out: complain of. Mid. to display, show, give proof of.

ἐνδεκα, οἱ, αἱ, τά, (εἰς, δέκα) eleven.

ἐνδέκατος, η, ον, (ἐνδεκα) the eleventh.

ἐνδέω, f. -δεήσω, (ἐν, δέω) to be in want of, be deficient in: be wanting, need, fail. Mid. to want.

ἐνδηλος, *ον*, (ἐν, δηλος) manifest, evident, clear.

ἐνδίδωμι, *f.* -δώσω, (ἐν, δίδωμι) to give in, put into one's hands, surrender: afford; admit, grant: give up, fail, yield: remit, relax: sound a note.

ἐνδοθεν, (ἐνδον) *Adv.* from within: within.

ἐνδον, (ἐν) *Adv.* within, in: at home.

ἐνδοξος, *ον*, (ἐν, δόξα) famous, renowned, glorious.

ἐνδόσιμος, *ον*, (ἐνδίδωμι) sounding a note, pretending: τὸ ἐνδόσιμον, a prelude.

ἐνδροσος, *ον*, (ἐν, δρόσος) bedewed, dewy.

Ἐνδυμίων, *ονος, δ*, (ἐνδύω) the setting Sun: Endymion, the husband of Selene.

ἐνδύνω, = ἐνδύω.

ἐνδύω, *f.* -δύσω, *p.* ἐνδέδουκα, 2. *a.* ἔνεδυν, (ἐν, δύω) to put on, clothe in: wear: get in, go in, enter.

ἐνέα, = ἐννέα.

ἐνέδρα, *ας, ή*, (ἐν, ἔδρα) a sitting in: an ambush, ambuscade.

ἐνειλλω, = ἐνειλέω, *f.* -ήσω, (ἐν, εἰλέω) to roll up in.

ἐνεμι, *f.* ἐνέσομαι, (ἐν, εἰμί) to be in, at, or among: ἔνεστι, it is permitted, it is possible.

ἐνεκα, *or.* ἔνεκεν, *poet.* εἵνεκα, *Prep.* with the *gen.* only, on account of, for the sake of, for: in respect to, as to: by means of.

ἐνενηκοστός, *ή, όν*, (ἐνενήκοντα, ninety) the ninetieth.

ἐνεργάζω, *f. m.* -άσομαι, (ἐν, ἐργάζομαι) to make or create in.

ἐνεργός, *όν*, (ἐν, ἔργον) at work, working, active, effective: productive.

ἐνθα, (ἐν) *Adv.* there, here, where: thither, hither: then, the whilst.

ἐνθάδε, (ἐνθα) *Adv.* thither, hither: there, here: then.

ἐνθεν, (ἐν) *Adv.* thence: hence, from this place, whence.

ἐνθένδε, (ἐνθεν) *Adv.* from hence, away: hence.

ἐνθεος, *ον*, *contr.* ἔνθους, *ονν*, (ἐν, θεός) inspired.

ἐνθουσιάζω, *ώ, f.* -άσω, (ἐνθους) to be inspired: be enthusiastic: be frantic, rave.

ἐνθυμέομαι, *οὔμαι, f.* -ήσομαι, (ἐν, θυμέομαι) to lay to heart, consider well, ponder, think of.

ἐνθύμημα, *ατος, τό*, (ἐνθυμέομαι) a thought, sentiment, consideration: device: argument.

ἐνί, = ἐν.

ἐνί, *dat. of* εἰς.

ἐνι, = ἔνεστι *or* ἔνεισι, it is in: it is possible.

ἐνιαυτός, *οὔ, δ*, (ἔνος, a year) a year, a period of time.

ἐνιαχοῦ, (ἐνιοι) *Adv.* in some place.

ἐνιοι, *αι, α*, (ἐνι, οἱ) some.

ἐνίοτε, (ἐνι, ὅτε) *Adv.* sometimes, at times.

ἐνίστημι, *f.* -στήσω, 2. *a.* ἐνέστην, (ἐν, ἵστημι) to put in, place at. *Mid.* to stand in: be appointed: stand near, be close upon: occur, take place.

ἐννέα, nine, a sacred number with the Greeks.

ἐννεακαίδεκα, (ἐννέα, καί, δέκα) nineteen.

ἐννήμερ, (ἐννέα, ἡμαρ) *Adv.* for nine days.

ἐννοέω, *ώ, f.* -ήσω, *Ion. p.* ἐννένωκα, (ἐν, νοέω) to think of: consider, ponder.



ἐννομος, *ον*, (ἐν, νόμος) within the law, lawful.

ἐννυμι and ἐννύω, *f. ἔσω, Ep. ἔσσω, 1. a. ἔσα, Ep. ἔσσα, p. pass. εἶμαι and ἔσμαι*, to put on, clothe, enwrap.

ἐνοικέω, *ῶ, f. -ήσω, (ἐν, οἰκέω)* to dwell in, inhabit.

ἐνοικοδομέω, *ῶ, f. -ήσω, (ἐν, οἰκοδομέω)* to build in: build up.

ἐνοπλος, *ον*, (ἐν, ὄπλον) in arms, armed.

ἐνοράω, *ῶ, f. m. ἐνόσομαι, 2. a. ἐνειδον, (ἐν, ὄράω)* to see in: look upon, inspect.

ἐνορκος, *ον*, (ἐν, ὄρκος) bound by oath.

ἐνορχις, *ι, gen. ιος, (ἐν, ὄρχις, a testicle)* uncastrated, male.

ἐνοχλέω, *ῶ, f. -ήσω, p. ἠνώχληκα, 1. a. ἠνώχλησα, (ἐν, ὀχλέω)* to trouble, disquiet: be a trouble, be a nuisance.

ἐνταῦθα, *Ion. ἐνθαῦτα, (ἐν) = ἐνθα*.

ἐντάφια, *ων, τά, (ἐντάφιος)* obsequies, funeral expenses.

ἐντάφιον, *ον, τό, (ἐντάφιος)* a shroud, winding-sheet.

ἐντάφιος, *ον*, (ἐν, τάφος) pertaining to burial, sepulchral.

ἐντέλλω, *f. -τελῶ, p. ἐντέταλκα, (ἐν, τέλλω)* to enjoin, order, command.

ἐντεῦθεν, (*ἐνθα*) *Adv.* thence, hence: thenceforth, henceforth, then.

ἐντί, *Dor. for ἐστί and εἰσί*.

ἐντίθημι, *f. -θήσω, (ἐν, τίθημι)* to put in or on: inspire, infuse, inculcate.

ἐντιμος, *ον*, (ἐν, τιμή) in honor, honored, prized, valuable.

ἐντο, *3. pl. from ἔμην, 2. a. m. of ἔημι*.

ἐντονος, *ον*, (ἐντείνω, to stretch) strained: eager, vigorous.

ἐντός, (ἐν) *Adv., Lat. intus, in, within.*

ἐντρίβω, *f. -ψω, (ἐν, τρίβω)* to rub in: rub away.

ἐντριψις, *εως, ἥ, (ἐν, τρίβω)* a rubbing in or on: friction.

ἐντρυφάω, *ῶ, f. -ήσω, (ἐν, τρυφάω)* to indulge in: live luxuriously, revel: mock, act insolently.

ἐντυγχάνω, *f. m. -τεύχομαι, p. ἐντετύχηκα, 2. a. ἐνέτυχον, (ἐν, τυγχάνω)* to fall in with, meet: converse with.

Ἐνυάλιος, *ον, ὁ, (Ἐνύω, Bellona)* Enyalios, the warlike epithet of Ares: a battle-cry. *As an Adj.* warlike.

ἐνυδρος, *ον*, (ἐν, ὕδωρ) holding water: watery, watered: living in water, aquatic.

ἐνύπνιον, *ου, τό, (ἐν, ὕπνος)* a thing seen in sleep: dream.

ἐνυπνος, *ον*, (ἐν, ὕπνος) in sleep, appearing in sleep.

ἐξ, *Lat. ex, Prep. put for ἐκ before a vowel: ἐξ οὗ, since.*

ἐξ, *οί, αἱ, τά, Lat. sex, six.*

ἐξαγγέλλω, *f. -ελῶ, (ἐξ, ἀγγέλλω)* to tell out, proclaim.

ἐξάγω, *f. -άξω, (ἐξ, ἄγω)* to lead out, bring out, carry away: export: bring forth, produce: call forth, excite: bring out of life, kill.

ἐξαιρέω, *ῶ, f. -ήσω, 2. a. ἐξείλον, (ἐξ, αἰρέω)* to take out, take away, remove: except: pick out, select: destroy, raze.

ἐξαιρέτος, *ον*, (ἐξαιρέω) taken out, chosen: distinguished: expelled: exempt.

ἐξαίρω, *f. -αρώ, (ἐξ, αἶρω)* to lift out of, lift off: rise, start: raise, exalt: arouse: carry off, remove.

ἐξαιτέω, *ῶ, f. -ήσω, (ἐξ, αἰτέω)* to demand, require.

ἐξαίφνης, (ἐξ, αἰφνης, = ἄφνης, suddenly) *Adv.* on a sudden.

ἑξάκις, (ἕξ) *Adv.* six times.

ἑξακισχίλιοι, αι, α, (ἑξάκις, χίλιοι) six thousand.

ἑξακόσιοι, αι, α, (ἕξ) six hundred.

ἐξαλείφω, f. -ψω, p. *pass.* ἐξήλιμμαι, (ἐξ, ἀλείφω) to anoint, plaster: wipe out.

ἐξαμαρτάνω, f. m. -αμαρτήσομαι, (ἐξ, ἁμαρτάνω) to mistake utterly, sin greatly.

ἐξανίστημι, f. ἐξαναστήσω, (ἐξ, ἀνίστημι) to cause to rise, rouse: excite: expel: destroy: arise. *Mid.* to stand up, rise, arise and go.

ἐξαπατάω, ὦ, f. -ήσω, (ἐξ, ἀπατάω) to deceive completely, cheat, beguile.

ἐξαπναιῶς, (ἐξ, ἀ-, φαίνω) *Adv.* suddenly, unexpectedly.

ἐξάπτω, f. -ψω, (ἐξ, ἄπτω) to tie on, hang by, fasten to, suspend: kindle, set fire to.

ἐξαρκέω, ὦ, f. -έσω, (ἐξ, ἀρκέω) to suffice for, satisfy.

ἐξαρτάω, ὦ, f. -ήσω, (ἐξ, ἀρτάω) to hang upon, fasten to: fix. *Pass.* to be hung upon: border upon: be equipped with.

ἐξαρτίζω, f. -ίσω, (ἐξ, ἀρτίζω) to accomplish, perfect: equip fully.

ἐξαρτύω, f. -ύσω, p. ἐξήρτυκα, (ἐξ, ἀρτύω, to arrange) to get ready, prepare.

ἐξάρχω, f. -ξω, (ἐξ, ἀρχω) to begin, start with.

ἐξεγείρω, f. -εῶ, (ἐξ, ἐγείρω) to awaken, rouse.

ἔξειμι, f. -είσομαι, (ἐξ, εἶμι) to go forth, come out.

ἔξειμι, (ἐξ, εἶμι) only used in *impers.* ἔξεστι, q. v.

ἐξεῖπον, 2. a. of ἐξέπω *obsol.* to speak out, proclaim, tell.

ἐξελαύνω, f. -ελάσω, p. ἐξέληλακα, (ἐξ, ἐλαύνω) to drive out or off, drive away from: march: ride out.

ἐξελέγχω, f. -ξω, (ἐξ, ἐλέγχω) to search out: convict, refute completely, expose: reproach, rebuke.

ἐξελκύω, f. -ύσω, = ἐξέλκω, f. -ξω, (ἐξ, ἔλκω) to drag out, draw off.

ἐξεμέω, ὦ, f. -έσω, (ἐξ, ἐμέω) to vomit forth, disgorge.

ἐξεναρίζω, *strengthened.* for ἐναρίζω, f. -ίζω (ἐναρα, spoils) to spoil, strip: slay.

ἐξεπιπολῆς, (ἐξ, ἐπιπολῆς) *Adv.* superficially.

ἐξεπίτηδες, (ἐξ, ἐπίτηδες) *Adv.* on purpose, carefully.

ἐξεργάζομαι, f. -άσομαι, (ἐξ, ἐργάζομαι) *Dep. Mid.* to work out, complete, finish: make, do.

ἐξέρχομαι, f. ἐξελεύσομαι, (ἐξ, ἔρχομαι) to come out, go forth, go away: expire: turn out, come true.

ἔξεστι, f. ἐξέσται, *impf.* ἐξήν, (ἐξ, εἶμι) it is allowed, it is possible.

ἐξετάζω, f. -άσω, *poet.* -άσσω, *Dor.* -άζω, (ἐξ, ἐτάζω) to examine closely, question, inquire into: inspect, review: levy.

ἐξέτασις, εως, ή, (ἐξετάζω) a trial, examination: review.

ἐξευρίσκω, f. -ευρήσω, 2. a. ἐξεύρον, (ἐξ, εὐρίσκω) to find out, discover, solve: invent.

ἐξηγέομαι, οὔμαι, f. -ήσομαι, (ἐξ, ἡγέομαι) *Dep. Mid.* to lead out, command, direct: lead the way: explain, interpret: narrate.

ἐξήκοντα, οί, αι, τά, (ἕξ) sixty.

ἐξῆς, poet. ἐξείης, (ἐχω, ἔξω) *Adv.* one after another, in order: next.

ἐξίημι, f. -ήσω, 2. a. m. ἐξέμην, (ἐξ, ἵημι) to send out. *Mid.* to get rid of, satisfy.

ἐξικνέομαι, οὔμαι, f. ἐξίξομαι, 2. a. ἐξικόμην, (ἐξ, ικνέομαι) *Dep. Mid.* to reach, arrive at, come to, attain.

ἐξιλάσκομαι, f. ἀσομαι, (ἐξ, θλάσκειν) *Dep. Mid.* to appease, propitiate.

ἔξις, εως, ἡ, (ἐχω, ἔξω) a habit, state, condition.

ἐξοδος, ου, ἡ, (ἐξ, ὁδός) a going out, departure: expedition: procession: way out: a close, an end. *Lat.* exitus.

ἐξοιδάω, or -έω, ᾧ, f. -ήσω, p. ἐξέφθηκα, (ἐξ, οἰδάω) to swell out, be swollen.

ἐξονειδίζω, f. -ίσω, (ἐξ, ὀνειδίζω) to reproach, revile, abuse.

ἐξοπλίζω, f. -ίσω (ἐξ, ὀπλίζω) to arm, accoutre.

ἐξορμάω, ᾧ, f. -ήσω, (ἐξ, ὀρμάω) to set out, start.

ἐξορμίζω, f. -ίσω, (ἐξ, ὀρμίζω) to get under weigh, sail away.

ἐξοστρακίζω, f. -ίσω, (ἐξ, ὀστρακίζω) to banish, expel.

ἐξοστρακισμός, οὔ, ὁ, (ἐξοστρακίζω) banishment by ostracism.

ἐξουσία, as, ἡ, (ἔξεστι) power, means, authority, permission.

ἔξω, (ἐξ) *Adv.* without, on the outside: outwards, abroad: out of, out of the reach of, away from.

ἔξωθεν, (ἔξω) *Adv.* from without, from abroad: without.

ἐξωθέω, ᾧ, f. -ωθήσω and -ώσω, p. ἔξωκα, (ἐξ, ὠθέω) to push out, thrust forth, drive away.

ἐξωρίς, ἴδος, ἡ, (ἐξ, ὤμος) a vest without sleeves, tunic.

ἔοικα, 2. p. from *obsol.* εἶκω, q. v.

Ἑορδαία, as, ἡ, Heordæa, a district of Macedonia.

ἐορτή, ἡς, ἡ, *Ion.* prose ὁρτή, a feast, festival, holiday.

έός, ἐή, έόν, *Ep. and Ion.* for ὅς, ἡ, ὄν, his, her, its: *Lat.* suus, a, um.

ἐπαγγέλλω, f. -ελῶ, p. ἐπήγγελκα, (ἐπί, ἀγγέλλω) to proclaim, announce: command, promise. *Mid.* to promise, profess.

ἐπάγω, f. -ξω, (ἐπί, ἄγω) to lead to, bring upon or against: set on, urge on: lead, guide.

ἐπᾶδω, f. m. -ᾶσομαι, (ἐπί, ᾶδω) to sing to, sing upon.

ἐπαεῖδω, = ἐπᾶδω, f. m. -ᾶσομαι, (ἐπί, ᾶδω) to sing to, charm, allure by singing.

ἐπαῖάξω, f. -ξω, (ἐπί, αἰάξω) to cry aia! over, weep over, bewail.

ἐπαινέω, ᾧ, f. -έσω, (ἐπί, αἰνέω) approve, agree with: praise.

ἔπαινος, ου, ὁ, (ἐπί, αἶνος) approval, praise.

ἐπαίρω, f. ἐπαρῶ, (ἐπί, αἶρω) to lift up, raise, elevate: carry off: ex-cite, elate.

ἐπακολουθέω, ᾧ, f. -ήσω, (ἐπί, ἀκολουθέω) to follow close upon.

ἐπακούω, f. m. -ούσομαι, p. ἐπήκουκα, (ἐπί, ἀκούω) to hear, listen to, obey.

ἐπαλξίς, εως, ἡ, (ἐπαλέξω, to defend) a battlement, parapet, defence.

ἐπᾶν, (ἐπεῖ, ἄν) *Ion. and Hom.* ἐπῆν, *Conj.* whenever, when, so soon as: after that, after: if.

ἐπαναβαίνω, f. m. -βήσομαι, (ἐπί, ἀναβαίνω) to get up, mount.

ἐπαναβιβάζω, f. -άσω, (ἐπί, ἀναβιβάζω) to make to mount upon.

ἐπάνειμι, f. -είσομαι, (ἐπί, ἀνά, εἶμι) to go back, return: go up.

ἐπανέρχομαι, f. -ελεύσομαι, (ἐπί, ἀνά, ἔρχομαι) *Dep. Mid.* to return: resume: repeat: ascend.

ἐπαπειλέω, ᾠ, f. -ήσω, (ἐπί, ἀπειλέω) to threaten with, add threats.

ἐπαράομαι, ᾠμαι, f. -άσομαι, *Ep. -ήσομαι*, (ἐπί, ἀράομαι) *Dep. Mid.* to imprecate curses upon, curse.

ἐπαριστερος, ον, (ἐπί, ἀριστερός) on the left hand: left-handed.

ἐπαριστερώς, (ἐπαριστερος) *Adv.* left-handedly, awkwardly.

ἐπαρκέω, ᾠ, f. -έσω, (ἐπί, ἀρκέω) to ward off, avert: hinder, prevent: spare: aid, protect, supply. *Impers.* ἐπαρκεί, it is sufficient, it is adequate to.

ἐπαρτάω, ᾠ, f. -ήσω, (ἐπί, ἀρτάω) to hang on, attach: impend.

ἐπαρχία, ας, ἡ, (ἐπαρχος) a prefecture, province.

ἐπαρχος, ον, ὁ, (ἐπί, ἀρχή) a commander: governor of a country, prefect.

ἐπάρχω, f. -ξω, (ἐπί, ἄρχω) to begin anew: supply: to be a governor of a province, govern, rule in addition to.

ἐπαυλίζομαι, f. -ίσομαι, (ἐπί, αὐλίζομαι) *Pass.* to lodge at, tarry in.

ἐπαυλις, εως, ἡ, (ἐπί, αὐλις) a stall: farm-house, abode, residence: quarters.

ἐπαφρόδιτος, ον, (ἐπί, Ἀφροδίτη) lovely, fascinating.

ἐπεί, *Hom.* ἐπειή, (ἐπί) *Conj.* since, after that, when: seeing that, because: ἐπεὶ ἄρ, ἐπεὶ ἄρα, when then, since then.

ἐπείγω, f. -ξω, p. ἤπειχα, to press upon: urge forward, hasten.

ἐπειδάν, (ἐπειδή, ἄν) *Conj.* whenever, as soon as, after that.

ἐπειδή, (ἐπεὶ, δὴ) *Conj.* = ἐπεὶ.

ἐπειδήπερ, (ἐπειδή, πέρ) *Conj.* since really, since now.

ἐπείδον, 2. a. of ἐπείδω not used, to look upon, behold: overlook.

ἔπειμι, f. -έσομαι, (ἐπί, εἶμι) to be on or at, be present: be fixed upon: be set over.

ἔπειμι, f. ἐπειέσομαι, (ἐπί, εἶμι) to come upon, approach: go against, attack: succeed, follow: ἡ ἐπιούσα, sc. ἡμέρα, the next day.

ἐπείπερ, (ἐπεὶ, πέρ) *Conj.* seeing that, since.

ἐπεῖπον, 2. a. of ἐπεῖπω not used, to say in addition, say besides.

ἐπεισβάλλω, f. -βαλῶ, (ἐπί, εἰς, βάλλω) to throw into besides: rush in, fall upon, invade.

ἐπεισιπίπτω, 2. f. m. -πεισοῦμαι, (ἐπί, εἰς, πίπτω) to fall in upon, burst in, attack.

ἔπειτα, (ἐπί, εἴτα) *Adv.* thereupon, thereafter, then: further: therefore: and yet, still: ὁ, ἡ, τὸ ἔπειτα, the following, future.

ἐπεκβαίνω, f. m. -βήσομαι, (ἐπί, ἐκ, βαίνω) to go out upon, disembark.

ἐπελαύνω, f. -ελάσω, (ἐπί, ἐλαύνω) to drive upon: march against, charge.

ἐπέξειμι, f. -είσομαι, (ἐπί, ἐξ, εἶμι) to go out, march out against: prosecute: go over, go through.

ἐπεξέρχομαι, f. -ελεύσομαι, (ἐπί, ἐξ, ἔρχομαι) to go out against.

ἐπέοικε, 2. p. from *obsol.* ἐπέικω, (ἐπί, ἔοικα) it is like: it is likely, fit, proper, or reasonable.

ἐπεργάζομαι, f. -άσομαι, (ἐπί, ἐργάζο-

μαι) *Dep. Mid.* to work upon, till, cultivate.

ἐπεργασία, *as, ἡ, ἐπεργάζομαι* cultivation: the right of mutual tillage.

ἐπέρομαι, *f. -εῤῥήσομαι, Ion. -εῤῥήσομαι, 2. a. ἐπηρόμην, (ἐπί, ἔρομαι)* to ask, question, consult, inquire.

ἐπέρχομαι, *f. -ελεύσομαι, (ἐπί, ἔρχομαι)* *Dep. Mid.* to walk upon, pass over: go to, arrive at: go against, attack: occur.

ἐπερωτάω, *ω, f. -ήσω, (ἐπί, ἔρωτάω)* to inquire into, question, consult.

ἐπεύχομαι, *f. -εύξομαι, (ἐπί, εὖχομαι)* *Dep. Mid.* to pray to: pray for, implore.

ἐπέχω, *f. ἐφέξω, 2. a. ἐπέσχον, (ἐπί, ἔχω)* to have on, hold on: hold out, offer: aim at, intend: hold back, detain, delay: stop, desist, suspend: reach, extend: prevail.

ἐπὶν, *Ion. and Hom. for ἐπάν, q. v.*

ἐπί, *Prep. With Gen.* on, upon, in, by, near: before, in presence of: over: towards: in course of, in time of: of, concerning. *With Dat.* in, on, at: after, upon: besides, above: for the purpose of, for. *With Acc.* over, among: towards, to, against, upon: for after, in quest of: on, upon: during: about, nearly. *In comp.* at, in, on: over, after: in addition to: with: for: anew: mutually: much, still, like ἔτι.

ἐπι, = ἔπεισι, it is there, it is remaining.

ἐπιβαίνω, *f, m. -βήσομαι, p. ἐπιβέβηκα, 2. a. ἐπέβην, (ἐπί, βαίνω)* to go upon: mount, get upon: arrive at, reach.

ἐπιβάλλω, *f. -βαλῶ, (ἐπί, βάλλω)* to

throw upon: put on: lay on: add to: set upon, attack: occur.

ἐπιβάτης, *ου, ὁ, (ἐπιβαίνω)* one that mounts or embarks: a marine, passenger.

ἐπιβλέπω, *f. -ψω, (ἐπί, βλέπω)* to look upon.

ἐπιλοάω, *ω, f. -ήσω, (ἐπί, βοάω)* to call upon, cry out to: shout aloud at.

ἐπιβοηθέω, *ω, f. -ήσω, (ἐπί, βοηθέω)* to come to aid, succor.

ἐπιβολή, *ἡς, ἡ, (ἐπιβάλλω)* a putting on: ἐπιβολαὶ πλίνθων, courses of bricks: infliction, penalty: attempt, attack.

ἐπιβόσκω, *f. -βοσκήσω, (ἐπί, βόσκω)* to feed cattle upon. *Mid.* to feed upon.

ἐπιβουλεύω, *f. εὖσω, (ἐπί, βουλεύω)* to plan, plot against: design.

ἐπιβουλή, *ἡς, ἡ, (ἐπί, βουλή)* a plot, design, intrigue, treachery.

ἐπίβουλος, *ον, (ἐπί, βουλή)* plotting, treacherous: as a *subst.* a plotter, designer.

ἐπιγαμία, *as, ἡ, (ἐπί, γάμος)* a second marriage: intermarriage.

ἐπιγελάω, *ω, f. -άσω, (ἐπί, γελάω)* to laugh at: smile upon: laugh.

ἐπιγίγνομαι or ἐπιγίνομαι, *f. ἐπιγενήσομαι, (ἐπί, γίγνομαι)* to be besides, come after: come upon: follow.

ἐπιγιγνώσκω or ἐπιγινώσκω, *f. m. -γνώσομαι, p. ἐπέγνωκα, 2. a. ἐπέγνω, (ἐπί, γινώσκω)* to look upon, witness: recognize: discover: be conscious of, know, perceive.

ἐπίγραμμα, *ατος, τό, (ἐπιγράφω)* an inscription: epigram.

ἐπιγραφή, *ἡς, ἡ, (ἐπιγράφω)* an inscription, superscription, title.

ἐπιγράφω, f. -ψω, (ἐπί, γράφω) to mark the surface: write upon, inscribe.

ἐπιδέης, ἐς, (ἐπιδέομαι) in want of, destitute.

ἐπιδείκνυμι or ἐπιδεικνύω, f. -δείξω, (ἐπί, δείκνυμι) to exhibit, display: show, point out: prove.

ἐπιδέομαι, f. -δεήσομαι, (ἐπί, δέομαι) to want more, be in want.

ἐπιδέχομαι, f. -δέξομαι, (ἐπί, δέχομαι) *Dep. Mid.* to receive, accept: admit.

ἐπιδημία, as, ἡ, (ἐπίδημος) a staying at home: arrival.

ἐπίδημος, ον, (ἐπί, δῆμος) among the people: dwelling at home.

ἐπιδιδάσκω, f. -ξω, (ἐπί, διδάσκω) to teach besides.

ἐπιδίδωμι, f. -δώσω, (ἐπί, δίδωμι) to give besides, superadd: give to: devote to: increase, improve: give in, yield.

ἐπιδιώκω, f. -ξω, (ἐπί, διώκω) to pursue closely, run after.

ἐπιείκελος, ον, = εἵκελος, (εἶκω) like.

ἐπιεικής, ἐς, (ἐπί, εἶκω) fitting, proper: fair, reasonable, moderate.

ἐπιεικῶς, (ἐπιεικής) *Adv.* fitly, properly: fairly, moderately.

ἐπιέλπομαι, *poet. for* ἐπέλπομαι, (ἐπί, ἔλπομαι) to hope for, expect.

ἐπιζητέω, ὦ, f. -ήσω, (ἐπί, ζητέω) to seek for or after: ask for, demand, require: hunt about.

ἐπιθειάζω, f. -άσω, (ἐπί, θειάζω, to deify) to be inspired: declare in the name of the gods, adjure.

ἐπίθετος, ον, (ἐπιτίθημι) added, annexed, attached to.

ἐπιθυμέω, ὦ, f. -ήσω, p. ἐπιτεθύμηκα, 1. a. ἐπεθύμησα, (ἐπί, θυμός) to set one's heart upon, long for, desire, covet.

ἐπιθυμία, as, ἡ, (ἐπιθυμέω) a desire, yearning, longing after.

ἐπικαίριος, ον, (ἐπί, καιρός) seasonable, timely, suitable: favorable: chief, most important.

ἐπικαλέω, ὦ, f. -έσω, (ἐπί, καλέω) to call on, call to, appeal to: give a surname to. *Mid.* to call to aid, invoke.

ἐπικαταμένω, f. -μενῶ, (ἐπί, κατά, μένω) to stay, delay longer.

ἐπικείμει, f. -κείσομαι, (ἐπί, κείμει) *Dep. Mid.* to lie on, be in: impend: press upon, be urgent, insist upon.

ἐπικερτομέω, ὦ, f. -ήσω (ἐπί, κῆρ, τέμνω) to wound by insult: jest with, banter.

ἐπικλίνω, f. -κλινῶ, (ἐπί, κλίνω) to lay upon or over: bend towards, bend forward: incline.

ἐπικλώθω, f. -ώσω, (ἐπί, κλώθω) to spin to one: allot, assign.

ἐπικόπος, ον, (ἐπικόπτω) cut short, lopped, chopped: as a *subst.* a chopping-block.

ἐπικόπτω, f. -ψω, (ἐπί, κόπτω) to strike upon: cut short.

ἐπικουρέω, ὦ, f. -ήσω, (ἐπικούρος) to come to aid, succor: keep off from.

ἐπικούρος, ον, helping, aiding, defending: as a *subst.* an ally.

ἐπικύπτω, f. -ψω, (ἐπί, κύπτω) to bend forwards, stoop over.

ἐπιλαμβάνω, f. m. -λήψομαι, (ἐπί, λαμβάνω) to take besides: lay hold of, seize: succeed: attain to, reach: take upon one's self, undertake.

ἐπιλανθάνω, f. -λήσω, 2. p. ἐπιλέληθα, 2. a. ἐπέλαθον, (ἐπί, λανθάνω) to cause to forget: be hidden, es-

cape notice. *Mid.* to forget: neglect: suppress.

**ἐπιλέγω**, f. -ξω, (ἐπί, λέγω) to say in addition, add in words: call by name, assert: pick out, choose, select. *Mid.* to read through, read: choose: consider.

**ἐπιλείπω**, f. -ψω, (ἐπί, λείπω) to fail one, fail, be wanting: leave behind, forsake.

**ἐπιληπτός**, ον, (ἐπιλαμβάνω) caught in: laid hold of, blamed: blameworthy: epileptic.

**ἐπιμαρτυρία**, ας, ἡ, (ἐπί, μαρτυρία, testimony) a witness, testimony.

**ἐπιμέλεια**, ας, ἡ, (ἐπιμελής) care, attention, diligence.

**ἐπιμελέομαι**, οὔμαι, f. -ήσομαι, 1. a. ἐπεμελήθην, (ἐπί, μέλω) *Dep. Mid.* to take care of, have charge of: pay attention to, study.

**ἐπιμελής**, ἐς, (ἐπιμελέομαι) caring for, careful, anxious, mindful: cared for, an object of care.

**ἐπιμελητέον**, (ἐπιμελέομαι) *Verb. Adj.* one must take care of, pay attention to.

**ἐπιμελόμαι**, = ἐπιμελέομαι.

**ἐπιμελῶς**, (ἐπιμελής) *Adv.* carefully.

**ἐπιμένω**, f. -μενῶ, 1. a. ἐπέμεινα, (ἐπί, μένω) to stay on, tarry: continue: wait for, await: remain, abide by.

**ἐπινέμω**, f. -νεμῶ and -νεμήσω, 1. a. ἐπένεμα, (ἐπί, νέμω) to allot: distribute among, share: make to pasture. *Mid.* to feed upon.

**ἐπινοέω**, ὦ, f. -ήσω, (ἐπί, νοέω) to have in mind, think on, meditate, contrive: purpose, intend: form a plan: observe.

**ἐπίνοια**, ας, ἡ, (ἐπί, νοῦς) a thought of, inventiveness: invention, de-

sire: purpose, design: intelligence, skill.

**ἐπινομή**, ἡς, ἡ, (ἐπινέμω) a grazing on or over: the right of mutual pasturage.

**ἐπινομία**, ας, ἡ, (ἐπινέμω) a grazing on another's land: the right of mutual pasturage.

**ἐπιορκέω**, ὦ, f. -ήσω, p. ἐπιώρκηκα, 1. a. ἐπιώρκησα, (ἐπιορκος) to swear falsely, perjure one's self.

**ἐπιορκος**, ον, (ἐπί, ὄρκος) swearing falsely, perjured.

**ἐπίπαν**, (ἐπί, πᾶς) *Adv.* on the whole, in general: ὡς ἐπίπαν, commonly, usually.

**ἐπιπαράνέω** and -ήω, f. -ήσω, (ἐπί, παρά, νέω, to heap) to heap up still more, heap up.

**ἐπιπέμπω**, f. -ψω, (ἐπί, πέμπω) to send after: send upon or against: send besides.

**ἐπιπήγνυμι**, f. -πήξω, (ἐπί, πήγνυμι) to fix upon: make to freeze at the top. *Pass.* to freeze, congeal.

**ἐπιπίπτω**, 2. f. m. -πεσοῦμαι, p. ἐπιπέπτωκα, 2. a. ἐπέπεσον, (ἐπί, πίπτω) to fall upon, attack: befall.

**ἐπιπλά**, ον, τά, *contr.* for ἐπίπλοα, (ἐπί, πλέω) ship-furniture: implements, utensils, movable property.

**ἐπιπλάσσω**, *Att.* -άττω, f. -άσω, (ἐπί, πλάσσω) to spread a plaster on: rub on: plaster up, stop.

**ἐπιπλέω**, f. m. -πλεύσομαι, (ἐπί, πλέω) to sail over to: sail upon: sail against.

**ἐπιποθέω**, ὦ, f. -ήσω, (ἐπί, ποθέω) to wish besides: long for, desire.

**ἐπιποιέω**, ὦ, f. -ήσω, (ἐπί, ποιέω) to make in addition to, superadd, add.

**ἐπιπολῆς**, (ἐπιπολή, the surface) *Adv.* on the surface.

ἐπιπολύ, *Adv.* for ἐπὶ πολύ, very, very much, for a long time : ὡς ἐπιπολύ, for the most part, mostly.

ἐπίπονός, *ον*, (ἐπί, πόνος) painful, toilsome : laborious.

ἐπιπόνως, (ἐπίπονός) *Adv.* painfully, wearily, laboriously.

ἐπὶπροσθεν, (ἐπί, πρόσθεν) *Adv.* forward, before.

ἐπιρώννυμι and -νύω, *f.* -ρώσω, (ἐπί, ρώννυμι) to add strength to, strengthen, encourage.

ἐπισημαίνω, *f.* -μανῶ, (ἐπί, σημαίνω) to set a mark upon, give a sign : sign approval, applaud.

ἐπίσημος, *ον*, (ἐπί, σῆμα) marked : distinguished, noted, famous.

ἐπισκέπτομαι, *f.* -σκέψομαι, (ἐπί, σκέπτομαι) to look at, inspect : go to see, visit : consider, reflect.

ἐπίσκεψις, *εως*, *ή*, (ἐπισκέπτομαι) an inspection : a consideration, thought : investigation : visit.

ἐπισκήπτω, *f.* -ψω, (ἐπί, σκήπτω) to cause to lean upon : dart upon, rush against : enjoin upon, command, adjure, implore.

ἐπισκοπέω, *ω*, *f.* *m.* ἐπισκέψομαι, ἐπί, σκοπέω) to look upon, inspect : oversee : consider : visit.

ἐπισκώπτω, *f.* -ψω, (ἐπί, σκώπτω) to laugh at, quiz : jest, joke.

ἐπίσταμαι, *f.* *m.* ἐπιστήσομαι, *imprf.* ἡπιστάμην, 1. *a. pass.* ἡπιστήθην, to be versed in, be able : understand, know, be acquainted with, be skilled in.

ἐπισταμένως, (ἐπίσταμαι) *Adv.* skilfully, expertly.

ἐπιστατέω, *ω*, *f.* -ήσω, *p.* ἡπιστάτηκα, (ἐπιστάτης, a commander) to have charge of : preside over : be set over.

ἐπιστέλλω, *f.* -ελῶ, (ἐπί, στέλλω) to send to, tell by message : bid, order, command.

ἐπιστήμη, *ης, ή*, (ἐπίσταμαι) acquaintance, knowledge : understanding, skill, experience : science.

ἐπιστήμων, *ον, gen. ονος*, (ἐπίσταμαι) wise, prudent : skilled in, acquainted with.

ἐπιστολή, *ης, ή*, (ἐπιστέλλω) a message, commission, command : letter, epistle.

ἐπιστρέφω, *f.* -ψω, (ἐπί, στρέφω) to turn towards : turn about, turn round : turn back, return.

ἐπίσχω, *strengthd.* for ἐπέχω, to restrain, check : leave off, stop.

ἐπιταράσσω, *Att. -ττω, f.* -ξω, (ἐπί, τaráσσω) to disturb, ruffle, disquiet yet more.

ἐπιτάσσω, *Att. -ττω, f.* -ξω, (ἐπί, τάσσω) to set over : enjoin upon, order, command.

ἐπιτάφιος, *ον*, (ἐπί, τάφος) pertaining to a tomb : ἐπιτάφιος λόγος, funeral oration.

ἐπιτελέω, *ω*, *f.* -έσω, (ἐπί, τελέω) to accomplish, complete : offer sacrifices : pay in full.

ἐπιτέλλω, *f.* -τελῶ, *p.* ἐπιτέταλκα, 1. *a.* ἐπέτειλα, (ἐπί, τέλλω) to put upon : enjoin, intrust to : rise.

ἐπιτέμνω, *f.* -τεμῶ, (ἐπί, τέμνω) to cut upon the surface, gash : cut short, abridge.

ἐπιτήδειος, *ον*, (ἐπίτηδες) adapted to a purpose, fit, convenient, suitable : τὰ ἐπιτήδεια, the necessities of life, provisions : οἱ ἐπιτήδαιοι, *Lat.* necessarii, close friends.

ἐπίτηδες, *Adv.* enough : on purpose, advisedly.

ἐπιτηδεύω, *f.* -εύσω, *p.* ἐπιτετήδευκα,



- ἱμῖν*. *ἐπετήδεον*, (*ἐπίτηδες*) to pursue, practise, devote one's self to: invent, devise, fabricate.
- ἐπιτηρέω*, ὦ, f. -ήσω, (*ἐπί, τηρέω*) to look out, watch for, observe.
- ἐπιτίθημι*, f. -θήσω, (*ἐπί, τίθημι*) to place upon, put on: apply to, administer: put to: add: impose, inflict. *Mid.* to attack, invade: apply one's self to.
- ἐπιτιμάω*, ὦ, f. -ήσω, (*ἐπί, τιμάω*) to estimate: honor: blame, censure, find fault with.
- ἐπιτολή*, ἥς, ἡ, (*ἐπιτέλλω*) an injunction: the rising *as of a star or the wind*.
- ἐπίτομος*, ον, (*ἐπιτέμνω*) cut off, shortened: ἡ *ἐπίτομος*, *sc.* ὁδός, the direct way.
- ἐπιτρέπω*, f. -ψω, 2. a. *ἐπέτραπον*, (*ἐπί, τρέπω*) to turn over: intrust, commit: permit, suffer, yield.
- ἐπίτροπος*, ον, ὁ, (*ἐπιτρέπω*) a governor, steward, guardian, trustee.
- ἐπιτυγχάνω*, f. m. -τεύξομαι, 2. a. *ἐπέτυχον*, (*ἐπί, τυγχάνω*) to light upon, meet with: hit, reach, attain to: find, obtain: succeed in, be lucky.
- ἐπιφαίνω*, f. -φανῶ, (*ἐπί, φαίνω*) to show forth, display: shine out.
- ἐπιφανής*, ἐς, (*ἐπιφαίνω*) appearing: apparent, evident: distinguished, famous.
- ἐπιφέρω*, f. ἐποίσω, 1. a. *ἐπήνεγκα*, (*ἐπί, φέρω*) to bring upon, attack, assail: charge upon: impose upon: add. *Pass.* to follow, rush upon, pursue.
- ἐπιφλέγω*, f. -ξω, (*ἐπί, φλέγω*) to burn up, kindle: inflame, excite.
- ἐπιφορέω*, ὦ, f. -ήσω, = *ἐπιφέρω*, to bring to, put on, add to.
- ἐπίφορος*, ον, (*ἐπιφέρω*) bearing or urging on: favorable, helping.
- ἐπιφορτίζω*, f. -ίσω, (*ἐπί, φορτίζω*) to load heavily besides, over-burden.
- ἐπιφωνέω*, ὦ, f. -ήσω, (*ἐπί, φωνέω*) to call to, exclaim: subjoin.
- ἐπίχαρις*, ι, *gen.* -ιτος, (*ἐπί, χάρις*) pleasing, agreeable: winning, graceful: τὸ *ἐπίχαρι*, gracefulness of manner.
- Ἐπίχαρμος*, ον, ὁ, Epicharmus, the most ancient of the Greek comic writers, B. C. 500.
- ἐπιχειρέω*, ὦ, f. -ήσω, p. *ἐπικεχείρηκα*, (*ἐπί, χεῖρ*) to put one's hand to, attempt, undertake: attack.
- ἐπιχειρητέον*, pl. *ἐπιχειρητέα*, (*ἐπιχειρέω*) *Verb.* *Adj.* one must attempt, try, attack.
- ἐπιχθόνιος*, ον, (*ἐπί, χθών*) on the earth, earth-dwelling, mortal.
- ἐπιχώριος*, α, ον, (*ἐπί, χώρα*) peculiar to a country, indigenous, national.
- ἐπλήσα*, 1. a. *of* πλήθω.
- ἐπόμνυμι*, 2. f. m. *ἐπομοῦμαι*, p. *ἐπομώμοκα*, (*ἐπί, ὄμνυμι*) to swear upon or by: confirm by oath: swear falsely.
- ἐπονείδιστος*, ον, (*ἐπί, ονειδίζω*) to be reproached, disgraceful.
- ῥπος*, εος, τό, (*ῥπω*) a word: speech, tale: τὰ *ἐπη*, epic poetry.
- ἐπουράνιος*, α, ον, (*ἐπί, οὐρανός*) heavenly, celestial: οἱ *ἐπουράνιοι*, the gods.
- ἐποχέω*, ὦ, f. -ήσω, (*ἐπί, ὀχέω*) to carry upon or towards. *Mid.* to ride.
- ἐποχος*, ον, (*ἐπέχω*) sitting upon: well-seated, riding firmly.
- ἐπτά*, οἱ, αἱ, τά, seven.
- ἐπτακαίδεκα*, οἱ, αἱ, τά, (*ἐπτά, καί, δέκα*) seventeen.
- ἐπτάκις*, (*ἐπτά*) *Adv.* seven times.

ἐπτακισμύριοι, αι, α, (ἐπτάκισ, μύριοι) seventy thousand.

ἐπτην, 2. a. act. of ἵπταμαι, to fly.

ἔπω, f. ἔψω, imperf. εἶπον, poet. ἔπον, 2. a. ἔσπον, to be about, be busy with. Mid. ἔπομαι, f. ἔφομαι, 2. a. ἐσπόμην, to follow, attend: pursue: cling to, belong to, agree with.

ἔπω, vide εἶπω.

ἐπωφελέω, ὦ, f. -ήσω, (ἐπί, ὠφελέω) to aid, help.

ἐραμαι, Ep. for ἐράω, Dep. Mid., imperf. ἡράμην, 1. a. ἡρασάμην, pass. f. ἡρασθήσομαι, 1. a. ἡράσθην, to love.

ἐραννός, ή, όν, (ἐράω) lovely, pleasant, agreeable.

Ἐρασία, ας, ή, Erasia, a woman's name.

ἐράσμιος, ια, ιον, (ἐράω) lovely, beloved.

Ἐρατώ, ός, οὖς, ή, (ἐράω) the Lovely: Erato, one of the Muses.

ἐράω, ὦ, found only in pr. and imperf. to love, long for, desire passionately: ἐρῶν, a lover: ή ἐρωμένη, a mistress.

ἐργάζομαι, f. -άσομαι, p. εἰργασμαι, 1. a. εἰργασάμην, Dep. Mid. to be busy, work: do, perform: make, produce, cause.

ἐργαλείον, ου, τό, (ἐργον) a tool, instrument, implement.

ἐργάσιμος, ον, (ἐργάζομαι) capable of being worked, tillable, arable.

ἐργαστής, οὖ, ό, (ἐργάζομαι) a workman, laborer.

ἐργαστικός, ή, όν, (ἐργαστής) working, active, busy.

ἐργάτης, ου, ό, (ἐργω) a doer: workman, day-laborer.

ἐργον, ου, τό, (ἐργω) a deed, work: action.

ἐργω, οδολ. in pr. f. ἐρξω, 2. p. ἔοργα, 2. plqpf. ἐώργειν, to do, work.

Ἐρεβος, εος, ους, τό, (ἐρέφω) Erebus, a place of nether darkness, just over the still deeper Hades: a mythical being, son of Chaos: nether gloom, darkness.

ἐρεβώδης, ες, (Ἐρεβος, εἶδος) dark as Erebus, gloomy.

ἐρεθίζω, f. -ίσω, p. ἡρέθικα, (ἐρέθω) to excite: provoke, irritate.

ἐρέθω, (ἐρις) poet. for ἐρεθίζω.

ἐρεῖδω, f. -τίσω, p. ἐρήρεικα, 1. a. ἤρεια, 1. a. m. ἤρεισάμην, p. pass.

ἐρήρεισμαι, to make lean against: prop, stay, support: fix firm, fasten: lean against, oppose.

ἐρέσσω, Att. ττω, f. -έσω, 1. a. ἤρεσα, to row.

ἐρεσχέλω, ὦ, f. -ήσω, p. ἡρεσχήληκα, to jest: mock, quiz, tease.

ἐρευνάω, ὦ, f. -ήσω, p. ἡρεύνηκα, (akin to ἐρέω, ἐρομαι) to seek out, search into, investigate, search after.

ἐρέφω, f. -ψω, 1. a. ἤρεψα, to cover.

ἐρημαίος, α, ον, poet. for ἐρημος. ἐρημία, ας, ή, (ἐρημος) a solitude, desert: loneliness, destitution: absence.

ἐρημος, η, ον, lonely, desert, desolate: solitary, helpless: ή ἐρημος, a solitude, desert.

ἐρίζω, f. -ίσω, p. ἤρικα, (ἐρις) to strive, quarrel: contend, rival.

ἐριον, ου, τό, Ep. ἔριον, (ἐρος, wool) wool: woollen work: cotton.

Ἐριούνιος, ου, ό, (ἐρι-, δνίνημι) the Helper, Luck-bringer, an epithet of Hermes.

ἐρις, ιδος, ή, acc. ἐριν and ἐριδα, strife, contention, discord.

Ἐρις, ιδος, ή, Eris, sister of Ares, and goddess of war and discord.

ἔριφος, ου, ό, ή, a young goat, kid.

ἔρκος, εος, τό, (ἐργω, εἶργω) an inclosure.

Ἑρμείας, ου, ό, poet. for Ἑρμῆς.

Ἑρμείας, αο, ό, Ep. for Ἑρμῆς.

Ἑρμῆς, ου, ό, Hermes or Mercury, son of Zeus and Maia, messenger of the gods, conductor of defunct spirits, and god of herdsmen and traders, wrestlers and orators, thieves and liars.

Ἑρμόλαος, ου, ό, Hermolāus, a Macedonian.

ἔρομαι, ἐρήσομαι, 2. α. ἡρόμην, to ask, inquire, seek.

ἔρος, ου, ό, old poet. form of ἔρως, love, desire.

ἐρπετόν, ου, τό, (ἐρπω) a creeping thing, reptile: any animal moving on the earth.

ἔρπω, f. ἐρψω, impf. εἶπον, Lat. serpo, repo, to crawl, creep: go, move.

Ἐρύθεια, ας, ή, Erythēa, an island off the coast of Iberia: one of the Hesperides.

ἐρυθθαίνω, f. -θήσω, p. ἡρύθηκα, 1. α. ἐρύθηνα, poet. for ἐρυθθαίνω, to redden, cause to blush.

Ἐρύθραι, ων, αἱ, Erythræ, name of a town in Bæotia.

ἐρυθθαίνω, f. -ανῶ, 1. α. ἡρύθρηνα, (ἐρυθρός) to redden, cause to blush. Mid. to blush.

ἐρυθρός, ά, όν, red: Ἐρυθρά Θάλασσα, the Red Sea.

ἐρύκω, f. -ξω, p. ἤρυχα, 1. α. ἤρυξα, (ἐρύω) to restrain: control, curb.

ἔρυμα, ατος, τό, (ἐρύω) a fence, guard: fortification, fortress: defence.

Ἑρμάνθιος, α, ου, (Ἐρύμανθος) Erymanthian.

Ἑρύμανθος, ου, ή, Erymanthus, a mountain chain in Peloponnesus.

ἐρμυμός, ή, όν, (ἐρύω) fenced, secured: fortified, strong.

ἐρύομαι, f. -σομαι, 1. α. m. ἐρυσάμην and εἰρυσάμην, 2. α. m. by sync. ἐρύμην, ἔρυσσο, ἔρυσσε, (Mid. of ἐρύω) to draw to one's self, draw off: protect, rescue, deliver: guard, restrain.

ἐρύω, f. -ύσω, 1. α. m. ἐρυσάμην, p. pass. εἶρυναι, to draw, pull: draw off, drag away.

ἐρχομαι, f. ἐλεύσομαι, p. ἐλήλυθα, 2. α. ἤλυθον and ἤλθον, to come, go.

ἔρω, by epenth. ἐρέω obsol. in the pr., f. ἐρέσω, p. εἶρηκα, p. pass. εἶρημαι, 2. f. ἐρῶ, 2. α. m. ἡρόμην, to say, speak, tell.

ἐρωμένος, part. p. pass. from ῥώννυμι, used as an Adj., active, strong.

ἔρως, ωτος, ό, (ἐράω) love: strong desire.

\*Ἐρως, ωτος, ό, (ἐράω) Eros, Lat. Amor, god of love.

ἐρωτάω, ώ, f. -ήσω, p. ἡρώτηκα, (ἔρομαι) to ask.

ἐρώτημα, ατος, τό, (ἐρωτάω) something asked, a question.

ἐρώτησις, εως, ή, (ἐρωτάω) a questioning, question.

ἐρωτικός, ή, όν, (ἔρως) belonging to love: amorous: fond of.

ἐς, Ion. and old Att. form for εἰς. For compounds of ἐς, vide sub εἰς.

ἐσέρχομαι = εἰσέρχομαι.

ἐσθής, ἦτος, ή, (ἐννυμι) a garment: clothing: rug, carpet.

ἐσθέω, ώ, (ἐσθής) to clothe. Pass. p. ἦσθηναι, part. p. ἦσθημένος or ἐσθημένος.

ἐσθίω, strengthd. form of ἔδω, used only in the pr. and impf. ἦσθιον: 2. α. ἐφαγον is supplied by obsol. φάγω: the other tenses are fur-

- nished by ἔδω, q. v., to eat, consume.
- ἐσθλός, ἡ, ὄν, = ἀγαθός, good, excellent, brave, honorable, virtuous.
- ἔσθω, poet. for ἐσθίω, imperf. ἤσθον, (ἔδω) to eat.
- ἐσμός, or ἐσμός, ου, ὁ, a swarm of bees: swarm, flock.
- ἐσοπτρίζω, f. -ίσω, p. ἐσώπτρικα, (ἔσοπτρον) to reflect an image. *Mid.* to look at one's self in a mirror.
- ἔσοπτρον, ου, τό, (ἐς, ὅπω, ὀδολ.) a mirror.
- ἐσοράω, = εἰσοράω.
- ἐσπέρα, as, ἡ, (fem. of ἔσπερος, evening) sc. ὥρα, evening, *Lat.* vespere: sc. χώρα, the West.
- ἐσπέριος, α, ου, (ἔσπερος) towards evening, at eventide: western.
- Ἑσπερίς, ἰδος, ἡ, Hesperis, daughter of Hesperus.
- Ἑσπερος, ου, ὁ, Hesperus, brother of Atlas.
- ἔσσι, 2. sing. *Ep.* and *Dor.* for εἰς or εἴ, from εἰμί.
- ἔστε, (ἐς, ὅτε) *Conj.* till, until: so long, so long as. *Adv.* even to.
- ἐστία, as, ἡ, (ἔζομαι) a hearth: fireside, home, house.
- Ἑστία, as, ἡ, Hestia, Roman Vesta, goddess of the hearth and home: one of the Hesperides.
- ἐστιάω, ὦ, f. -άσω, p. ἐστιάκα, 1. α. ἐστιάσα, (ἐστία) to receive to one's fireside, entertain hospitably, give a feast. *Mid.* to feast.
- ἔστωρ, οπος, ὁ, (ἔζω) the peg at the end of the pole, on which the ring for fastening the harness was fixed.
- ἔσχατος, η, ου, furthest, uttermost, extreme, last, lowest.
- ἔσω, (ἐς) *Adv.* for εἰσω, into, in, within.
- ἐτάζω, f. -σω, p. ἤτακα, (ἐτός, real) to examine, investigate.
- ἐταῖρα, as, ἡ, (fem. from ἐταῖρος) a female companion or friend: concubine.
- ἐταιρεία, as, ἡ, (ἐταῖρος) a companionship, friendship, association, club.
- ἐταῖρος, ου, ὁ, *Ion.* and *Ep.* ἑταρος, a comrade, fellow, mate, companion, associate: οἱ ἐταῖροι, the guards in the Macedonian army.
- ἑταρος, ου, ὁ, (ἑτης, a relative) a comrade, companion.
- ἑτερος, α, ου, the other, one of two, ἡ ἑτερα, sc. χεῖρ, the left hand, either: another, the second, ἡ ἑτερα, sc. ἡμέρα, day after to-morrow: other, different.
- ἐτήσιος, ου, (ἔτος) a year long: yearly, annual: ἐτησίαι, ων, οἱ, sc. ἀνεμοί, periodical winds, monsoons.
- ἔτι, *Adv.* yet, as yet, still: henceforth, moreover, besides.
- ἐτοῖμος, *Att.* ἔτοιμος, η, ου, at hand, prepared, ready: ἐξ ἐτοίμου, immediately, off-hand: active, quick.
- ἔτος, εος, τό, a year: κατὰ ἔτος, every year.
- εὖ, *Ep.* εὖ, (εὖς) *Adv.* well: happily, well off: skilfully.
- Εὐβοία, as, ἡ, (εὖ, βοῦς) Eubœa, now Negropont, an island in the Ægean off the coast of Boeotia.
- εὖγε, (εὖ, γέ) *Adv.* *Lat.* euge, good! well done! well! bravo.
- εὐγενής, ἐς, (εὖ, γίγνομαι) well-born, noble: high-spirited.
- εὐγλωσσία, *Att.* -ττία, as, ἡ, (εὐγλωσσος) fluency of speech, eloquence.
- εὐγλωστος, *Att.* εὐγλωττος, ου, (εὖ, γλῶσσα) fluent-tongued, eloquent: making eloquent.

εὐγνώμων, *ον, gen. ονος, (εὖ, γνώμη)* of good disposition, fair, charitable, generous: prudent.

εὐδαιμονέω, *ῶ, f. -ήσω, (εὐδαίμων)* to be prosperous, be happy.

εὐδαιμονία, *ας, ἡ, (εὐδαίμων)* prosperity, happiness.

Εὐδαιμονία, *ας, ἡ, Eudæmonia, goddess of pleasure.*

εὐδαιμόνως, *(εὐδαίμων) Adv.* prosperously, happily.

εὐδαίμων, *ον, gen. ονος, (εὖ, δαίμων)* with a good genius, fortunate, prosperous, happy.

Εὐδιάναξ, *ακτος, ὁ, (εὐδία, fair weather, ἀναξ) Endianax, a man's name.*

εὐδοκίμειω, *ῶ, f. -ήσω, p. ηὔδοκίμηκα, (εὐδόκιμος)* to be of good repute, be famous, be popular: be distinguished, succeed.

εὐδόκιμος, *ον, (εὖ, δόκιμος)* in good repute, honored, famous, admired, approved.

εὐδω, *f. εὐδήσω, p. ηὔδῃκα, imperf. ηὔδων or εὔδον, (ἄημι)* to sleep, lie down to sleep: rest, be still.

εὐεργεσία, *ας, ἡ, (εὐεργετέω)* well-doing: a good deed, beneficence, kindness, favor.

εὐεργετέω, *ῶ, f. -ήσω, p. εὐηργέτηκα, (εὐεργέτης)* to be a well-doer, do good, show a kindness to one.

εὐεργέτης, *ου, ὁ, (εὖ, ἔργον)* a well-doer, benefactor.

εὐεργετητέον, *(εὐεργετέω) Verb. Adj.* one must benefit, show kindness to.

εὐζωνος, *ον, (εὖ, ζώνη)* well-girdled: active.

εὐήθης, *ες, (εὖ, ἥθος)* good-hearted, honest, frank: simple, silly.

εὐήλατος, *ον, (εὖ, ἐλαύνω)* easy to ride over.

εὐθαλής, *ές, (εὖ, θάλλω)* growing well, flourishing, blooming.

εὐθαρσής, *ές, (εὖ, θάρσος)* courageous, intrepid: safe.

εὐθετέω, *ῶ, f. -ήσω, p. ηὔθετῃκα, (εὐθετος)* to be well arranged: arrange well.

εὐθετος, *ον, (εὖ, τίθημι)* well-arranged.

εὐθέως, *(εὐθύς) Adv.* directly: instantly, quickly.

εὐθρυπτος, *ον, (εὖ, θρύπτω)* easily broken, fragile: enervated.

εὐθυμία, *ας, ἡ, (εὐθυμος)* cheerfulness, joy, festivity.

εὐθυμος, *ον, (εὖ, θυμός)* well-minded, kind: cheerful: agreeable.

εὐθύνα, *f. -υνῶ, p. ηὔθυγκα, (εὐθύς)* to lead straight, direct: make straight, straighten.

εὐθύς, *εία, εὐθύ,, straight, direct: straightforward, open.*

εὐθύς, *(εὐθύς) Adv.* straight to, straight towards: straightway, forthwith, at once, immediately: for instance.

εὐκαρπος, *ον, (εὖ, καρπός)* fruitful, productive.

εὐκόλως, *(εὐκολος, of good digestion) Adv.* with a relish: easily, contentedly.

εὐκοσμία, *ας, ἡ, (εὐκοσμος)* order, decorum.

εὐκοσμος, *ον, (εὖ, κόσμος)* orderly, decorous: graceful.

εὐκόσμως, *(εὐκοσμος) Adv.* in good order, orderly.

εὐκρατος, *ον, (εὖ, κεράννυμι)* well-tempered, mild, fair.

εὐληπτος, *ου, (εὖ, λαμβάνω)* easily taken hold of: easily taken.

εὐλήπτως, *(εὐληπτος) Adv.* so as to be easily taken.

εὐμενής, *ές, (εὖ, μένος)* well-disposed,

kind, favoring: friendly, favorable: bounteous.

εὐμίσητος, *ον*, (εὖ, μισέω) justly hated, odious.

Εὐμολπίδας, *ου, ό*, Eumolpidas, a man's name.

εὐμορφία, *ας, ή*, (εὐμορφος) beauty of form, symmetry.

εὐμορφος, *ον*, (εὖ, μορφή) fair of form, shapely, comely, beautiful.

εὐνή, *ης, ή*, (akin to εὖδω) a couch, bed: resting-place.

εὐνήητος, *ον*, *Ep.* εὐνητος, (εὖ, νέω) well-spun, well-woven.

εὐνοία, *ας, ή*, (εὐνοος, well-minded) good-will, favor, kindness.

εὐνοῦχος, *ου, ό*, (εὐνή, ἔχω) a eunuch.

εὐξείνος, *ον*, *or* εὐξενος, (εὖ, ξένος) kind to strangers, hospitable: Εὐξείνος Πόντος, Euxine, now the Black Sea.

εὐξέστος, *ον*, (εὖ, ξέω) well-polished, smoothed.

εὐοσμος, *ον*, (εὖ, ὀσμή) sweet-smelling, fragrant.

εὐπηκτος, *ον*, (εὖ, πήγνυμι) well-built, strong.

εὐπιστος, *ον*, (εὖ, πίστις) easy to be believed, trustworthy: trusting, credulous.

εὐπλοέω, *ω, f.* -ήσω, *p.* ἡνιπλόηκα, (εὖ-πλοος) to have a good voyage.

εὐπλοία, *ας, ή*, (εὐπλοος) a fair voyage.

εὐπλοος, *ον*, *contr.* εὐπλους, *ουν*, (εὖ, πλέω) sailing well.

εὐπορος, *ον*, (εὖ, πόρος) easy of passage: easy, ready, ingenious: abounding, wealthy.

εὐπρεπής, *ές*, (εὖ, πρέπω) well-looking, comely: becoming, seemly, fitting: specious.

εὐπτερος, *ον*, (εὖ, πτερόν) well-winged or feathered.

εὐρίσκω, *f.* -εῤῥήσω, *p.* εὕρηκα, 2. a.

εὕρον, to light upon, meet with: find out, discover: find, get gain.

Εὐρύαλη, *ης, ή*, Euryale, one of the Gorgons: daughter of Minos.

Εὐρυβιάδες, *ου, ό*, (εὐρύς, (βία) Eurybiades, a Lacedæmonian general, *B. C.* 490.

Εὐρυβώτας, *ου, ό*, Eurybotas, a Cretan leader of archers.

Εὐρυδίκη, *ης, ή*, Eurydice, the wife of Orpheus.

Εὐρύμαχος, *ου, ό*, Eurymachus, a man's name.

εὐρύς, εὐρεΐα, εὐρύ, *gen.* ἑός, *είας, έος*, wide, broad, spacious.

Εὐρυσθεύς, *έως, ό*, Eurystheus, a king of Argos and Mycenæ.

Εὐρυτίων, *ωρος, ό*, Eurytion, a man's name.

Εὐρυτος, *ου, ό*, Eurytus, a monarch of Æchalia.

Εὐρώπη, *ης, ή*, Europa, daughter of Agénor, king of Phœnicia: Europe.

Εὐρώτας, *ου, ό*, Eurotas, a river of Laconia.

εὖς, εὖ, *gen.* ἑῆος, *acc.* εὖν, *gen. pl.* ἑάων, good, glorious, brave.

εὐσέβεια, *ας, ή*, (εὐσεβής) reverence, piety.

εὐσεβής, *ές*, (εὖ, σέβω) pious, reverent.

εὐσταθής, *ές*, (εὖ, ἵστημι) steadfast.

εὐσταθέω, *ω, f.* -ήσω, *p.* ἡνστάθηκα, (εὐσταθής) to be steady.

εὐσταλής, *ές*, (εὖ, στέλλω) well-equipped: lightly equipped, active.

εὐστοχος, *ον*, (εὖ, στόχος) aiming well, hitting the mark, well-aimed: guessing well, sharp, clever.

εὐστόχως, (εὐστοχος) *Adv.* with a good aim, skilfully.

εὐσχημόνως, (εὐσχήμων) *Adv.* like a gentleman, becomingly.

εὐσχήμων, *ον, gen. ονος*, (εὐ, σχῆμα) well-formed, of good figure, graceful: becoming, decent.

εὐτάκτως, (εὐ, τάσσω) *Adv.* in a well-arranged or orderly manner.

εὐτεκνος, *ον*, (εὐ, τέκνον) happy in children: with many children.

εὐτελής, *ές*, (εὐ, τελέω) easily paid for, cheap: mean; paltry: sparing, frugal.

Εὐτέρπη, *ης, ἡ*, (εὐ, τέρω) the Well-delighting one: Euterpe, one of the Muses.

εὐτυχέω, *ῶ, f. -ήσω, p. εὐτύχηκα*, (εὐ-τυχής) to be successful: succeed, prosper, turn out well.

εὐτυχής, *ές*, (εὐ, τυγχάνω) successful, fortunate, happy.

εὐτυχία, *ας, ἡ*, (εὐτυχής) good fortune, success, prosperity.

εὐτυχῶς, (εὐτυχής) *Adv.* successfully, fortunately, happily.

εὐυδρος, *ον*, (εὐ, ὑδωρ) well-watered, abounding in water.

εὐφημία, *ας, ἡ*, (εὐφημος, of good omen) the use of words of good omen: silence: euphemism.

εὐφλεκτος, *ον*, (εὐ, φλέγω) easily kindled, inflammable.

εὐφορος, *ον*, (εὐ, φέρω) firmly borne: easily borne, convenient: carrying well, favorable: productive, fertile.

εὐφραίνω, *f. -ανῶ, p. εὐφραγκα*, 1. a. εὐφρανα, *Att. εὐφρηνα*, (εὐφρων) to cheer, delight, exhilarate.

εὐφροσύνη, *ης, ἡ*, (εὐφρων) cheerful-ness, mirth, joy.

εὐφρων, *ον, gen. ονος*, (εὐ, φρήν) cheerful, merry: cheering, comforting: kind, kindly.

εὐφωνία, *ας, ἡ*, (εὐφωνος) sweetness of voice, euphony.

εὐφωνος, *ον*, (εὐ, φωνή) clear-voiced: sweet-voiced.

εὐχερῶς, (εὐ, χεῖρ) *Adv.* handily, dextrously.

εὐχομαι, *f. -ξομαι, p. εὐγμαι*, 1. a. ἡ-ξάμην, *Dep. Mid.* to pray: vow: boast.

εὐώνυμος, *ον*, (εὐ, ὄνομα) of good name, honored: of good omen: left, on the left hand.

εὐωχέω, *ῶ, f. -ήσω, p. εὐώχηκα*, (εὐ, ἔχω) to feed well, entertain. *Mid.* to feast, banquet.

εὐωχία, *ας, ἡ*, (εὐωχέω) feasting, good fare.

ἐφάπτω, *f. -ψω, (ἐπί, ἀπτω)* to bind to, fasten on, attach to. *Pass.* to be hung over, impend. *Mid.* to lay hold of, grasp: reach, attain to: undertake.

ἐφεξῆς, (ἐπί, ἐξῆς) *Adv.* in order, successively.

ἐφέπω, *f. ἐφέψω, impf. ἐφέιπον*, 2. a. ἐπέσπον, (ἐπι, ἔπω) to go after, pursue, press upon. *Mid.* to follow, attend.

ἐφαστρίς, *ιδος, ἡ*, (ἐπί, ἔννυμι) an upper garment, cloak.

ἐφετημία, *ης, ἡ*, (ἐφήμι) a command, injunction: advice.

ἔφηβος, *ον*, (ἐπί, ἦβη) arrived at puberty; at Athens, of boys seventeen, of girls thirteen years old.

Ἐφιάλτης, *ον, ὁ*, (ἐπί, ἄλλομαι) one that attacks: Ephialtes, son of Alæus, and one of the giants who made war upon heaven.

ἐφίημι, *f. ἐφήσω*, 1. a. ἐφήκα, 2. a. ἐφήν, (ἐπί, ἵημι) to send to, set upon, stir up, throw at, send upon: let go, yield, permit. *Mid.*

to enjoin, commit: aim at, desire.

ἔφιππος, ον, (ἐπί, ἵππος) on horseback, riding.

ἐφίπταμαι, f. -πτήσομαι, 2. a. ἐπεπτάμην, (ἐπί, ἵπταμαι) to fly upon, to or towards.

ἐφίστημι, f. -στήσω, p. ἐφίστηκα, 1. a. ἐπέστησα, 2. a. ἐπέστην, (ἐπί, ἵστημι) to place upon, set over: set by, place near to: check, make halt, stop: attend: stand by, come near, stand upon.

ἐφοράω, ὦ, f. m. ἐπόψομαι, p. ἐφείρακα, (ἐπί, ὀράω) to look upon, oversee, behold: look out for, pick out.

ἐφορος, ου, ὅ, (ἐφοράω) a watcher, overseer: οἱ ἐφοροι, the Ephori, overseers, the five chief magistrates of Sparta.

ἐφύπερθε, (ἐπί, ὑπερθε) Adv. above, on the top, over, from above.

Ἐχεκράτης, ους, ὁ, Echecrates, a friend of Socrates.

ἐχθιστος, η, ον, superl. of ἐχθρός, (ἐχθος) most hated, most hateful, most hostile.

ἐχθρα, ας, ἡ, (ἐχθρός) hatred, enmity.

ἐχθρός, ἄ, ὄν, hated, hateful: hating, hostile.

ἐχθρός, οὔ, ὁ, an enemy.

ἐχίδνα, ης, ἡ, an adder, viper.

Ἐχίδνα, ης, ἡ, Echidna, a monster, daughter of Callirrhoe.

Ἐχιδνάδες, ων, αἱ, Echidnades, small islands opposite the mouth of the Achelous.

ἔχω, f. ἔξω or σχήσω, p. ἔσχηκα, impf. εἶχον, 2. a. ἔσχον, to have, hold: keep, detain, bear, ward off, save: be able: be, especially with adverbs. Mid. to hold by,

take hold of: be close, border upon, be next: abstain from.

ἔψω, f. ἐψήσω, 1. a. ἔψησα, to boil, cook.

ἔωθεν, (ἔως) Adv. from morn, at earliest dawn.

ἔως, ω, ἡ, Att. form for ἡώς, the dawn, morning: East.

ἔως, Conj. while, so long as, as far as: for a time: till: that, in order that: as an Adv. until, up to.

ἔωσιν, Ion. for ἔωσι, 3. pl. subj. pr. from εἰμί.

Ἐωσφόρος, ου, ὁ, (ἔως, φέρω) Lat. Lucifer, the Morning-star.

## Z.

ζάλη, ης, ἡ, the surging of the sea, a surge: storm, tempest.

ζάω, ὦ, f. ζήσω, p. ζήκα, 1. a. ζήσα, to live, breathe.

ζεύγνυμι or -νύω, f. ζεύξω, 1. a. ζεύξα, 1. a. pass. ἐζεύχην, 2. a. pass. ἐζύγην, to join, fasten, yoke: marry.

ζεύγος, εος, τό, (ζεύγνυμι) a yoke of beasts, team.

Ζευξιδάμος, ου, ὁ, Zeuxidamus, a man's name.

Ζεύξις, ιδος, ὁ, Zeuxis, a distinguished painter, born at Heraclea, B. C. 400.

Ζεύς, Διός, ὁ, Zeus, Lat. Jupiter, king of gods and men, son of Cronus and Rhea, and husband of Juno.

Ζήθος, ου, ὁ, Zethus, a man's name.

ζῆλος, ου, ὁ, later, εος, τό, (ζέω, to boil) eager rivalry, zeal, emulation: jealousy.

ζηλώω, ὦ, f. -ώσω, p. ἐζήλωκα, (ζῆλος) to rival, vie with, emulate, imitate: envy, be jealous of: admire.

ζημία, ας, ἡ, loss, damage: penalty, fine, punishment.



ζημιώω, ὦ, f. -ώσω, p. ἐζημίωκα, (ζημία) to injure, damage: fine, punish.

Ζηνοφάντης, εὖς, ὁ, Zenophantes, a man's name.

Ζήνων, ὠος, ὁ, Zeno, the founder of the sect of the Stoics, born at Citium in Cyprus, B. C. 340.

ζητέω, ὦ, f. -ήσω, p. ἐζήτηκα, to seek, seek after: search out.

Ζήτης, ου, ὁ, Zetes, a son of Boreas.

ζήτησις, εὖς, ἡ, (ζητέω) a seeking, searching after: search, investigation.

ζόφος, ου, ὁ, darkness, gloom.

ζυγόν, οὐ, τό, (ζεύγνυμι) older form of ζυγός.

ζυγός, οὐ, ὁ, (ζεύγνυμι) a yoke: cross-bar: cross-plank.

ζυγοφύιν, Ep. gen. sing. for ζυγοῦ, from ζυγόν, a yoke.

ζωγραφία, ας, ἡ, (ζωγράφος, painting animals) the art of painting, painting.

ζωγρέω, ὦ, f. -ήσω, p. ἐζώγηκα, (ζωός, ἀγρεύω) to take alive, take prisoner.

ζωδιακός, ἡ, ὄν, (ζώδιον) belonging to animals: ὁ ζωδιακός, sc. κύκλος, the Zodiac.

ζώδιον, ου, τό, (ζῶον) a little animal.

ζώνη, ης, ἡ, (ζώννυμι) a belt, girdle: zone.

ζώννυμι, f. ζώσω, p. ζήσωκα, to gird.

ζῶον, ου, τό, (ζωός) a living being, an animal.

ζῶοντι, Dor. for ζῶονσι, 3. pl. pr. of ζῶω.

ζωός, ἡ, ὄν, (ζάω) alive, living.

Ζώπυρος, ου, ὁ, Zopyrus, a Persian.

ζωρός, ἁ, ὄν, pure, unmixed, strong.

ζωστήρ, ἡρος, ὁ, (ζώννυμι) a belt, girdle.

ζῶω, Ep. and Ion. for ζάω, to live.

## H.

ἢ, Conj. or, or else, ἢ . . . , ἢ . . . , either . . . , or . . . : whether, ἢ . . . , ἢ . . . , whether . . . , or . . . : as, than.

ἦ, Adv. verily, truly, certainly. In interrog. sentences = Lat. an and num.

ἦ, = ἔφη, 3. sing. impf. of φημί, to say.

ἦ, = ἦν, 1. sing. impf. of εἰμί, to be.

ἦ, fem. Art. from ὁ.

ἦ, fem. Rel. Pron. from ὅς.

ἧ (ὅς) Adv., in which way, whither, where: as, how: ἧ μάλιστα, as much as possible.

ἧβάω, ὦ, f. -ήσω, p. ἧβηκα, (ἧβη) to be in the prime of youth: be young, blooming or vigorous.

ἧβη, ης, ἡ, man's estate, youth: freshness, puberty.

Ἥβη, ης, ἡ, Hebe, daughter of Zeus and Hera: goddess of youth.

Ἡγέλοχος, ου, ὁ, Hegelochus, one of Alexander's generals.

ἡγεμονία, ας, ἡ, (ἡγέομαι) a leading: supreme power, chief command, supremacy.

ἡγεμών, ὄνος, ὁ, (ἡγέομαι) a guide, leader, chief, commander: author, cause.

ἡγέομαι, οὔμαι, f. -ήσομαι, p. ἡγήμαι, 1. a. m. ἡγησάμην, (ἄγω) to go before, guide: lead, command: suppose, think.

ἦγον, (ἦ, γέ, οὖν) Conj. that is to say: certainly.

ἦδέ, Conj. and.

ἡδέως, (ἡδύς) Adv. gladly, with pleasure: pleasantly, sweetly.

ἦδη, Adv. already, before this: now, soon, forthwith.

ἡδονή, ἡς, ἡ, (ἡδω) delight, pleasure, sweetness.

ἡδοναθία, ας, ἡ, (ἡδοναθής) pleasant living, luxury, voluptuousness.

ἡδοναθίω, ὦ, f. -ήσω, 1. a. ἡδοναθήσα, (ἡδοναθής) to live pleasantly, be luxurious.

ἡδοναθής, ἐς, (ἡδύς, πιάσχω) living pleasantly, voluptuous, luxurious.

ἡδύς, ἡδεΐα, ἡδέυ, (ἡδω) sweet, pleasant: kind, glad.

ἡδύτης, ητος, ἡ, (ἡδύς) sweetness, pleasantness.

ἡδω, f. ἡσω, 1. a. ἡσα, 1. a. pass. ἡσθην, to please, delight. *Mid.*

ἡδομαι, f. ἡσομαι, 1. a. ἡσάμην, to delight one's self, rejoice.

ἡῆρ, ἡῆρος, ὅ, ἡ, — ἀήρ, the air.

ἡμός, οὔ, ὅ, (ἡθέω, to sift) a sieve, strainer. *It was originally written ἡμόος.*

ἡθος, εος, τό, (ἔθω) an accustomed seat, abode: custom, manner, usage, disposition, character.

ἡια and ἡα, *impf.* of εἶμι, to go.

ἡίων, ὄνος, ἡ, a beach, shore, strand, bank.

ἡια, *Adv.*, the *pos.* from which are formed ἡσσω, ἡκιστος, slightly: gently.

ἡκιστα, (ἡκιστος) *Adv.* least, by no means, not at all: εὐχ ἡκιστα, above all.

ἡκιστος, η, ον, (ἡια) *superl.* of compar. ἡσσω, the worst, least, meanest.

ἡκω, f. ἡξω, *impf.* ἡκον, to come, have come, be here: concern, relate to: arrive at.

ἡλικία, ας, ἡ, (ἡλιξ) time of life, age: prime of life: stature, growth: those of the same age, fellows.

ἡλικιώτης, ου, ὅ, (ἡλικία) an equal in age, companion.

ἡλίκος, η, ον, as big as, as tall as, as much as, as old as: how large, how strong, how old: so great.

ἡλεξ, ικος, ὅ, ἡ, in the flower of life, of the same age: a comrade.

ἡλιος, ου, ὅ, (ἔλεη, heat) the sun: day.

\*Ἡλιος, ου, ὅ, Helios, the sun-god: later, Apollo.

\*Ἡλις, ιδος, ἡ, Elis, a district of Peloponnesus.

ἡλιώτης, ου, ὅ, (ἡλιος) belonging to the sun: of ἡλιώται, the inhabitants of the sun.

ἡλος, ου, ὅ, a nail, peg, studs: wart, knot.

ἡλόω, ὦ, f. -ώσω, p. ἡλωκα, (ἡλος) to nail.

\*Ἠλύσιον, ου, τό, Elysium, the Elysian fields.

ἡμαι, *impf.* ἡμην, (the p. and *plqpf.* of ἔζομαι) to be seated, laid, or placed: sit, lie, stand: rest, tarry.

ἡμαρ, ατος, τό, *poet.* for ἡμέρα, a day: season.

ἡμεῖς, *nom. pl.* of ἔγω.

ἡμενος, η, ον, *part. pr.* from ἡμαι.

ἡμέρα, ας, ἡ, day: παρ' ἡμέραν, every other day: καθ' ἡμέραν, day by day, every day: μεθ' ἡμέραν, by day, in the daytime.

ἡμεροδρομέω, ὦ, f. -ήσω, 1. a. ἡμεροδρόμησα, (ἡμεροδρόμος) to be a daily messenger, run all day.

ἡμεροδρόμος, ου, ὅ, (ἡμέρα, δραμεῖν) a daily messenger, courier.

ἡμερος, ον, tame, domestic: gentle, mild.

ἡμέτερος, α, ον, (ἡμεῖς) our, *Lat.* noster.

ἡμι-, (ἡμιους) *In comp.* half, *Lat.* semi.

ἡμίονος, ου, ὅ, ἡ, (ἡμι-, ὄνος) a half-ass, mule.

ἡμίσεια, *as, ἡ, (fem. of ἡμισυς) a half.*  
 ἡμισυς, ἡμίσεια, ἡμισυ, *half.*

ἡμιτελής, *és, (ἡμι-, τέλος) half-ended, half-finished.*

ἡμιφλεκτος, *ον, (ἡμι-, φλέγω) half-burnt.*

ἦν, *Conj. contr. form of εἰάν, q. v.*

ἦνεγκον, *2. a. of φέρω.*

ἦνεκα, = ἦνεγκα, *1. a. of φέρω.*

ἦνί, = ἦν, *Interj. see ! see there ! lo !*  
*Lat. en !*

ἦνίκα, *Adv. when, at which time, at the time when.*

ἦνπερ, (*ἦν, πέρ*) *Conj. even if, if indeed.*

ἦπαρ, *ατος. τό, the liver.*

ἦρ, ἦρος, *το, poet. for ἔαρ, spring.*

Ἥρα, *as, ἡ, Ion. Ἥρη, Hera, Lat. Juno, daughter of Cronus and Rhea, sister and wife of Zeus.*

Ἥραιον, *ον, τό, (Ἥρα) the Heræum, temple of Juno.*

Ἡρακλής, *contr. Ἡρακλῆς, gen. Ἡρακλέος, Ἡρακλέους, Hom. Ἡρακλῆος, (Ἥρα, κλέος) Heracles, Lat. Hercules, son of Zeus and Alcmena, and the most famous of Greek heroes.*

Ἡράκλειον, *ον, τό, (Ἡρακλῆς) the temple of Hercules.*

Ἡράκλειος, *α, ον, (Ἡρακλῆς) belonging to Hercules, Herculean: Ἡράκλειαι Στήλαι, the pillars of Hercules, i. e. the opposite headlands of Gibraltar and Apes' Hill.*

ἡρέμα, (*ἡρεμος*) *Adv. stilly, quietly, softly, calmly.*

ἡρεμαῖος, *α, ον, (ἡρέμα) soft, still, gentle, quiet, calm.*

ἡρεμος, *ον, compar. ἡρεμότερος = ἡρεμαῖος.*

ἥριον, *ον, τό, a mound, tomb, sepulchre.*

ἡρώϊς, *ἴδος, ἡ, (ἥρωε) = ἡρωῖνη, a heroine.*

ἡρόν, *ον, τό, (ἥρων) the temple of a Hero.*

ἥρων, *ως, ό, a hero: demigod.*

Ἡσίοδος, *ον, ό, (ἥσις, όδος) the Way of Delight: Hesiod, a poet born in Ascra, a town of Boeotia.*

ἡσσα, *ης, ἡ, Att. ἦττα, (ἡσσων) defeat: inferiority.*

ἡσσάω, *Att. ἦττάω, ώ, f. -ήσω, pass. p. ἦττημαι, 1. a. ἡττήθην, (ἡσσων) to weaken, lessen: defeat, overcome.*

ἡσσων, *ον, gen. ονος, Att. ἦττων, compar. of ἦκα, but usu. refer. to κακός, less, lower, meaner, weaker, worse.*

ἡσυχάζω, *f. -άσω, p. ἡσύχακα, (ἡσυχος) to be still, quiet, at rest: to still, lay to rest.*

ἡσυχῇ, (*ἡσυχος*) *Adv. still, softly, quietly.*

ἡσυχία, *as, ἡ, (ἡσυχος) stillness, rest, quiet, peace, solitude.*

ἡσυχος, *ον, (ἡμαι) still, calm, quiet, at rest.*

ἦττα, *ης, ἡ, = ἡσσα.*

ἦττάω, = ἡσσάω.

ἦτοι, (*ἦ, τοί*) *now, and so, truly, indeed.*

ἦτορ, *ορος, τό, the heart, seat of feeling: thinking powers, reason.*

ἦτρον, *ον, τό, (ἦτορ) Lat. abdomen, the belly.*

ἦττων, *ον, gen. ονος, = ἡσσων.*

ἡύκομος, *ον, Ep. for εὕκομος, (εὖ, κόμη) fair-haired.*

Ἡφαιστιών, *ωνος, ό, Hephæstion, a Macedonian, very intimate with Alexander.*

Ἡφαιστος, *ον, ό, (φαίω, with prothesis of η) the Light-producer: Hephæstus, Lat. Vulcan, son of*

*Jupiter and Juno, god of fire, and a famous blacksmith.*

ἤχῳ, ὦ, f. -ήσω, p. ἤχηκα, (ἤχος) to sound, peal, echo: make sound.

ἤχος, ου, ὅ, a sound, noise.

ἤχώ, ἤχος, ἤχους, ἡ, (ἤχος) a sound, noise: echo.

Ἠχώ, ὅς, οὗς, ἡ, Echo, an Oread.

ἡώς, ὅς, οὗς, ἡ, = ἔως, the day-break, dawn: the East.

Ἡώς, ὅς, οὗς, ἡ, Eos, Lat. Aurora, goddess of the morning.

Θ.

θᾶκος, ου, ὅ, (θάσσω) a seat, bench, chair: abode.

θάλαμος, ου, ὅ, an inner room, bed-chamber, store-room.

θάλασσα, ης, ἡ, Att. θάλαττα, the sea: Mediterranean Sea: salt water.

θαλάσσιος, ἰα, ἰον, Att. θαλάττιος, (θάλασσα) belonging to the sea, marine: nautical.

Θάλεια, ας, ἡ, (θάλεια, blooming) the Blooming one: Thaleia, one of the Muses.

θαλία, ας, ἡ, (θάλλω) bloom, the bloom of life: joy, plenty: a feast, festival.

θάλλω, f. θαλῶ, 2. p. τέθηλα, to bloom, sprout: flourish.

θάλπος, εος, τό, (θάλπω) warmth, heat, summer.

θάλπω, f. -ψω, 1. a. ἔθαλψα, to warm, heat: burn.

θαμά, (ᾄμα) Adv. together, in crowds, thickly: often, frequently.

θαμβέω, ὦ, f. -ήσω, p. τεθάμβηκα, (θάμβος) to be astounded: be astonished at.

θάμβος, εος, τό, (θάομαι, akin to θαῦμα) astonishment.

θαμνά, = θαμά.

θανατικός, ἡ, ὄν, (θάνατος) pertaining to death: κρίσις θανατική, a capital trial.

θάνατος, ου, ὅ, (θανεῖν) death: sentence of death.

θανάτω, ὦ, f. -ώσω, p. τεθανάτωκα, (θάνατος) to put to death, kill.

θάομαι, f. θήσομαι, 1. a. ἐθυσάμην, Dep. Mid. to wonder at: see.

θάπτω, f. -ψω, p. τέθαφα, 2. p. τέταφα, pass. p. τέθαμμαι, 2. a. ἐτάφην, to pay the last rites to a corpse, burn, bury, inter:

θαρρέω, = θαρσέω.

θάρρος, = θάρσος.

θαρσαλέος, α, ου, (θάρσος) bold, daring, undaunted: confident: cheering.

θαρσέω, ὦ, f. -ήσω, p. τεθάρσηκα, new Att. θαρρέω, (θάρσος) to be of good courage, take courage, be bold, be confident.

θάρσος, εος, τό, new Att. θάρρος, courage, boldness, confidence.

θαρσύνω, f. -υνῶ, p. τεθάρσυνγα, (θάρσος) to encourage, cheer up: be of good courage.

Θάσιος, ἰα, ἰον, (Θάσος) Thasian: ὁ Θάσιος, a Thasian.

Θάσος, ου, ἡ, Thasos, an island in the Aegean.

θάσσω, f. θάξω, to sit, rest.

θάσσω, ου, compar. of ταχύς, faster, quicker, swifter.

θάτερον, Ion. τοῦτερον, = τὸ ἕτερον.

θάττων, Att. for θάσσων.

θαῦμα, ατος, τό, (θαομαι) a wonder, wondrous thing: wonder, astonishment.

θανμάζω, f. -άσω, p. τεθαύμακα, (θαῦμα) to wonder, be astonished: marvel at, admire, praise.

θανμάσιος, ἰα, ἰον, (θανμάζω) won-

drous, wonderful : admirable, excellent.

θαυμαστός, ἡ, ὄν, (θαυμάζω) wondrous, strange, marvellous : admirable.

θεά, ἄς, ἡ, (fem. of θεός) a goddess.

θεά, ας, ἡ, (θεάομαι) a view, sight, spectacle.

Θεαίνετος, ου, ὁ, Theænetus, a seer of Plataea.

θέαμα, ατος, τό, (θεάομαι) anything seen, a sight, show.

θεάομαι, ὦμαι, f. -άσομαι, p. τεθέαμαι, 1. a. m. ἱθεασάμην, (θάομαι) Dep. to see, view, behold.

θέατρον, ου, τό, (θεάομαι) a theatre.

Θεία, ας, ἡ, Theia, daughter of Earth, mother of Helios and Selene.

θεῖον, ου, τό, (θεῖος) the divine Being, Deity : an omen.

θεῖον, ου, τό, (θεῖος, divine) the substance used as a sacred means of purification, sulphur, brimstone.

θεῖος, α, ου, (θεός) of the gods, divine.

θεῖος, ου, ὁ, an uncle.

θειώω, ὦ, f. -ώσω, 1. a. ἐθειώσα, (θεῖον) to smoke with brimstone, purify, hallow.

θειώς, (θεῖος) Adv. divinely.

θέλω, f. θελήσω, p. τεθέληκα, shortnd. form of ἐθέλω, q. v.

θεμέλιος, α, ου, (τίθημι) belonging to the foundation, fundamental.

θεμελιώω, ὦ, f. -ώσω, p. τεθεμελιώκα, (θεμέλιος) to lay the foundation, found, build.

θέμις, Ep. gen. ιστος, Att. ιτος, com. Gr. ιδος, Ion. ιος, ἡ, law, usage, justice, equity : in. pl. rights : ordinances.

Θέμις, ιστος, ιτος, ιδος, ιος, ἡ, Themis, goddess of law and order, justice and existing rights.

Θεμιστοκλῆς, έος, contr. Θεμιστοκλῆς, έος, ὁ, (θέμις, κλῆος) Themistocles, a famous Athenian general, B. C. 490.

θεοειδής, ές, (θεός, είδος) god-like, divine.

θεομαχέω, ὦ, f. -ήσω, p. τεθεομάχηκα, (θεομάχος) to fight against God or the gods.

θεομάχος, ου, ὁ, (θεός, μάχομαι) one who fights against God.

θεός, οὔ, ὁ, God, the Deity, Divinity : ἡ θεός, goddess.

θεοσεβής, ές, (θεός, σίβομαι) God-serving, religious.

Θεόφραστος, ου, ὁ, Theophrastus, a philosopher, a native of Lesbos.

θεύω, ὦ, f. -ώσω, p. τεθέωκα, (θεός) to deify.

θεράπεινα, ης, ἡ, (θεράπων) a maid-servant, handmaid.

θεραπεινίς, ιδος, ἡ, = θεράπεινα.

θεραπεία, ας, ἡ, (θεραπέω) a waiting on, service, attendance : suite, train : fostering, tending.

θεραπευτής, οὔ, ὁ, (θεραπέω) an attendant, servant.

θεραπευτέιον, (θεραπέω) Verb. Adj. one must serve, cultivate.

θεραπέω, f. -εύσω, p. τεθεράπηνκα, (θεράπων) to wait on, attend, serve : court, indulge : take care of, cure.

θεράπων, οντος, ὁ, a waiting-man, attendant, servant : comrade.

θερίζω, f. -ίσω, p. τεθήρικα, (θέρος) to gather the harvest, mow, reap : pass the summer.

θερμαίνω, f. -ανῶ, p. τεθέρμαγκα, 1. a. ἐθέρμηνα, (θερμός) to warm, heat. Pass. p. τεθέρμασμαι, 1. a. ἐθερμάνθη, to become warm, grow hot, glow.

θέρμη, ης, ἡ, (θερμός) heat, feverish heat.

θέρμινος, η, ον, (θερμός) of lupines.

θερμός, ἡ, ὄν, (θέρω) warm, hot, glowing: rash, hasty.

θερμός, ου, ὁ, the lupine, bean.

Θερμώδον, οντος, ὁ, Thermodon, a river of Cappadocia, emptying into the Pontus Euzinus.

θέρως, εως, τό, (θέρω) warmth: summer, summer-heat: summer-fruits, harvest.

Θερσίτης, ου, ὁ, (θέρσος) Thersites, a fiery, slanderous, squint-eyed, lame-footed, hump-backed, peaked-headed Greek soldier.

θέρω, f. θέρσω, f. m. θέρσομαι, 2. a. pass. ἐθέρην, to warm, heat, burn: become warm, warm one's self.

θές, 2. a. imper. act. from τίθημι.

Θεσπιαί, ὦν, αἱ, Thespiae, a town in Boeotia.

θεσπίζω, f. -ίσω, p. τεθέσπικα, (θέσπις) to prophesy, foretell.

θέσπις, ιδος, ιος, ὁ, ἡ, (θεός, εἰπεῖν) inspired: divine, awful.

θεσπιφδέω, ὦ, f. -ήσω, 1. a. ἐθεσπιφδήσα, (θέσπις, φδῆ) to sing in a prophetic strain, prophesy, give oracles.

Θεσσαλία, Att. Θετταλία, as, ἡ, Thessaly, a country of Greece.

Θέστιος, ου, ὁ, Thestius, a man's name.

Θέτις, ιδος, ἡ, Thetis, a Nereid, wife of Peleus, and mother of Achilles.

θετός, ἡ, ὄν, (τίθημι) Verb. Adj. placed, put.

θίω, f. m. θεύσομαι, to run: fly.

θεωρέω, ὦ, f. -ήσω, p. τεθεώρηκα, (θεωρός) to look at, view, see.

θεωρός, ου, ὁ, (θεός, ὥρα) a sacred deputy to the public games, chief spectator: spectator, beholder.

Θῆβαι, ὦν, αἱ, poet. Θήβη, Thebes, the oldest city in Boeotia: capital of Upper Egypt.

Θηβαῖος, ου, ὁ, (Θῆβαι) a Theban.

θῆγω, f. -ξω, p. τέθηχα, 1. a. ἐθηξα, to sharpen, whet: provoke.

θῆλος, θήλεια, θῆλυ, female, feminine: tender, soft, fruitful.

θήρ, ηρός, ὁ, a wild beast, any animal.

θήρα, as, ἡ, (θήρ) a hunting, chase.

θηράω, ὦ, f. -άσω, p. τεθήρακα, (θήρα) to hunt, chase, pursue, make search.

θήρειος, α, ον, (θήρ) pertaining to wild beasts: θήρεια κρέα, venison, game.

θηρευτής, ου, ὁ, (θηρεύω) a hunter, huntsman.

θηρευτικός, ἡ, ὄν, (θηρευτής) hunting, fitted to hunt.

θηρευτός, ἡ, ὄν, (θηρεύω) Verb. Adj. to be caught: captured.

θηρεύω, f. -εύσω, p. τεθήρευκα, (θήρ) = θηράω.

θηρίον, ου, τό, (θήρ) = θήρ.

θηριώδης, es, (θηρίον, εἶδος) infested with wild beasts: beast-like, wild, savage.

θήρ, θητός, ὁ, a serf: hired laborer, hireling.

θησαυρίζω, f. -ίσω, p. τεθησαύρικα, (θησαυρός) to treasure up, lay up in store.

θησαυρός, ου, ὁ, a treasure: treasury, granary.

θητεύω, f. -εύσω, p. τεθήτευκα, 1. a. ἐθήτευσα, (θήρ) to be a hired servant, serve for hire.

θιάσος, ου, ὁ, (θείος) a band singing and dancing through the streets in honor of some god: any company, troop.

θιγγάνω, f. m. θίγξομαι, 2. a. ζιγγον, to touch lightly, just touch.

θλίβω, f. -ψω, p. τέθλιφα, pass. τέθλιμμαι, to press, rub: oppress, afflict.

θνάσκω, Dor. for θνήσκω.

θνήσκω, 2. f. m. θανοῦμαι, p. τέθνηκα, 2. p. τέθναα, 2. a. ἔθανον, Att. f. from τέθνηκα, τεθνήξω, f. m. τεθνήξομαι, to die, be dying. Perf. to be dead.

θνητός, ἡ, ὄν, (θνήσκω) liable to death, mortal, human.

θοινάω, ὦ, f. -ήσω, p. τεθοίνηκα, (θοίνη) to feast, feast on, eat.

θοίνη, ης, ἡ, a meal, feast, dinner, banquet.

θοός, ἡ, ὄν, (θέω) swift, rapid: νύξ θοή, swift-flying night: sharp, pointed.

θορυβέω, ὦ, f. -ήσω, p. τεθορύβηκα, (θόρυβος) to make a noise, shout: to confuse by tumult, disturb, trouble.

θόρυβος, ου, ὁ, a noise, tumult, uproar.

Θούδιππος, ου, ὁ, Thudippus, a man's name.

Θούριον, ου, τό, Thurium, a city of Italy.

Θούριος, ου, ὁ, (Θούριον) a Thurian.

θοῦρος, ου, ὁ, fem. θουρίς, ἴδος, (θρῶσκω, θορεῖν) leaping, rushing, impetuous, brave.

Θράκη, ης, ἡ, Thrace, a country of Europe.

Θράκιος, α, ον, (Θρᾶξ) Thracian.

Θρᾶξ, ᾱκος, ὁ, a Thracian.

θράσος, εος, τό, (θρασύς) by metath. = θάρσος.

θρασύς, εἶα, ύ, bold, spirited: rash, desperate.

θρέμμα, ατος, τό, (τρέφω) an animal

fed or nourished, a nursling, fed cattle, sheep, or goats.

θρηνέω, ὦ, f. -ήσω, p. τεθρήνηκα, (θρήνος) to wail, lament.

θρήνος, ου, ὁ, (θρέομαι, to shriek out) a wailing, funeral song, dirge, lamentation.

θριδάκιος, η, ον, (θρίδαξ) of lettuce. θρίδαξ, ακος, ἡ, lettuce.

θρίζω, f. θρίσω, 1. a. ἔθρισα, shortnd. form for θερίζω, q. v.

θρίξ, τριχός, ἡ, hair.

θρόνος, ου, ὁ, (θράω, to sit) a seat: throne, chair.

θρυλλέω, ὦ, f. -ήσω, p. τεθρύλληκα, (θρύλλος) to make a great noise, babble, chatter, clamor, murmur.

θρύλλος, ου, ὁ, a shouting, clamor, whispering, murmur.

θρύπτω, f. -ψω, p. τέθρυφα, 2. a. pass. ἐτρύφην, to break: crumble.

θρώσκω, 2. f. m. θοροῦμαι, 2. a. ἔθορον, to leap, spring.

θυγάτηρ, τέρος, sync. τρός, ἡ, a daughter: girl, maiden.

θυγάτριον, ου, τό, (θυγάτηρ) a little daughter or girl.

θῦμα, ατος, τό, (θύω) a victim, sacrifice, offering.

θυμιάω, ὦ, f. -άσω, p. τεθυμίακα, (θῦμα) to burn incense, fumigate.

θυμός, οὔ, ὁ, the soul, life, breath: heart, appetite, inclination, anger, passion, courage: mind, thought.

θύρα, ας, ἡ, a door: an entrance.

θύραζε, (θύρα) Adv. out of doors, outside the door, out.

θυρώω, ὦ, f. -ώσω, p. τεθύρωκα, (θύρα) to furnish with doors, shut up close.

θύρωμα, ατος, τό, (θυρώω) a room with doors, chamber: door.

θυσία, ας, ἡ, (θύω) an offering, sac-

rificing. *In pl.* offerings, sacrifices, sacred rites.

θυσιάω, f. -άσω, p. τεθυσιάκα, (θυσία) to sacrifice, offer.

θύω, f. θύσω, p. τέθυκα, 1. a. pass. ἐτύθην, to sacrifice, offer, slay or burn a victim.

θωρακίζω, f. -ίσω, p. τεθωράκικα, (θώραξ) to arm with a breastplate or corselet: cover with defensive armor.

θώραξ, ακος, ό, a breastplate, corselet, cuirass: breast.

I.

ἑ, οἷ, *Pron. obsol. in nom.* he, she, it: himself, herself, itself.

ἵαλλω, f. ἵαλῶ, 1. a. ἵηλα, (ἵημι) to send forth, put forth.

ἰάομαι, f. -άσομαι, 1. a. ἰασάμην, *Dep. Mid.* to heal, cure, remedy.

Ἰαπετός, οὔ, ό, Japētus, a son of Uranus and Ge.

Ἰάσων, ονος, ό, Jason, a famous hero.

ιατρικός, ή, όν, (ιατρός) pertaining to physicians: medical.

ιατρός, οὔ, ό, (ἰάομαι) a physician, surgeon.

Ἴδα, as, ή, Ida, a mountain in Phrygia near Troy.

Ἰδαίος, ου, ό, Idæus, a herald of the Trojans, and charioteer of Priam.

ιδέ, *Conj. Ion. and Ep. for ἡδή, and.*

ιδέα, as, ή, (ιδεῖν) a form, look, appearance: kind, species: idea.

ἰδιος, α, ου, own, one's own, private: peculiar, separate: proper: ἰδίᾳ, as an *Adv.* by one's self, privately.

ιδιωτεύω, f. -εύσω, p. ιδιώτευκα, (ιδιώτης) to be a private person, be without political power: be unpractised.

ιδιώτης, ου, ό, (ἴδιος) a private person: an ignorant man.

ἶδος, εος, τό, sweat: violent heat.

ἰδοῦ, (εἶδω) *Adv.* lo! behold! there! well!

ἰδοῦ, 2. a. m. *imper. of* εἶδω.

ἰδρώ, ῶ, f. -ώσω, p. ἰδρωκα, (ιδρώς) to sweat, perspire.

ἰδρύω, f. -ύσω, p. ἰδρυκα, 1. a. pass. ἰδρύνθην, or ἰδρύθην, (ἵζω) to seat: place firm, fix, lay, set. *Mid.* to sit, be seated, settle.

ιδρώς, ὠτος, ό, (ἶδος) sweat, perspiration: juice.

Ἰδυία, as, ή, Idyia, mother of Medea.

ἱεμαι, ἱεμην, *pr. and impf. mid. of* εἶμι, to hurry, hasten.

ἱερεία, as, ή, (ἱερός) a priestess.

ἱερεῖον, ου, τό, (ἱερός) a victim, sacrifice.

ἱερεύς, έως, ό, (ἱερός) a priest, sacrificer.

ἱερόν, οὔ, τό, (ἱερός) a temple, holy place.

ἱερός, ά, όν, sacred, holy, hallowed: τὰ ἱερὰ, sacrifices, victims, auspices.

ἱεουργέω, ῶ, f. -ήσω, p. ἱεοῦργηκα, (ἱερός, ἔργω) to perform sacred rites.

ἱεουργία, as, ή, (ἱεουργός) sacrifice, worship, ministry.

ἱεουργός, οὔ, ό, (ἱερός, ἔργω) a sacrificing priest.

ἱζάνω, f. ἱζήσω, p. ἱζηκα, (ἵζω) to seat: sit, settle down, sink.

ἱζέσκω, = ἵζω.

ἱζω, f. ἱσω, *impf. ἱζον*, f. m. ἱζήσομαι, to seat, place: sit, sit down, be quiet.

ἱή, ἱῆς, ή, *Ion. for* ἰά, a voice, sound.

ἱημι and ἱέω, *impf. ἱην and ἱουν*, f. ἦσω, p. εἶκα, 1. a. ἦκα and ἔηκα, 2. a. ἦν, 2. a. m. ἔμην, p. pass. εἶμαι, 1. a. pass. ἔθην and εἶθην, to send, let



go: send forth, utter: set in motion, throw, shoot: let flow.

ημα, = εἶμι, to go. *Mid.* ἔμαι, to hasten.

Ἰθάκη, ης, ἡ, Ithaca, the native island of Ulysses.

Ἰθακήσιος, ου, ὁ, (Ἰθάκη) an inhabitant of Ithaca.

ἰθύς, ἰθεία, ἰθύ, *Ep. and Ion. for Att.* εὐθύς, straight: ἰθύς, as an *Adv.* straight on, straight forward.

ικανός, ἡ, ὄν, (ικάνω) becoming, fit, proper: sufficient, competent.

ικάνω, *Ep. lengthd. for ἴκω.*

ικανῶς, (ικανός) *Adv.* becomingly: sufficiently, enough.

ικετεύω, f. -εύσω, p. ἰκέτευκα, (ικέτης) to beseech, supplicate.

ικέτης, ου, ὁ, (ἴκω) one who comes for protection, a suppliant.

ικνέομαι, οὔμαι, f. ἴξομαι, p. ἴγμαι, 2. a. ἰκόμην, (ἴκω) *Dep. Mid.* to come, go, arrive, attain, reach: supplicate.

ἴκω, *impf.* ἴκον, 2. a. ἴξον, = ἰκνέομαι.

ἰλάσκομαι, f. -άσσομαι, 1. a. ἰλασάμην, (ἴλαος, appeased) to appease, soothe, propitiate.

ἰλεως, ων, *Att. for* ἰλαος, ου, soothed, appeased, propitious: kind, gentle.

ἰλεως, (ἴλεος = ἰλεως) *Adv.* mildly, gently, cheerfully.

Ἰλιάς, ἄδος, ἡ, (Ἰλιον) the Iliad, the great Epic of Homer.

Ἰλιον, ου, τό, the city of Ilus, Ilium, the ancient name of Troy.

Ἰλλύριος, ου, ὁ, (Ἰλλυρία) an Illyrian.

ἰλύς, υός, ἡ, mud, slime.

ἰμάτιον, ου, τό, (εἶμα) a piece of dress, cloak, mantle: in *pl.* clothes.

ἰμερος, ου, ὁ, (εἶμαι, p. *pass.* of ἴμι, to long for) a longing, desire.

ἴνα, *Conj.* that, in order that: ἴνα μή, that not, lest.

ἴνα, *Adv.* where, whither: when.

Ἰνδός, οὔ, ὁ, an Indian, Hindoo.

Ἰνώ, ὄος, *contr.* οὖς, ἡ, Ino, daughter of Cadmus and Harmonia.

ἰξευτής, οὔ, ὁ, (ἰξεύω) a fowler, bird-catcher.

ἰξεύω, f. -εύσω, p. ἴξευκα, (ἰξός) to catch birds with bird-lime: catch.

Ἰξίων, ονος, ὁ, Ixion, a mythical king of Thessaly, the first murderer, and, therefore, the first ἰκέτης, suppliant.

ἰξός, οὔ, ὁ, misseltoe: bird-lime made of misseltoe-berries.

Ἰόλαος, ου, ὁ, Ioläus, a man's name.

Ἰόλεως, ω, ὁ, = Ἰόλαος.

Ἰόλη, ης, ἡ, Iöle, a woman's name.

ἰός, οὔ, ὁ, (ἴμι) a missile, dart, arrow.

ἰός, οὔ, ὁ, (ἴμι) poison, venom, *esp.* of serpents.

ἷος, ἱα, *Ep. for* εἷς, μία, one.

ἰοχέαιρα, ας, ἡ, (ἰός, χαίρω or χέω) arrow-rejoicing or arrow-showering, an epithet of Diana.

ἰππάζω, f. -άσω, 1. a. ἵππασα, (ἵππος) to drive a horse, ride. *Mid.* ἱππάζομαι, = ἰππάζω.

ἱππάριον, ου, τό, (ἵππος) a little horse, pony.

Ἰππαρχος, ου, ὁ, (ἵππος, ἀρχω) Hipparchus, a tyrant of Athens.

ἱππεία, ας, ἡ, (ἱππέω) riding, horsemanship, racing: cavalry.

ἱππεύς, ἑως, ὁ, (ἵππος) a horseman: charioteer: οἱ ἱππεῖς, cavalry: knights: king's body-guard.

ἱππέω, f. -εύσω, p. ἵππευκα, (ἱππεύς) to be a horseman, ride.

ἱππικός, ἡ, ὄν, (ἵππος) belonging to a horse: skilled in riding, equestrian: τὸ ἱππικόν, the cavalry.

ἵπποδάμεια, ας, ἡ, (ἵππος, δαμάω) Hippodamia, *the wife of Pelops.*

ἵπποκένταυρος, ου, ὁ, (ἵππος, Κένταυρος) a horse-centaur.

ἵπποκορυστής, οὔ, ὁ, (ἵππος, κορύσσω, to helm) horse-equipping: horse-equipped, *epithet of warriors.*

ἵπποκρατία, ας, ἡ, (ἵππος, κρατίω) a victory gained by cavalry.

ἵππολύτη, ης, ἡ, (ἵππος, λύω) Hippolyte, *a queen of the Amazons.*

ἵππος, ου, ὁ, ἡ, a horse, mare: οἱ ἵπποι, a pair of horses, the chariot: ἡ ἵππος, the horse, cavalry.

ἵππότης, ου, ὁ, (ἵππος) a horseman.

ἵπποτροφίω, ὦ, f. -ήσω, p. ἵπποτρέφω, (ἵππος, τρέφω) to breed or keep horses.

ἵπποτροφία, ας, ἡ, (ἵπποτρόφος) a breeding or keeping of horses.

ἵπποτρόφος, ου, (ἵππος, τρέφω) horse-feeding.

ἵπταμαι, f. m. πτήσομαι, 2. a. ἔπτην, 2. a. m. ἐπτάμην, *Att. form of πέτομαι*, to fly.

ἰσάζω, f. -άσω, *impf. m. ἰσασκόμεν*, (ἴσος) to make equal. *Mid.* to make one's self equal, esteem one's self equal.

ἰσάσκειτο, *Ep. for ἰσάζετο*, 3. *sing. impf. m. of ἰσάζω.*

ἰσηγορία, ας, ἡ, (ἴσος, ἀγορεύω) equal freedom of speech.

Ἰσθμός, οὔ, ὁ, the Isthmus, *a neck of land joining Peloponnesus to continental Greece.*

ἰσόνομος, ου, (ἴσος, νέμω) equally distributed: having equal rights, free.

ἰσόπεδον, ου, τό, (ἰσόπεδος) a plain, flat.

ἰσόπεδος, ου, (ἴσος, πέδον) even, level.

ἰσοπλάτης, ἐς, (ἴσος, πλάτος) equal in breadth.

ἴσος, η, ου, equal to, the same as, like: equal, adequate: even, level, flat.

ἰσοστάσιος, ου, (ἴσος, στάσις) equal in weight: equivalent.

ἰσοτιμία, ας, ἡ, (ἰσότημος) equality of honor or privilege.

ἰσότημος, ου, (ἴσος, τιμή) equally honored.

ἴστημι, f. στήσω, p. ἔστηκα, 2. p. ἔσταα, 1. a. ἔστησα, 2. a. ἔστην, *plqpf. ἐστήκειν or εἰστήκειν, pass. p. ἔσταμαι*, 1. a. ἐστάθην, to make stand, place, set: check, stop, fix. set up, raise: appoint: weigh: *intr.* to stand, be placed: halt, be still: stand up: arise, begin: be appointed.

ἰστίη, ης, ἡ, *Ion. for ἰστία.*

ἰστίον, ου, τό, (ἰστός) a web, sheet: sail.

ἰστορέω, ὦ, f. -ήσω, p. ἰστόρηκα, (ἴστωρ) to learn by inquiry, know: ask, inquire: relate, narrate, describe.

ἱστορία, ας, ἡ, (ἴστωρ) information: inquiry: narrative, history.

ἰστός, οὔ, ὁ, (ἴστημι) a mast: pole: loom-beam, loom: web.

ἴστωρ, ορος, ὁ, ἡ, (εἶδω) one who knows law and right, a judge.

ἰσχνέομαι, = ἴσχομαι *from ἴσχω*, used in *comp.* with ὑπισχνέομαι.

ἰσχυρίζομαι, f. -ίσομαι, 1. a. ἰσχυρισάμην, (ἰσχυρός) *Dep. Mid.* to use one's whole strength, maintain stoutly: put firm trust in.

ἰσχυρός, á, όν, (ἰσχύς) strong, powerful: firm, lasting: severe, great.

ἰσχυρῶς, (ἰσχυρός) *Adv.* strongly, strictly, severely, earnestly.

ἰσχύς, ύός, ἡ, (ἴσχω) strength, power: a force.

ἴσχω, f. σχήσω, p. ἔσχηκα, pass. p. ἔσχημαι, 1. a. ἐσχήθην, (ἔχω) to hold, check : stop, be still.

ἴσως, (ἴσος) Adv. in like manner, equally : fairly : according to appearances, probably, perhaps.

Ἰφικλέης, εὖς, ὁ, contr. Ἰφικλῆς, Iphicles, a man's name.

Ἰφικλος, οὖ, ὁ, Iphiclus, a man's name.

ἰχθύς, ὕος, ὁ, a fish : in Att. pl. οἱ ἰχθύες, fish-market.

ἵχνος, εὖς, τό, (ἰκνέομαι) a track, footstep : trace, mark.

Ἰωλκός, οὖ, ἡ, Iolcus, a town of Thessaly.

## Κ.

καγχάζω, f. -άσω, 1. a. ἐκάγχασα, Lat. cachinnor, to laugh loudly.

κάγῳ, = καὶ ἐγῷ.

κάδ, Ep. for κατά before δ.

Καδμεία, ας, ἡ, (Κάδμος) Cadmēa, the citadel of Thebes.

Καδμείος, α, ον, (Κάδμος) Cadmean, Theban.

Κάδμος, ον, ὁ, Cadmus, the founder of Thebes.

Καδούσιοι, ων, οἱ, the Cadusians, a nation of Asia.

καθαίρω, ὦ, f. -ήσω, 2. a. καθεῖλον, (κατά, αἰρέω) to take down, pull down, demolish.

καθαίρω, f. -αρῶ, p. κεκάθαρκα, 1. a. ἐκάθηρα and -αρα, (καθαρός) to make pure, cleanse, purge, purify.

καθάπερ, (κατά, ἅπερ) Adv. even as, just as, like as.

καθάριος, α, ον, (καθαρός) cleanly, neat, nice : pure.

καθαρίως, (καθάριος) Adv. neatly : purely.

κάθαρμα, ατος, τό, (καθαίρω) offscouring, filth : outcast, scoundrel, scamp.

καθαρός, á, ὄν, clean, pure : clear, open : spotless, perfect.

καθαρότης, ητος, ἡ, (καθαρός) cleanliness, purity.

καθαρώς, (καθαρός) Adv. cleanly, purely : clearly, plainly.

καθεζομαι, 2. f. m. καθεδούμαι, 1. a. pass. ἐκαθέσθην, (κατά, ἔζομαι) to set one's self down, sit down, sit.

καθεῖργνυμι or -νύω, f. -εἶρξω, 1. a. καθεῖρξα, (κατά, εἶργνυμι) to shut up, imprison.

καθεῖς, καθέν, (κατά, εἷς) one by one. The phrase is anomalous.

καθεύδω, f. -ευδήσω, impf. καθεύδων, Att. καθηύδων and ἐκάθευδων, (κατά, εὔδω) to sleep, lie down to sleep : rest.

καθεψέω, ὦ, f. -ήσω, (κατά, ἐφέω) to boil down, cook.

καθήκων, οντος, τό, (καθήκω) what is becoming, duty, due.

καθήκω, f. -ξω, (κατά, ἤκω) to come down, go to, arrive at : become, besit, belong to.

καθηλόω, ὦ, f. -ώσω, (κατά, ἡλόω) to nail on, to, or up.

κάθημαι, impf. ἐκαθήμην, (κατά, ἡμαι) to sit down, be seated, sit still.

καθίζω, f. -ίσω, 1. a. ἐκάθισα, (κατά, ἵζω) to set down, make sit, lay down, place : bring into a certain state : sit down, sit.

καθίημι, f. καθήσω, 1. a. καθήκα, Ep. καθήκα, (κατά, ἵημι) to send down, let down : make an attempt : lead down : καθειμένος τὸν πώγωνα, having a long beard.

καθικνέομαι, οὔμαι, f. -ίξομαι, 2. a. - καθικόμεν, (κατά, ἰκνέομαι) Dep. Mid. to come down, arrive at : reach, touch, strike.

καθίπταμαι, f. m. καταπήσομαι, 2. a.

- m. κατεπτάμην, (κατά, ἵπταμαι)** to fly down.  
**καθίστημι, f. καταστήσω, (κατά, ἵσθημι)** to set down: settle, appoint, establish: choose: render, bring into a certain state: become, be.  
**κάθοδος, ου, ἡ, (κατά, ὁδός)** a descent: return.  
**καθοράω, ὦ, f. m. κατόφρομαι, p. καθεώρακα, 2. a. κατείδον, (κατά, ὁράω)** to look down: look upon, see, perceive.  
**καθορμίζω, f. -ίσω, (κατά, ὀρμίζω)** to bring into harbor.  
**καθυμνέω, ὦ, f. -ήσω, (κατά, ὑμνέω)** to sing of much, praise, celebrate.  
**καθύπερθεν, (κατά, ὑπέρ)** Adv. from above, over. **Φρυγίη καθύπερθε,** upper Phrygia.  
**καθυπνύω, ὦ, f. -ώσω, (κατά, ὑπνύω)** to be fast asleep, sleep soundly, fall asleep.  
**καί, Conj. and: also, even, although: καί . . . τε, and . . . also: ἡδὲ καί, and also: καί . . . καί, both . . . and, as well . . . as: καὶ ταῦτα, and that, and besides.**  
**καινός, ἡ, ὄν, new, fresh: strange, unusual.**  
**καίνυμαι, pass. p. κέκασμαι, plqpf. ἐκεκάσμεν, poet. Dep. to excel, be distinguished, adorned with.**  
**καίνω, f. κανῶ, p. κέκονα, 2. a. ἔκανον, to kill, slay.**  
**καίπερ, (καί, πέρ) Conj., although, albeit: however.**  
**καιρός, οὗ, ὁ, the right measure, proportion: proper time, season, opportunity, best time, emergency: right spot.**  
**καίτοι, and καί τοι, and yet: although. καίτοιγε and καί τοί γε, and yet: although.**  
**καίω, Att. κάω, f. καύσω, p. κέκαυκα, 1. a. ἔκαυσα, Ep. ἔκηα, 2. a. pass. ἐκάην, to burn, kindle: wither up. κάκει, = καὶ ἐκεῖ.**  
**κακία, as, ἡ, (κακός) moral depravity, vice: baseness.**  
**Κακία, as, ἡ, Cacia, goddess of Vice. κακοδαίμων, ου, gen. ονος, (κακός, δαίμων) ill-starred, unhappy, wretched.**  
**κακοήθης, es, (κακός, ἥθος) of ill habits, ill-disposed, wicked.**  
**κακολογία, as, ἡ, (κακολόγος) evil-speaking, slander, abuse.**  
**κακολόγος, ου, (κακός, λέγω) evil-speaking, abusive: as a subst. a defamer, slanderer.**  
**κακόν, οὗ, τό, (κακός) evil, ill: woe, loss, ruin: wickedness, cowardice.**  
**κακοπαθέω, ὦ, f. -ήσω, p. κεκακοπάθηκα, (κακοπαθής) to suffer ill, suffer, be distressed.**  
**κακοπαθής, es, (κακός, πάθος) suffering ill, distressed.**  
**κακός, ἡ, ὄν, bad, evil, worthless: ugly, hideous: cowardly, feeble: mean, vile, wicked: unhappy, ill-boding.**  
**κακουργέω, ὦ, f. -ήσω, (κακούργος) to do evil: hurt, harm.**  
**κακούργος, ου, (κακός, ἔργω) doing ill, knavish, wicked: hurtful: as a subst. an evil-doer, knave.**  
**κακῶς, (κακός) Adv. badly, ill.**  
**Κάλαϊς, ιδος, ὁ, Calais, a son of Bo-reas.**  
**κάλαμος, ου, ὁ, Lat. calamus, a reed, cane: reed-arrow: reed-pipe: writing-reed, pen.**  
**Κάλας, ου, ὁ, Calas, a satrap of Phrygia.**  
**καλέω, ὦ, f. -έσω, p. κέκληκα, pass. p. κέκλημαι, 1. a. ἐκλήθην, to call, invite, summon, call by name.**

καλήτωρ, ορος, δ, (καλέω) *Lat.* calator, a crier, summoner.

καλιά, ἄς, ἡ, a cot: nest.

καλινδέω, ὦ, f. -ήσω, 1. a. ἐκαλίνδῃσα, = κυλινδέω, to roll, lie rolling: pass one's time in, indulge in, be busy with.

Καλλιδημίδης, ου, δ, Callidemides, a man's name.

καλλίνικος, ον, (καλός, νίκη) glorious-ly victorious.

Καλλιόπη, ης, ἡ, (καλός, ὄψ) the Beautiful-voiced: Calliope, the first of the nine Muses.

καλλιπάρης, ον, (καλός, παρειά) beautiful-cheeked.

Καλλιρρόη, ης, ἡ, (καλός, ῥέω) Cal-lirrhoe, a beautiful spring at Athens: a daughter of Oceanus.

κάλλιστος, η, ον, *superl.* of καλός.

Καλλίστρατος, ου, δ, Callistratus, name of a poet.

καλλίσφυρος, ον, (καλός, σφυρόν) beautiful-ankled.

καλλίχορος, ον, (καλός, χορός) with beautiful dancing-places: gracefully dancing.

καλλίων, ον, *gen. ονος, compar. of* καλός.

κάλλος, εος, *Att. ους, τό, (καλός)* beauty.

καλλωπίζω, f. -ίσω, p. κεκαλλώπικα, p. *pass.* κεκαλλώπισμαι, (κάλλος, ὄψ) to make the face beautiful, beautify, adorn.

καλός, ἡ, ὄν, beautiful, fair, lovely: good, auspicious: noble, honorable: τὸ καλόν, beauty: moral beauty.

καλύπτω, f. -ψω, p. κεκάλυφα, to cover.

καλώδιον, ου, τό, (κάλως) a small rope.

κάλως, ω, δ, a rope, ship's rope: cable.

καλώς, (καλός) *Adv.* beautifully: well, rightly: καλώς ἔχει, it is good: καλῶς ἀκούειν, to be well spoken of.

κάματος, ου, δ, (κάμνω) toil, hardship: weariness.

Καμβύσης, ου, δ, Cambyses, a king of Persia.

κάμέ, = καὶ ἐμέ.

κάμηλος, ου, δ, ἡ, a camel.

καμνίω, = καταμνίω.

κάμνω, f. καμῶ, p. κέκμηκα, 2. a. ἔκαμον, 2. f. m. καμῶμαι, to work one's self weary, be weary, be worn out: be sick, be afflicted: *trans.* to work, execute with toil: earn.

Κάμπη, ης, ἡ, Campe, a fabulous Indian monster.

κἄν, (καί, ἄν) and if, even if: at least.

κἄν, (καί, ἐάν) and if, even if, although, even.

κἄν, (καί, ἐν) and in.

κάνδυσ, υος, δ, a Median cloak with sleeves, caftan.

κάνεον, ου, τό, (κάννα, a reed) a reed-basket, bread-basket, dish.

κάνθαρος, ου, δ, a kind of beetle.

κανθήλιος, ου, δ, (κάνθος) a great ass, pack-ass.

κάνθος, ου, δ, an ass.

κάνθων, ωνος, δ, (κάνθος) = κανθήλιος.

κᾶπειτα, *contr. for* καὶ ἔπειτα, and then, and secondly.

καπηλείον, ου, τό, (κάπηλος) a tradesman's shop: tavern.

κάπηλος, ου, δ, (κάπτω, to eat quick) a retailer of provisions, huckster: tavern-keeper.

κάπί, = καὶ ἐπί.

καπνός, οῦ, δ, smoke, vapor.

κάπος, ω, δ, *Dor. for* κήπος, a garden, orchard.

Καππαδόκης, ου, δ, a Cappadocian.

Καππαδοκία, ας, ἡ, Cappadocia, a country of Asia Minor.

κάπρος, ου, ὁ, the boar, wild boar.

Κάρ, ρός, ὁ, a Carian.

κάρα, τό, indecl. the head: sometimes declined like a fem. of 1. declen.

κάρδαμον, ου, τό, cress, an herb whose seed was bruised and eaten by the Persians like our mustard.

καρδία, ας, ἡ, (κίαρ, κῆρ, is a shortnd. form) the heart.

κάρη, ητος, τό, Ion. and Hom. for κάρα.

κάρηνον, ου, τό, (κάρη) the head.

Καρία, ας, ἡ, Caria, a country of Asia Minor.

καρκίνος, ου, ὁ, pl. καρκίνα, τά, a crab: the Crab or Cancer, one of the twelve signs of the Zodiac.

Καρκίνος, ου, ὁ, Carcinus, a man's name.

καρός, ω, ὁ, Dor. for κηρός, ου, ὁ, Lat. cera, wax.

καρπός, ου, ὁ, (κάρφω, to dry up) ripe fruit, fruit, grain, produce.

καρπός, ου, ὁ, wrist.

καρπός, ω, f. -ώσω, p. κεκάρπωκα, (καρπός) to make or bear fruit. Mid. to reap the fruits: enjoy, obtain, profit.

κάρρων, ου, gen. ονος, Dor. for κρείσων.

καρτερίω, ω, f. -ήσω, p. κεκαρτέρηκα, (καρτερός) to be strong or steadfast, bear manfully: persist, persevere.

καρτερία, ας, ἡ, (καρτερός) endurance, steadfastness, perseverance.

καρτερός, ά, όν, (κάρτος) = κρατερός, strong, brave: steep, defensible: master of: persevering, patient.

κάρτος, εος, τό, = κράτος, strength, vigor, courage.

κατά, Prep. down. With the gen.

down from: down upon, down into: towards, at, against: upon, in respect of, concerning. With the acc. down with: on, over, throughout, in, at, among, near, about: by, distributively: for, after: according, answering to, in relation to, concerning, as to: like: nearly, about, of loosely stated numbers: during, at the time of. In comp. down, downwards: over against, in answer to: against: completely, violently.

καταβαίνω, f. m. -βήσομαι, 2. a. κατέβην, (κατά, βαίνω) to step down, go or come down, descend.

καταβάλλω, f. -βαλῶ, (κατά, βάλλω) to throw down, put down, demolish: strike down, kill: pay down.

καταβιβάζω, f. -άσω, (κατά, βιβάζω) to make go down, bring down.

καταβιβρώσκω, f. -βρώσω, 2. a. κατέβρων, (κατά, βιβρώσκω) to eat up, devour.

καταβίωω, ω, f. -ώσω, 2. a. κατεβίων, (κατά, βιώω) to bring life to an end, pass life.

καταγελάω, ω, f. -άσω, (κατά, γελάω) to laugh down, jeer at, mock.

καταγιγνώσκω, f. m. -γνώσομαι, 2. a. κατέγνων, (κατά, γιγνώσκω) to remark, find out, know: form an opinion against, charge with, accuse: judge, pass sentence upon, condemn.

κατάγνυμι, f. -άξω and -έξω, 2. p. κατέαγα, (κατά, γνυμι) to break in pieces, shatter.

καταγράφω, f. -ψω, (κατά, γράφω) to delineate, paint, describe: to write down, enter, enroll.

κατάγω, f. -άξω, (κατά, ἄγω) to lead

or carry down: conduct: bring to land: turn in, lodge.

καταγώνιον, ου, τό, (κατάγω) a stopping-place, an inn.

καταγωνίζομαι, f. -ίσομαι, (κατά, ἀγωνίζομαι) *Dep. Mid.* to struggle against, prevail against, subdue.

καταδείδω, f. m. -δείσομαι, (κατά, δέιδω) to fear very much: terrify.

κατάδηλος, ον, (κατά, δηλος) very plain, quite evident: *κατάδηλον* as an *Adv.* very plainly.

καταδικάζω, f. -άσω, (κατά, δικάζω) to condemn.

καταδικη, ης, ή, (κατά, δίκη) a condemnation, sentence: punishment.

καταδουλώω, ώ, f. -ώσω, (κατά, δουλώω) to enslave, reduce to slavery.

καταδύνω, = καταδύω.

καταδυσσις, εως, ή, (καταδύω) a going down, setting: immersion.

καταδύνω and -δύνω, f. -ύσω, 2. a. κατέδυν, (κατά, δύνω and δύνω) to go under, sink, set, steal into: *trans.* to make sink, dip.

κατάγω, f. -άσω, (κατά, ᾄδω) to sing to: charm by singing, enchant: deafen by singing.

καταζεύγνυμι, f. -ζεύξω, (κατά, ζεύγνυμι) to yoke together: bind fast: encamp.

καταζεύξις, εως, ή, (καταζεύγνυμι) a yoking: an encamping.

καταθάπτω, f. -ψω, (κατά, θάπτω) to bury.

καταθεάομαι, ώμαι, f. -άσομαι, (κατά, θεάομαι) *Dep. Mid.* to look down upon, observe, contemplate.

καταθίω, f. m. -θεύσομαι, (κατά, θέω) to run down: overrun, devastate.

καταθνήσκω, 2. f. m. -θανοῦμαι, p. κατατέθνηκα, 2. a. κατέθανον, (κατά,

θνήσκω) to die away, die: *in p. and aor.* to be dead.

καταθoinάω, ώ, f. -ήσω and -άσω, (κατά, θoinάω) to feast upon, devour.

καταιδέομαι, οὔμαι, f. m. -έσομαι, (κατά, αιδέομαι) *Dep.* to feel shame before, reverence: be ashamed to do.

κατακαίνω, f. -κανώ, 2. a. κατέκανον, = κατακτείνω.

κατακαίω, f. -καύσω, (κατά, καίω) to burn down, burn, consume.

κατάκειμαι, f. -κεισομαι, (κατά, κείμαι) *Dep. Mid.* to lie down, lie: rest.

κατακεντέω, ώ, f. -ήσω, (κατά, κεντέω) to pierce through, transfix.

κατακλαίω, f. m. -κλαύσομαι, (κατά, κλαίω) to bewail, lament: move to tears, — a forced signification belonging rather to κατακλάω.

κατακλείω, f. -είσω, (κατά, κλείω) to shut up, close: shut in, blockade.

κατακλίνω, f. -ινώ, (κατά, κλίνω) to make lie down, lay down, cause to recline. *Mid.* to lie down, recline.

κατακοιμάω, ώ, f. -ήσω, (κατά, κοιμάω) to put to sleep: sleep through.

κατακοιμίζω, f. -ίσω, (κατά, κοιμίζω) = κατακοιμάω.

κατακοντίζω, f. -ίσω, (κατά, ἀκοντίζω) to strike down with darts, hurl at.

κατακόπτω, f. -ψω, (κατά, κόπτω) to cut down: cut in pieces, cut up.

κατακούω, f. m. -ούσομαι, (κατά, ἀκούω) to hear and obey: listen secretly: hear.

κατακρημνίζω, f. -ίσω, (κατά, κρημνίζω) to throw down a precipice.

κατακτάομαι, f. -κτήσομαι, (κατά, κτάομαι) *Dep. Mid.* to get for one's self certainly, acquire, obtain.

κατακτείνω, f. -κτενῶ, (κατά, κτίνω) to kill, slay, murder.

καταλαμβάνω, f. m. -λήψομαι, (κατά, λαμβάνω) to seize upon, take possession of: catch, grasp: hold down, check, bind: convict, condemn: overtake, come upon: happen.

καταλάμπω, f. -ψω, (κατά, λάμπω) to shine upon, illumine.

καταλέγω, f. -λέξω, (κατά, λέγω) to lay down: pick out, enroll: count up, recount, tell.

καταλείπω, f. -ψω, (κατά, λείπω) to leave behind, bequeathe: forsake, abandon: suffer, allow.

καταμανθάνω, f. m. -μαθήσομαι, (κατά, μανθάνω) to learn, perceive: understand, know.

καταμέμφομαι, f. -μέμψομαι, (κατά, μέμφομαι) *Dep. Mid.* to blame, accuse, attack.

καταμένω, f. -μενῶ, (κατά, μένω) to stay behind: remain fixed, continue in: abide.

καταμετρέω, ὦ, f. -ήσω, (κατά, μετρέω) to measure out to: measure out, measure.

καταμύω, f. -ύσω, (κατά, μύω) to shut the eyes: nod, sleep.

καταναλίσκω, f. -λώσω, (κατά, ἀναλίσκω) to use up, spend, lavish.

καταναυμαχέω, ὦ, f. -ήσω, (κατά, ναυμαχέω) to conquer in a sea-fight, defeat at sea, gain a naval victory.

κατανέμω, f. -νεμῶ, (κατά, νέμω) to distribute, allot, divide. *Mid.* to divide among themselves: to feed, graze.

κατανοέω, ὦ, f. -ήσω, (κατά, νοέω) to remark, observe, perceive: understand, know.

καταντάω, ὦ, f. -ήσω, (κατά, ἀντάω) to come to, arrive at: result, happen: come back.

καταπατέω, ὦ, f. -ήσω, (κατά, πατέω) to tread down, trample on.

καταπαύω, f. -σω, (κατά, παύω) to put to rest, calm: make to stop, hinder from, check.

καταπέμπω, f. -ψω, (κατά, πέμπω) to send down, send.

καταπίνω, 2. f. m. -πίομαι and later πιούμαι, (κατά, πίνω) to drink down, swallow: consume.

κατάπλεως, α, ων, *Att.* for κατέπλεως, (κατά, πλέως) quite full, crammed: fouled, stained.

καταπλέω, f. m. -πλεύσομαι, (κατά, πλέω) to sail down: put into port: sail back.

κατάπλοος, ον, ὁ, *contr.* πλους, (καταπλέω) a sailing down: putting in: landing-place: return.

καταπολεμέω, ὦ, f. -ήσω, (κατά, πολεμέω) to war down, overcome.

καταπονέω, ὦ, f. -ήσω, (κατά, πονέω) to tire, weaken by toil or suffering: overcome, subdue.

καταπράσσω, *Att.* -ττω, f. -ξω, (κατά, πράσσω) to accomplish, achieve.

καταπτήσσω, f. -πτήξω, p. κατέπτηκα and -χα, 2. a. κατέπτην, (κατά, πτήσσω) to stoop down from fear, cower, crouch: be terrified.

καταράσμαι, ὦμαι, f. -άσομαι, (κατά, ἀράσμαι) *Dep. Mid.* to call down upon, curse.

κατάρατος, ον, (καταράσμαι) accursed.

καταρρέω, f. m. -ρέύσομαι and -ρήσομαι, p. κατερρήκα, (κατά, ρέω) to flow down: fall to the lot of.

καταρρήγνυμι, f. -ρήξω, (κατά, ρήγνυμι) to break down: tear in pieces, rend, break up.



καταροφάνω *or* -έω, *f.* -ήσω, (*κατά, ροφάνω*) to swallow down.

κατάρχω, *f.* -άρξω, (*κατά, ἄρχω*) to begin : sacrifice : govern, rule.

κατασειώ, *f.* -σεισω, (*κατά, σείω*) to shake down, throw down.

κατασκάπτω, *f.* -ψω, (*κατά, σκάπτω*) to dig under : dig down, destroy utterly.

κατασκέπτομαι, *f.* -σκέψομαι, (*κατά, σκέπτομαι*) = κατασκοπέω.

κατασκευάζω, *f.* -άσω, (*κατά, σκενάζω*) to prepare, furnish : make, build.

κατασκευή, *ης, ή*, (*κατά, σκευή*) a preparation, furniture, equipment, apparatus.

κατασκοπέω, *ω, f.* -ήσω, *p.* κατεσκόπηκα, *f. m.* -σκέψομαι, (*κατάσκοπος*) to view closely, examine attentively, explore, spy out : reconnoitre.

κατασκοπή, *ης, ή*, (*κατάσκοπος*) a viewing closely, spying.

κατάσκοπος, *ου, ό*, (*κασά, σκοπός*) a spy, scout.

κατασοφίζω, *f.* -ίσω, (*κατά, σοφίζω*) to outwit, deceive, impose upon.

*Mid.* κατασοφίζομαι, = κατασοφίζω.

κατασπάω, *ω, f.* -άσω, (*κατά, σπάω*) to draw or pull down.

καταστρατοπεδεύω, *f.* -εύσω, (*κατά, στρατοπεδεύω*) to put into cantonments, encamp. *Mid.* to encamp.

καταστρέφω, *f.* -ψω, (*κατά, στρέφω*) to turn upside down : overturn, upset : turn back : end, die. *Mid.* to subdue, conquer.

καταστροφή, *ης, ή*, (*καταστρέφω*) an overturning, overthrow, subversion : subjugation : an end, death.

κατασχίζω, *f.* -ίσω, (*κατά, σχίζω*) to

split, cleave asunder, rend, shiver to pieces.

καταταρταρόω, *ω, f.* -ώσω, (*κατά, ταρταρόω*) to hurl down to Tartarus.

κατατάσσω, *All.* ττω, *f.* -ξω, (*κατά, τάσσω*) to draw up in order, arrange, dispose, place.

κατατίθημι, *f.* -θήσω, (*κατά, τίθημι*) to place, put or lay down, propose : pay down, pay, perform : communicate : make, render : put off : lay aside, devote.

κατατοξεύω, *f.* -εύσω, (*κατά, τοξεύω*) to shoot down with arrows, shoot dead.

κατατρέχω, *f. m.* -θρέξομαι, *2. f. m.* -δραμούμαι, *2. a.* κατέδραμον, (*κατά, τρέχω*) to run down : assail : overrun, ravage.

καταφαίνω, *f.* -φανώ, (*κατά, φαίνω*) to make visible. *Mid.* to become visible, appear : be plain.

καταφέρω, *f.* κατοίσω, (*κατά, φέρω*) to bring down : pull down, demolish : pay down : bring against, charge with.

καταφεύγω, *f. m.* -φεύξομαι, (*κατά, φεύγω*) to flee down, fly to for refuge.

καταφιλέω, *ω, f.* -ήσω, (*κατά, φιλέω*) to kiss tenderly, caress.

καταφλέγω, *f.* -ξω, (*κατά, φλέγω*) to burn down, consume.

καταφρονέω, *ω, f.* -ήσω, (*κατά, φρονέω*) to think down upon, think slightly of, disdain, despise : think of, think.

καταφωράω, *ω, f.* -άσω, (*κατά, φωράω*) to catch in a theft, detect : discover.

καταχέω, *f.* -χεύσω, *1. a.* κατέχεα, *Er.* κατέχευα, (*κατά, χέω*) to pour

down, pour in, overflow : throw down.

καταψύχω, f. -ξω, (κατά, ψύχω) to cool, refresh, chill.

κατείδον, 2. a. with no pr. in use, καθοράω being used instead, to look down upon, perceive.

κάτεμι, f. -είσομαι, (κατά, εἶμι) to go down, descend, come down : come back.

κατέπα, 1. a. and κατέπειν, 2. a. of obsol. κατέπειω, (κατά, εἶπω) to speak against, accuse : speak out, tell.

κατείρω, 2. f. -ερώ, (κατά, εἶρω) to speak against, accuse : speak out.

κατεργάζομαι, f. -άσομαι, p. pass. κατείργασμαι, (κατά, ἐργάζομαι) Dep. Mid. to effect, achieve, accomplish : finish, kill, destroy : conquer, subdue : manufacture.

κατέρχομαι, f. -ελεύσομαι, 2. a. κατῆλθον, (κατά, ἔρχομαι) Dep. to go down, come down : come back.

κατεσθίω, 2. f. m. κατέδομαι, 2. a. κατέφαγον, (κατά, ἐσθίω) to eat up, devour.

κατευθύνω, f. -υνῶ, (κατά, εὐθύνω, to lead straight) to direct, guide : rule, govern.

κατέφαγον, 2. a. of κατεσθίω.

κατέχω, f. καθέξω and κατασχέσω, κατά, ἔχω) to hold down : hold back, restrain, check : get possession of, occupy : cover, hide : seize : happen, befall : hold, stop.

κατηγορέω, ὦ, f. -ήσω, p. κατηγορήκα, (κατήγορος) to speak against, accuse : indicate, betray.

κατήγορος, ου, ὅ, (κατά, ἀγορεύω) an accuser : traitor.

κατοικέω, ὦ, f. -ήσω, (κατά, οἰκέω) to dwell in, inhabit, settle.

κατόπις, Adv. = κατόπισθε, behind, after : hereafter, afterwards.

κατοπτρον, ου, τό, (κατά, ὅπω) a mirror.

κατορθόω, ὦ, f. -ώσω, (κατά, ὀρθόω) to set upright : keep straight : accomplish successfully : succeed.

κατορύσσω, Att. -τω, f. -ξω, (κατά, ὀρύσσω) to bury, hide in the ground.

κάτω, (κατά) Adv. down, downwards : beneath : afterwards : under.

κάτωθεν, (κάτω) Adv. from below : below, down.

Καύκασος, ου, ὅ, Caucasus, a mountain of Asia.

καύλινος, η, ου, (καυλός) made of stalks.

καυλός, ου, ὅ, a stalk, stem : shaft.

καῦμα, ατος, τό, (καίω) a burning, fire : heat.

καχάζω, = καγχάζω.

κέ, or κέν, poet. for ἄν.

κέατ', = ἔκειντο, 3. pl. impf. of κείμαι.

Κέβης, ητος, ὅ, Cebes, a pupil of Socrates, of Thebes.

κεδνός, ή, όν, careful, discreet, prudent : cared for, valued, honored.

κείμαι, f. m. κείσομαι, to lie, recline, repose, lie dead : be situated : be fixed, be settled.

κείνος, κείνη, κείνο, Ion. and poet. for ἐκείνος.

κείρω, f. κερῶ, Ep. κέρσω, p. κέκαρκα, 1. a. m. ἐκειράμην, pass. p. κέκαρμαι, 2. a. ἐκαρην, to shear, cut off : destroy, consume.

κελαινεφής, ές, (κελαινός, black, νέφος) cloud-darkening : cloud-wrapt.

κελεύω, f. -εύσω, p. κεκέλευκα, (κέλλω, to urge) to urge on, exhort, command, order, request : call to.

κέλης, ητος, ό, (κέλλω) a courser.  
race-horse.

κέλομαι, f. κελήσομαι, 2. a. έκεκλό-  
μην, (κέλλω) *Dep. Mid.* to urge  
on, command.

κενοδοξία, as, ή, (κενόδοξος) vain-  
glory, vanity, conceit.

κενόδοξος, ον, (κενός, δόξα) vain,  
conceited.

κενός, ή, όν, *poet.* κενεός, empty :  
vain, fruitless : exhausted : void,  
devoid : τὸ κενόν, the void, vac-  
uum.

κενών, ώ, f. -ώσω, p. *pass.* κεκένωμαι,  
(κενός) to empty out. *Pass.* to  
be left empty, be deserted.

κέντασε, *Dor.* for έκέντησε, 1. a. of  
κεντέω.

Κένταυρος, ου, ό, (κεντέω, ταῦρος) an  
Ox-driver, Centaur : a half-man  
and half-horse, i. e. a good rider,  
a fabulous monster.

κεντέω, ώ, f. -ήσω, p. κεκέντηκα, 1. a.  
έκέντησα, *Ep.* έκενσα, to prick,  
goad, sting : torture.

κεντρίζω, f. ίσω, p. κεκέντρικα, (κέν-  
τρον) = κεντέω.

κέντρον, ου, τό, (κεντέω) a point,  
sting, goad, prick : centre.

κεραία, as, ή, (κέρας) a horn : any-  
thing projecting like a horn, pro-  
jecting beam.

κεραμίς, ίδος, ή, (κέραμος) a roof-tile :  
a tiled roof.

κέραμος, ου, ό, (έρα, earth, or κεράν-  
νυμι, to mix) potter's earth :  
earthen vessel : tile.

κεράννυμι, *Ep.* κεράω, f. -άσω, p. κέ-  
κρακα, *pass.* p. κέκραμαι and κέ-  
ρασμαι, to mix, mingle : temper,  
regulate.

κέρας, ατος, *Ep.* aos, *contr.* ως, τό,  
a horn : horn-bow : horn-flute :

drinking-horn : the wing of an  
army or fleet.

κεραυνός, ου, ό, the thunderbolt,  
thunder and lightning.

κεραυνών, ώ, f. -ώσω, p. κεκεραύνωκα,  
(κεραυνός) to strike with a thun-  
derbolt.

Κέρβερος, ου, ό, Cerberus, the dog  
which guards the gate of Hades.

κερδαίνω, f. -ανώ and -ήσω, p. κεκέρ-  
δηκα, 1. a. έκέρδηνα and έκέρδησα,  
(κέρδος) to gain, profit.

κέρδος, eos, τό, gain, profit, advan-  
tage : device, craft.

κερδοσύνη, ης, ή, (κέρδος) cunning,  
craft, shrewdness.

κερδῖος, α, ου, (κέρδος) bringing  
gain, an epithet of Hermes.

Κερύνεια, as, ή, Cerynæa, a *ποικιλία*  
of Arcadia.

Κερυνίτις, ίδος, ή, (Κερύνεια) a fe-  
male inhabitant of Cerynæa.

κεστός, ή, όν, (κεντέω, κένσαι)  
stitched : as a subst. a girdle, belt,  
*esp.* the girdle of Venus.

κεφάλαιον, ου, τό, (κεφαλή) a head,  
chief point, summary, recapitula-  
tion, topic : crown, completion.

κεφαλή, ης, ή, the head : life : ex-  
treme, source : chief point : *ἐπὶ*  
κεφαλῇ, head foremost, headlong :  
ὦ κακὴ κεφαλῇ, O you fool !

κήδος, eos, τό, (κήδω) care, concern :  
sorrow, trouble.

κήδω, f. κηδήσω, 2. p. κέκηδα, 2. a.  
έκηδον, to make anxious, trouble,  
afflict, vex. *Mid.* to be anxious,  
be concerned for, care for.

Κηίος, η, ου, = Κείος, (Κήη, Cea, one  
of the Cyclades) Cean.

κηριοκλέπτης, ου, ό, (κηρίον, κλέπτω)  
a stealer of honey-combs.

κηρίον, ου, τό, (κηρός) honey-comb.

κηρός, οὔ, δ, *Lat. cera, wax.*

κήρυγμα, ατος, τό, (κηρύσσω) a proclamation, public notice.

κήρυξ, κος, δ, (κηρύσσω) a herald, public messenger.

κηρύσσω, *Att. -τω, f. -ξω, p. κέκηνυχα*, to be a herald, proclaim, advertise.

κῆτος, εος, τό, a sea monster, huge fish : whale, shark.

Κηφισσός, οὔ, δ, *old form Κηφισός, Cephissus, a river in Phocis : a famous river in Attica.*

Κιθαιρών, ὄνος, δ, *Cithæron, a mountainous ridge separating Attica from Boeotia.*

Κιθαιρώνειος, α, ον, (Κιθαιρών) Cithæronian.

κιθάρα, ας, ἡ, *Lat. cithara, guitar, lyre, harp.*

κιθαρίζω, f. -ίσω, p. κεκιθάρικα, (κιθάρα) to play on the guitar or harp.

Κιλικία, ας, ἡ, *Cilicia, a country of Asia Minor.*

κινδυνεύω, f. -εύσω, p. κεκινδύνευκα, (κίνδυνος) to be daring, run a risk, be in danger : venture, hazard.

κίνδυνος, ου, δ, danger, risk, hazard.

κινέω, ὦ, f. -ήσω, p. κέκίνηκα, (κίω) to set agoing : move, remove : meddle with, change : cause : stir up.

κίνησις, εως, ἡ, (κινέω) a moving, motion : excitement, emotion : change, revolution.

κινύρα, ας, ἡ, & plaintive ten-stringed Asiatic instrument.

Κινύρας, ου, δ, *Cyniras, father of Myrrha, by whom he had Adonis.*

κινυρόμαι, *impf. ἐκινυρόμην, (κινύρα) Dep. to lament, bewail.*

κινυρός, ά, όν, (κινύρα) wailing, plaintive.

Κίρκη, ης, ἡ, *Circe, a famous enchantress, who dwell in the ocean-island, Αἶσα.*

κισσύβιον, ου, τό, (κισσός, ivy) an ivy-wood drinking-cup, bowl.

κιχάνω and κίχημι, f. m. κιχήσομαι, 2. α. ἔκιχον, to reach : hit, find, meet with.

κίω, *impf. without aug. κίον, (ἴω, root of εἶμι) to go, proceed.*

κλάδος, ου, δ, (κλάω) a young shoot, twig, or branch, such as is easily broken off for grafting.

κλαίω, *Att. κλάω, f. κλαύσω, p. κέκλαυκα*, 1. α. ἔκλαυσα, to weep, wail : trans. bewail, lament.

κλᾶς, αδός, δ, *obso. in nom. = κλάδος.* κλαυθμός, οὔ, δ, (κλαίω) a weeping, wailing.

κλαυθμυρίζω, f. -ίσω, p. κεκλαυθμύρικα, (κλαυθμός) to weep, cry, pule.

κλάω, f. κλάσω, 1. α. ἔκλασα, p. *pass. κέκλασμαι*, to break, break off.

κλάω, *Att. for κλαίω.*

Κλεάνθης, ου, δ, *Cleanthes, a stoic philosopher of Assus in Lydia, disciple of Zeno and author of a beautiful Hymn to Jupiter.*

Κλέαρχος, ου, δ, *Clearchus, a prominent leader in the Anabasis.*

κλείς, κλειδός, ἡ, (κλείω) a key, bolt, bar, latch : collar-bone.

κλειτός, ἡ, όν, (κλείω) renowned, famous : excellent.

Κλεῖτος, ου, δ, *Clitus, a friend and foster-brother of Alexander.*

κλείω, f. -σω, p. κέκλεικα, *poet. for κλέω*, to tell of, make famous, celebrate : call.

κλείω, f. -σω, p. κέκλεικα, *pass. κέκλεισμαι and κέκλειμαι*, to shut, close, lock.

Κλειώ, ὅος, οὖς, ἡ, (κλείω) the Proclaimer: Clio, one of the Muses.

Κλεόμβροτος, ου, ὁ, Cleombrotus, a king of Sparta.

Κλεομένης, εος, ους, ὁ, Cleomenes, a king of Sparta.

κλέος, εος, ους, τό, (κλείω) rumor, report, *Lat.* fama: good report, fame, glory.

κλέπτης, ου, ὁ, (κλέπτω) a thief.

κλέπτω, f. -ψω, p. κέκλοφα, *pass.* p. κέκλεμμαι, *Att.* κεκλαμμαι, 2. a. ἐκλάπην, to steal, filch: cheat: conceal.

κληίζω, f. -ίσω, 1. a. ἐκλήϊσα, *Ion.* for κλείζω, (κλείω) to tell of, celebrate: mention: call.

κληρονόμος, ου, ὁ, (κλήρος, νέμομαι) an heir, inheritor.

κλήρος, ου, ὁ, a lot: allotment, portion, inheritance.

κληρώω, ὦ, f. -ώσω, p. κεκλήρωκα, (κλήρος) to choose by lot, choose: allot. *Mid.* to cast lots, obtain by lot.

κλήσις, εως, ἡ, (καλέω) a calling: summons: invitation: name.

κλίμαξ, ακος, ἡ, (κλίνω) a ladder, staircase: climax.

κλίνη, ης, ἡ, (κλίνω) a couch, bed, bier.

κλίνω, f. κλινῶ, p. κέκλικα, *pass.* p. κέκλιμαι, 1. a. ἐκλίνην and ἐκλίθην, to make bend, bend down, incline: lean, prop: turn aside: cause to recline.

κλισία, ας, ἡ, (κλίνω) a resting-place, hut, tent: couch, chair, seat: bed, chamber.

κλισμός, οὐ, ὁ, (κλίνω) a couch, easy-chair, throne.

κλοπή, ης, ἡ, (κλέπτω) theft: fraud, stealth.

κλύζω, f. -ύσω, p. κέκλυκα, *p. pass.* κέκλυσμαι, to wash, dash, dash high, inundate: wash off, wash out.

κλυτός, ἡ, ὄν, (κλύω) heard, audible: heard of, i. e. famous, renowned.

κλύω and κλύμι, *imperf.* ἔκλυον, *imper.* κλύθι, *Er.* κέκλυθι, to hear, perceive.

κλώθω, f. -ώσω, p. κέκλωκα, *pass.* p. κέκλωσμαι, to spin.

κλών, ωνός, ὁ, (κλάω) = κλάδος, a young shoot, sprig, twig.

κναίω, f. -σω, p. κέκναικα, *pass.* p. κέκναισμαι, to scratch, hack.

κνέφας, αος, τό, (νέφος) darkness, dusk.

κνήθω, f. -ήσω, p. κέκνηκα, (κνάω, to scrape) to scratch: rub: tickle.

κνήμη, ης, ἡ, the part of the leg between the knee and ankle, the leg.

Κνήμων, ονος, ὁ, Cnemon, a man's name.

Κνώσιος, ἰη, ἰων, (Κνωσός) Cnosian.

Κνωσός, οὐ, ἡ, Cnosus, the royal city of Crete.

κοῖλος, η, ον, hollow, hollowed: roomy: lying in a hollow or vale.

κοιμάω, ὦ, f. ἥσω, p. κεκοίμηκα, to lull to sleep, put to bed, hush to rest. *Mid.* to fall asleep, go to bed, lie down, sleep.

κοιμίζω, f. -ίσω, p. κεκοίμικα, = κοιμάω.

κοινῇ, (κοινός) *Adv.* in common.

κοινός, ἡ, ὄν, common: public: impartial, affable: kindred: τὸ κοινόν, common council: state.

κοινῶω, ὦ, f. -ώσω, p. κεκοίνωκα, (κοινός) to make common, communicate. *Mid.* to take counsel, consult.

κοινωνέω, ὦ, f. -ήσω, p. κεκοινωνήκα,

(κοινῶνός) to have in common, share in, participate in, partake of.  
 κοινῶνός, οὐ, ὁ, ἡ, (κοινός) a companion, partner, partaker.  
 Κοῖος, ου, ὁ, Coeus, one of the Titans.  
 κοίτις, ἴδος, ἡ, Dim. from κοίτη, a small chest, box, or case.  
 κολάζω, f. -άσω, p. κεκόλακα, pass. p. κεκόλασμαι, (akin to κολούω) to curtail: check, restrain: punish.  
 κολακεία, as, ἡ, (κόλαξ) a flattering, flattery, fawning.  
 κολακεύω, f. -εύσω, p. κεκολάκευκα, (κόλαξ) to flatter, fawn on.  
 κολαξ, ακος, ὁ, a flatterer, fawner.  
 κολάπτω, f. -ψω, p. κεκόλαφα, to hew, cut, carve, chisel.  
 κολασίς, εως, ἡ, (κολάζω) a pruning: check: punishment.  
 κολαστέος, α, ου, (κολάζω) Verb. Adj. to be punished.  
 κολαστήριον, ου, τό, (κολάζω) a place of punishment, prison: instrument of torture: punishment, correction.  
 κολέος, οὐ, ὁ, a sheath, scabbard.  
 κολοιός, οὐ, ὁ, a jackdaw.  
 κολος, ου, docked, clipped.  
 κολουρος, ου; (κόλος, οὐρά) dock-tailed, maimed.  
 κολούω, f. -ούσω, p. κεκόλουκα, (κόλος) to dock, clip, maim.  
 κολπος, ου, ὁ, the bosom, lap: the swelling fold of a garment: a hollow, creek.  
 κολπόω, ὦ, f. -ώσω, p. κεκόλπωκα, (κόλπος) to form into a bosom: swell.  
 κολυμβάω, ὦ, f. -ήσω, p. κεκολύμβηκα, to dive: swim.  
 Κολχικός, ἡ, ὄν, (Κολχίς) Colchic, pertaining to Colchis.  
 Κολχίς, ἴδος, ἡ, Colchis, a country of Asia.

Κόλχοι, ων, οἱ, the Colchians.  
 κόμη, ης, ἡ, the hair: foliage.  
 κομήτης, ου, ὁ, (κόμη) one having long hair: comet.  
 κομίζω, f. -ίσω, p. κεκόμικα, p. pass. κεκόμισμαι, (κομέω, to take care of) to take care of, provide for, attend to: carry, bring, convey: escort, lead: receive, entertain. Pass. to be carried, journey, travel.  
 κομψός, ἡ, ὄν, (κομέω) well-dressed: elegant, polished, pretty.  
 κομψῶς, (κομψός) Adv. elegantly, prettily, neatly.  
 κόνδυλος, ου, ὁ, a knuckle.  
 κόνις, ιος, Att. εως, ἡ, dust: ashes.  
 κονίω, f. -ίσω, Att. -ιῶ, p. κεκόνικα, p. pass. κεκόνιμαι, (κόνις) to make dusty, fill with dust: raise the dust.  
 Κόνων, ωνος, ὁ, Conon, an Athenian admiral.  
 κοπιάω, f. -άσω, p. κεκοπίακα, (κόπος) to be tired, grow weary: work, toil.  
 κοπίς, ἴδος, ἡ, (κόπτω) a chopper, cleaver, knife, battle-axe.  
 κόπος, ου, ὁ, (κόπτω) a striking: toil, fatigue, suffering.  
 κόπρος, ου, ἡ, dung: filth, dirt.  
 κόπτω, f. -ψω, p. κέκοφα, 2. p. κέκοπα, 2. a. pass. ἐκόπην, to strike, cut: hurt: knock, rap at: stun, deafen, weary.  
 κόραξ, ακος, ὁ, (κορωνός) a crow, raven: a hooked engine.  
 κορέννυμι, f. κορέσω, p. κεκόρηκα, pass. p. κεκόρημαι and κεκόρεσμαι, 1. a. ἐκορέσθην, (κόρος, satiety) to sate, satisfy.  
 κόρη, ης, ἡ, (fem. from κόρος, a boy) a maiden, girl: daughter: doll: pupil of the eye: long sleeve.

Κόρη, ης, ἡ, the Daughter, of Demeter, the name under which Proserpine was worshipped in Attica.

Κορίνθιος, ἰα, ἰον, (Κόρινθος) Corinthian: as a subst. a Corinthian.

Κόρινθος, ου, ἡ, Corinth, a city of Greece.

Κόρυμβος, ου, ὁ, Coræbus, a Theban leader.

κόρυς, υθος, ἡ, (akin to κάρα) a helm, helmet: head.

κορώνη, ης, ἡ, (κορωνός) a sea-crow, crow.

κορωνός, ἡ, ὄν, curved, hooked.

κοσμέω, ᾠ, f. ἤσω, p. κεκόσμηκα, (κόσμος) to order, arrange, set in array, equip: rule, govern: deck, adorn.

κόσμος, ου, ὁ, order, arrangement, good order, decency: ornament, dress: honor, credit: ruler: the world or universe, from its beautiful arrangement: εὖ κατὰ κόσμον, beautifully, in due order: οὐ κατὰ κόσμον, disgracefully.

Κόττος, ου, ὁ, Cottus, a giant of a hundred hands.

κουρεύς, έως, ὁ, (κείρω) a barber, hair-cutter: chatterbox.

κουφίζω, f. -ίσω, p. κεκούφικα, (κουφός) to be light: lighten, raise.

κουφός, η, ου, light, nimble, easy, vain.

κραδία, ας, ἡ, = καρδία, by metath.

κράζω, f. -ξω, 2. p. κέκραγα, 2. a. ἔκραγον, to croak: scream, screech, cry: call, clamor for.

κράνα, ας, ἡ, Dor. for κρήνη, (κάρα) a spring, well.

κρανέα, ας, ἡ, = κρίνεα, (κράνον) the cornel-tree.

κρανείνος, η, ου, (κρανέα) made of cornel-wood, cornel.

κοάνειος, α, ου, = κρανείνος.

κρανίον, ου, τό, (κάρα) the skull, cranium.

κράνον, ου, τό, the cornel-tree.

κράνος, εος, τό, (κάρα) a helmet: covering.

κρατέω, ᾠ, f. ἤσω, p. κεκράτηκα, (κράτος) to be strong: rule, hold sway, be lord of, command: conquer, subdue: surpass: seize.

κρατήρ, ἦρος, ὁ, (κεράννυμι) a mixing-vessel, bowl, bottle: crater.

κρατιστεύω, f. εὔσω, p. κεκρατίστευκα, (κράτιστος) to be mightiest, best, first or most excellent, surpass.

κράτιστος, η, ου, (κράτος) a superlative of ἀγαθός, the strongest, mightiest, best.

κράτος, εος, τό, strength, might: power, sway, rule: victory: ἀνὰ κράτος, with all one's might.

κρατύνω, f. -υνῶ, p. κεκράτυγκα, (κρατύνς) to strengthen, fortify: rule, become master of.

κρατύς, ύος, ὁ, (κράτος) = κρατερός, strong, mighty.

Κράτων, ωνος, ὁ, Craton, a man's name.

κραυγή, ης, ἡ, (akin to κράζω) a crying, screaming, clamor.

κρέας, ατος, αος, τό, flesh, meat: a body.

κρείσσω, ου, gen. στος, late Att. κρείττων, a compar. of ἀγαθός, stronger, mightier, braver, better: surpassing: master of.

κρείων, ουτος, ὁ, (κρείσσω) a ruler, lord, master.

κρεμάννυμι, f. κρεμάσω, contr. κρεμῶ, 1. a. ἐκρέμασα, 1. a. m. ἐκρεμασάμην, f. m. κρεμήσομαι, pass. pr. κρεμάννυμαι and κρέμαμαι, to hang, let hang down. Pass. to be hung, be suspended, hang down.

κρεουργέω, ὦ, f. -ήσω, 1. a. ἐκρεοῦργησα, (κρεουργός) to cut up meat, butcher: be a butcher.

κρεουργός, οὐ, ὁ, (κρέας, ἔργω) a meat-cutter, butcher.

Κρέων, οὔτος, ὁ, Creon, a king of Thebes.

Κρηθεύς, ἑως, ὁ, Cretheus, a son of Æolus and founder of Iolcos.

κρημνίζω, f. -ίσω, p. κερήμενικα, (κρημνός) to cast down from a precipice: hurl down headlong.

κρημνός, οὐ, ὁ, (κρεμάννυμι) an overhanging cliff, precipice.

κρήνη, ης, ἡ, (κάρα) a spring, well: fountain-head.

Κρής, ητός, ὁ, an inhabitant of Crete, a Cretan.

Κρήτη, ης, ἡ, Crete, now Candia, an island of the Mediterranean.

κριθή, ης, ἡ, barley.

κρίνω, f. -ινῶ, p. κέκρικα, to separate, part, distinguish, pick out, choose, prefer: decide, judge: accuse.

κρίος, οὐ, ὁ, (κίρας) a ram, battering-ram.

Κρίος, οὐ, ὁ, Crius, a man's name.

Κρίος, ου, ὁ, Crius, one of the Titans.

κρίσις, εως, ἡ, (κρίνω) a separating, choosing: decision, judgment: crisis.

κριτής, οὐ, ὁ, (κρίνω) a decider, judge, umpire.

Κρίτων, ωτος, ὁ, Crito, an Athenian, the friend of Socrates.

Κροῖσος, ου, ὁ, Croesus, a famous king of Lydia, B. C. 600.

Κρονίων, ονος, ὁ, (patronym. from Κρόνος) son of Saturn, Jupiter.

Κρόνος, ου, ὁ, Cronos, Lat. Saturnus, son of Uranos and Gaia, and father of Zeus.

κρόταφος, ου, ὁ, (κροτέω) a temple of the head: in pl. the temples.

κροτέω, ὦ, f. -ήσω, p. κεκρότηκα, (κρότος) to rattle: strike, beat, pulsate: clap, applaud.

κρότος, ου, ὁ, (κρούω) a loud rattling or noise, clapping.

κρούω, f. -ούσω, 1. a. ἔκρουσα, to knock, strike, clap.

κρυερός, ἁ, ὄν, (κρύος) icy, chilling.

κρύος, εος, τό, icy cold, chilliness, frost.

κρύπτω, f. -ψω, p. κέκρυφα, pass. p. κέκρυμαι, 2. a. ἐκρύβην, 1. a. ἐκρυφθην, to hide, conceal: darken.

κρύσταλλος, ου, ὁ, (κρύος) clear ice, ice: crystal.

κρύφα, (κρύπτω) Adv. Dor. for κρυφῇ, secretly, in secret, unknown to, without the knowledge of.

κρώζω, f. -ξω, 1. a. ἐκρώξα, (αἰνῶ to κρέω) to croak, caw.

κτάομαι, f. κτήσομαι, p. κέκτημαι, Ion. ἔκτημαι, 1. a. ἐκτησάμην, Dep. Mid. to gain, procure, acquire, earn: procure for another: in perfect, to possess, have.

κτείνω, f. κτενῶ, Ion. κτανῶ, p. ἔκτακα and ἐκτόνηκα, 2. p. ἔκτονα, 1. a. ἔκτεινα, 2. a. ἔκτανον and ἔκταν, to kill, slay.

κτερεῖζω, f. -ίζω, lengthd. for κτερίζω, (κτέρεα, obsequies) to bury with due honors.

κτῆμα, ατος, τό, (κτάομαι) a possession, property: thing.

κτῆσις, εως, ἡ, (κτάομαι) an acquiring, acquisition, possession.

κτίζω, f. -ίσω, p. ἔκτικα, 1. a. ἔκτισα, to people, settle: found, plant, build.

κτυπέω, ὦ, f. -ήσω, p. ἐκτύπηκα, 2. a. ἔκτυπον, (κτύπος) to crash, resound: strike: make a noise.



κτύπος, ου, ό, (τύπτω) a loud noise, crash, clash, peal.

κύαθος, ου, ό, (κύω) a cup.

κύαμος, ου, ό, a bean : lot.

κυάνεος, α, ου, (κύανος) dark-blue.

κύανος, ου, ό, cyanos, a dark-blue substance : as an Adj. κύανος, = κυάνεος.

Κυαζάρης, ους, ό, Cyazares, a man's name.

κυβερνάω, ώ, f. -ήσω, 1. a. ἐκυβέρνησα, to steer, guide.

κυβερνήτειρα, ας, ή, (κυβερνήτηρ) a pilotess.

κυβερνήτηρ, ήρος, ό, = κυβερνήτης.

κυβερνήτης, ου, ό, (κυβερνάω) a steersman, pilot : governor.

κίδιστος, η, ου, superl. of κυδρός, most glorious, most honored.

Κύδνος, ου, ό, Cydnus, a river of Cilicia, whose waters were extremely cold.

Κύζικος, ου, ό, ή, Cyzicus, a man's name : a city.

Κυθήρεια, ας, ή, (Κύθηρα) Cythereia, a name of Venus.

Κύθηρα, ων, τά, Cythera, an island on the south of Laconia.

Κυθήρη, ης, ή, = Κυθήρεια.

Κυκλάδες, ων, αί, (κύκλος) Cyclades, islands in the Aegean which encircle Delos.

κύκλος, ου, ό, pl. τὰ κύκλα, a ring, circle : κύκλω, round about.

Κύλωψ, ωπος, ό, (κύκλος, ὄψ) the Round-eyed : a Cyclops, a mythic being.

κυλινδέω, ώ, f. -ήσω, = κυλίω.

κύλιξ, ικος, ή, a cup, drinking-cup.

κυλίω, f. -ίσω, p. κεκάλικα, to roll, wallow, indulge. It also = καλινδέω.

κῦμα, ατος, τό, (κύω) a swell, wave, billow.

κυμαίνω, f. -ανῶ, 1. a. ἐκύματα, (κῦμα) to swell, rise in waves : make restless.

κυνάγω, Der. for κυνῆγεω.

κυνέη, ης, ή, Att. contr. κυνή, (κύων) a dog's skin : hat : helmet.

κυνέω, ώ, f. κύσω, 1. a. ἔκυσσα, f. m. κυνήσομαι, to kiss, salute.

κυνηγέτω, ώ, f. -ήσω, 1. a. ἐκυνηγέτησα, (κυνηγέτης) = κυνηγέω.

κυνηγέτης, ου, ό, (κυνηγέω) = κυνηγός.

κυνηγῶ, ώ, f. -ήσω, p. κεκυνήγηκα, (κυνηγός) to hunt, chase.

κυνηγός, ου, ό, (κύων, ἡγέομαι) a dog-leader, hunter.

Κυνίσκα, ας, ή, Cynisca, a woman's name.

κυνοπρόσωπος, ου, (κύων, πρόσωπον) dog-faced.

Κύπρις, ιδος, ή, (Κύπρος) Cypris, a name of Venus.

Κύπρος, ου, ή, Cyprus, an island of the Mediterranean.

κύπτω, f. -ψῶ, p. κέκυφα, to bend forward, stoop.

κυρέω, ώ, f. -ήσω, 1. a. ἐκύρησα, (κύρω) to light upon, hit, reach, find, attain.

Κυρηναίος, ου, ό, (Κυρήνη) a Cyrenian.

Κυρήνη, ης, ή, Cyrene, a Greek colony in Africa.

κυρία, ας, ή, (κύριος) a mistress, lady.

κυρεῖω, f. -εύσω, p. κεκυρίεuka, (κύριος) to be lord, ruler, master : possess.

κύριος, ου, ό, (κύρος) a lord, master : owner, possessor.

κῦρος, εος, τό, power, authority.

Κῦρος, ου, ό, Cyrus, a famous king of Persia, B. C. 600.

κυρτός, ή, όν, curved, bent, arched, convex.

κυρτώω, ώ, f. -ώσω, p. κεκύρτωκα,

(*κυρτός*) to curve, bend, arch, crook.

κύρω, f. *κύρω*, *radic. form of κυρέω*, to fall upon, fall into, reach, hit.

*Mid.* κύρομαι, = κύρω.

κύτος, εος, τό, (κύω) a hollow, cavity: the hold: vessel.

κύω, f. *κύσω*, p. *κέκυκα*, 1. a. *without aug.* κύσα, to hold: be pregnant: kiss.

κύων, κυνός, ό, ή, a dog, bitch.

κῶας, αος, τό, *contr.* κῶς, (κοιμάω) a sheep's fleece.

κῶδιον, ου, τό, *Dim.* of κῶας, a sheep's skin, fleece.

κῶθων, ωνος, ό, a drinking-cup, goblet.

κῶκύω, f. -ύσω, p. *κεκῶκυκα*, to shriek, cry, wail.

κῶλον, ου, τό, a limb, member: the colon.

κωλυτής, ου, ό, (κωλύω) a hinderer.

κωλύω, f. -ύσω, p. *κεκώλυκα*, (κόλος) to cut short: hinder, check, prevent, prohibit.

κωμάζω, f. -άσω, p. *κεκώμακα*, (κῶμος) to feast, revel.

κωμαστής, ου, ό, (κωμάζω) a feaster, reveller.

κῶμη, ης, ή, an unwall'd village, town: ward, quarter.

κωμικός, ή, όν, (κῶμος) comic, comical: ό κωμικός, a comedian.

κῶμος, ου, ό, a jovial festivity, revel, carousal: band of revellers: festive ode.

κῶνωψ, ωπος, ό, a gnat.

κῶπη, ης, ή, a handle: oar-handle, oar: hilt.

Κῶρα, ας, ή, *Dor.* for Κόρη.

κωτίλος, η, ου, (κωτίλλω, to prattle) prattling, chattering, flippant: coaxing.

## Λ.

λαβή, ης, ή, (λαβεῖν) a handle, haft, hilt: grip, grasp, hold: pretext, occasion: reproof.

λάβραξ, ακος, ό, (λάβρος, violent) a sea-wolf, dog-fish.

λαγός, ου, ό, = λαγώς.

Λάγος, ου, ό, *Lagus*, a man's name.

λαγχάνω, f. m. *λήξομαι*, p. *εἴληχα*, *poet. and Ion.* λέλογχα, 2. a. *εἶλαχον*, to obtain by lot or fate, succeed to: receive, become possessed of: grant: fall to by lot.

λαγών, όνος, ή, an empty space: flank, loins.

λαγώς, ου, ό, *Ep.* for λαγός.

λαγός, ώ, ό, a hare.

λάβρα, (λανθάνω) *Adv.* secretly, by stealth, unknown to.

Λαῖος, ου, ό, *Laius*, a king of Thebes.

Λάκαινα, ας, ή, (Λάκων) Laconian: a Laconian woman.

Λακεδαιμόνιος, ου, ό, (Λακεδαίμων) a Lacedæmonian.

Λακεδαίμων, ονος, ή, Lacedæmon, capital of Laconia.

Λάκων, ωνος, ό, a Laconian.

Λακωνία, ας, ή, Laconia, a province of Peloponnesus.

Λακωνικός, ή, όν, Laconian, laconic: ή Λακωνική, Laconia.

Λακωνικῶς, (Λακωνικός) *Adv.* laconically, briefly.

λαλέω, ώ, f. -ήσω, p. *λελάληκα*, to chatter, babble: talk, say: chirp, twitter, quack.

λάλος, ου, (λαλέω) talkative, loquacious.

λαμβάνω, f. m. *λήψομαι*, p. *εἴληφα*, *Ion.* λελάβηκα, 2. a. *εἶλαβον*, *pass.* p. *εἴλημμαι*, 1. a. *εἰλήφθην*, to take,

lay hold of, grasp, seize: receive, take possession of: catch, overtake, find.

λαμπάς, ἄδος, ἡ, (λάμπω) a torch, light, lamp.

Λάμπιχος, ου, ὁ, Lampichus, a tyrant of Gela in Sicily.

Λαμπρίας, ου, ὁ, Lamprias, a man's name.

λαμπρός, ἄ, ὄν, (λάμπω) bright, brilliant, radiant, splendid: limpid, clear: evident, manifest.

λαμπρῶς, (λαμπρός) Adv. brightly, brilliantly, clearly.

λάμπω, f. -ψω, p. λέλαμφα, 2. p. λέλαμπα, to give light, shine, beam, be bright: light up, illumine.

λανθάνω, f. λήσω, p. λέλθω, 2. a. ἔλαθον, f. m. λήσομαι, 1. a. m. ἐλαθόμην, p. pass. ἐλήσμαι, to escape notice, be unseen, deceive, elude. Mid. to forget, lose.

λαός, οὔ, ὁ, the people, a multitude, mass: troops, soldiery.

Λαπίθαι, ὦν, οἱ, the Lapithæ, a wild Thessalian people.

λάπτω, f. -ψω, p. λέλαφα, to lap with the tongue, drink up.

Λάρισσα, ης, ἡ, Larissa, the name of many old Greek cities.

λάρος, ου, ὁ, a gull, cormorant.

λάσιος, α, ον, hairy, shaggy: bushy, rough.

λατρεύω, f. -εύσω, p. λελάτρευκα, (λάτρις) to work for hire, be a mercenary: serve, worship.

λάτρις, ιος, ὁ, ἡ, (λάτρον, pay) a hired workman: servant.

λαυκανίη, ης, ἡ, the gorge, gullet.

λαύω, f. λαύσω, p. ἐλαυκα, used only in comp., as ἀπολαύω.

λάφυρον, ου, τό, booty, plunder: τὰ λάφυρα, spoils.

λάχανον, ου, τό, (λαχαίνω, to dig) garden herbs, pot-herbs.

Λάχης, ητος, ὁ, Laches, a man's name.

λαίνω, f. λεανῶ, 1. a. ἐλέηνα, (λεῖος) to smooth, polish: powder, pound, masticate.

Λέαρχος, ου, ὁ, Learchus, a man's name.

λέβης, ητος, ὁ, (λείβω, to pour) a caldron, kettle.

λέγουσι, Dor. for λέγουσι, 3. pl. pr. from λέγω.

λέγω, f. -ξω, p. λέλεχα, Att. ἐλόχα, 2. p. λέλογα, 1. a. ἔλεξα, 2. a. m. συνε. ἐλέγμην, to lay, lay asleep, put to bed: lay in order, gather: lay among, tell or reckon up: recount, tell, relate, speak, say: speak of, mean.

λεηλατέω, ὦ, f. -ήσω, p. λεληλάτηκα, (λεία, ἐλαίνω) to drive away booty, plunder, ravage.

λεία, ας, ἡ, booty, plunder.

λειοκύμων, ου, gen. ονος, (λεῖος, κύμα) smooth-waved.

λεῖος, α, ον, Lat. lævis, smooth, level, even.

λείπω, f. -ψω, p. λελειφα, 2. p. ἐλειπα, 2. a. ἔλειπον, to leave, relinquish, let go, leave behind: desert: intr. to be gone, disappear: fail, be wanting, cease. Pass. to be left, stay: remain over, survive: be left behind: come short of, be inferior to, be worse or less than.

λεκάνιον, ου, τό, (λεκάνη, a dish) a little dish or pan.

λέκτρον, ου, τό, (λέγω) like λέχος, a couch, bed. Lat. lectus.

λεοντή, ας, ἡ, contr. λεοντή, (λέων) a lion's skin.

Λεοντιάδης, ου, ό, Leontíades, a prominent Theban.

Λεοντίνος, ου, ό, a Leontine.

λέπος, εος, τό, (λέπω) bark, rind, scale, shell.

λεπτός, ή, όν, (λέπω) peeled off: thin, fine: delicate, tender.

λέπω, f. -ψω, p. λείεφα, to peel off, skin: thrash.

Λερναίος, α, ον, (Λέρνη) Lernaean.

Λέρνη, ης, ή, and Λέρνα, Lerna, a marsh in Argolis.

Λέρνος, ου, ό, Lernas, a man's name.

Λέσβος, ου, ή, Lesbos, an island of the Aegean.

λέσχη, ης, ή, (λέγω) a gossiping-place, low inn: talk, chat.

λευκός, ή, όν, (λεύσσω, to see) light, bright: clear, plain: white, fair, pale: happy.

λέχος, εος, τό, (λέγω) a couch: state-bed, bier.

λέων, οντος, ό, Lat. leo, a lion.

Λεωνίδας, ου, ό, (λέων, είδος) the Lion-like: Leonidas, a famous king of Sparta, B. C. 490.

λεώς, ώ, ό, Att. for λαός.

λεωφόρος, ον, (λεώς, φέρω) bearing people: ή λεωφόρος, a thoroughfare, highway.

λήγω, f. -ξω, p. λέληχα, to lay, allay, appease: intr. to cease, desist, stop, end.

Λήδα, ας, ή, Leda, wife of Tyndareus, and mother of Helen, Castor, and Pollux by Jupiter.

λήθαιος, α, ον, (λήθη) oblivious, causing forgetfulness.

λήθη, ης, ή, (λήθω = λανθάνω) forgetfulness, oblivion.

Λήθη, ης, ή, Lethe, the river of oblivion in Hades.

ληΐζω, f. -ίσω, 1. a. ελήϊσα, 1. a. m.

εληϊσάμην, Att. ελησάμην, (ληΐς, Ep. for λεία) to carry off booty: devastate, ravage, plunder.

Λήμνος, ου, ή, Lemnos, an island of the Aegean.

ληπτός, ή, όν, (λαμβάνω) taken.

ληρέω, ώ, f. -ήσω, p. λελήρηκα, (λήρος) to be silly, talk foolishly, prate, blab.

λῆρος, ου, ό, nonsense, idle talk, humbug.

ληστής, ου, ό, (ληΐζω) a robber, plunderer, pirate.

Λητώ, όος, contr. οὖς, ή, Leto, Lat. Latona, mother of Apollo and Artemis.

λι-, insep. prefix with intens. force.

λίαν, (λι-) Adv. too much, overmuch: very, very much.

Λιβύη, ης, ή, Libya, a country in Africa west of Egypt.

λιγαίνω, f. -ανώ, (λιγύς) to cry with a loud voice, sound: delight with shrill sounds, soothe.

λιγυρός, ά, όν, (λιγύς) = λιγύς.

λιγύς, εία, ύ, shrill, sharp, clear, loud, sweet.

λίθινος, η, ον, (λίθος) made of stone.

λιθοδόμος, ον, (λίθος, δέμω) building with stone: οι λιθοδόμοι, masons.

λίθος, ου, ό, ή, a stone.

λιθόω, ώ, f. -ώσω, p. λελίθωκα, (λίθος) to turn into stone, petrify.

λιμήν, ένος, ό, a harbor, haven, creek: retreat.

λίμνη, ης, ή, (λείβω) a salt-water lake, lake.

λιμός, ου, ό, hunger, famine: a starveling.

λιμώσσω, Att. -ττω, f. -ξω, p. λελίμωχα, (λιμός) to be hungry.

λιπαρέω, ώ, f. -ήσω, p. λελιπάρηκα,

- (*λῖπαρής*, persisting) to persist, persevere: beg, importune, urge.
- λῖπαρός*, *ά, όν*, (*λίπας*, fat) fatty, oily, anointed with oil, smooth: easy, comfortable.
- λίσσομαι*, *φ. λίσσμαι*, 1. *α. ἐλίσάμην*, (*λι-*) *Dep. Mid.* to beg, supplicate.
- Λίχας*, *α, ό*, *Lichas*, a man's name.
- λιχνεία*, *αs, ή*, (*λίχνος*) daintiness, greediness, gluttony.
- λίχνος*, *η, όν*, (*λείχω*, to lick) lick-erish, dainty, gluttonous.
- λογίζομαι*, *φ. -ίσσμαι*, *φ. λελόγισμαι*, 1. *α. ἐλογισάμην*, (*λόγος*) *Dep. Mid.* to count, compute, calculate: consider, reason.
- λόγιον*, *ου, τό*, (*λόγος*) an announcement, oracle.
- λογισμός*, *ου, ό*, (*λογίζομαι*) a reckoning, computation: reasoning, argument.
- λογιστέος*, *α, όν*, (*λογίζομαι*) *Verb. Adj.* to be computed, one must reckon.
- λόγος*, *ου, ό*, (*λέγω*) a word, language: a saying, response, maxim: dialogue, discussion: discourse about, praise, honor: report, story: speech, oratory: reason, reflection: consideration, regard: account.
- λοιγός*, *ου, ό*, (*ακιν to λυγρός*) ruin, calamity, woe, death.
- λοιδορέω*, *ω, φ. -ήσω*, *φ. λελοιδόρηκα*, (*λοιδορός*) to rail at, revile.
- λοιδορός*, *ου*, railing, abusive.
- λοιμός*, *ου, ό*, a plague, pestilence.
- λοιπόν*, (*λοιπός*) *Adv.* for the future, hereafter.
- λοιπός*, *ή, όν*, (*λείπω*) remaining, other, the rest: *καί τὰ λοιπά*, and so forth.
- Δοκρίς*, *ίδος, ή*, Locria, a district in Greece.
- λοξός*, *ή, όν*, (*ακιν to Lat. luxus*) slanting, crosswise.
- λουτρόν*, *ου, τό*, (*λούω*) a bath, bathing-place.
- λούω*, *φ. -σω*, *φ. λέλouκα*, to wash: wash off. *Mid.* to wash one's self, bathe.
- λόφος*, *ου, ό*, (*λέπω*) the neck, i. e. the part rubbed by the yoke: a crest: ridge, hill.
- λοχαγός*, *ου, ό*, (*λόχος, άγω*) the leader of an armed band, a commander of 100 men, captain.
- λόχος*, *ου, ό*, (*λέγω*) an ambush: an armed band, company.
- Λυγκεύς*, *έως, ό*, (*λύγξ*) the Lynx-eyed: Lynceus, the sharp-sighted son of *Aphareus*.
- λύγξ*, *λυγκός, ό*, a lynx.
- λυγρός*, *ά, όν*, (*ακιν to λαιγός, Lat. lugeo, luctus*) sad, mournful: miserable, disastrous.
- Λυδός*, *ου, ό*, (*Λυδία, Lydia*) a Lydian.
- λύκος*, *ου, ό*, a wolf.
- Λυκούργος*, *ου, ό*, *Lycurgus*, a man's name.
- λυπέω*, *ω, φ. -ήσω*, *φ. λελύπηκα*, (*λύπη*) to pain, distress, grieve, afflict, annoy.
- λύπη*, *ης, ή*, pain, distress, grief: annoyance.
- λυπηρός*, *ά, όν*, (*λύπη*) painful, vexatious, troublesome.
- λύρα*, *αs, ή*, *Lat. lyra*, a lyre.
- λύσις*, *έως, Ion. ιος, ή*, (*λύω*) a loosing, release, ransom.
- λυσιτελέω*, *ω, φ. -ήσω*, 1. *α. ἐλυσιτέλησα*, (*λυσιτελής*) to indemnify: be useful to, profit, avail.
- λυσιτελής*, *ές*, (*λύω, τελέω*) indemnifying: useful, profitable.

λύσσα, *Att.* λύττα, ης, ἡ, rage, fury, madness.

λυσσάω, *Att.* ττάω, ὦ, f. ἡσσω, 1. a. ἐλύσσησα, (λύσσα) to be raging, rave, be mad.

λύτρον, ου, τό, (λύω) a ransom.

λύχνος, ου, ό, a light, lamp.

λύω, f. λύσω, p. λέλυκα, 1. a. ἔλυσα, pass. p. λέλυμαι, 1. a. ἐλύθην, 2. a. ἐλύμην, to loose, loosen, unyoke: release, set free: weaken, relax, destroy, kill: dissolve, undo, solve, pull down: pay, profit.

λωβητός, ἡ, όν, (λωβάομαι, to maltreat) maltreated, outraged: wretched.

λωποδύτης, ου, ό, (λώπος, δύνω) one who slips into another's clothes, a clothes-stealer: thief.

λώπος, ου, ό, (λέπω) covering, garment, skin.

λῶστος, η, ου, *Att. contr. for* λῳίστος, *superl. of* λῳίων, and assigned to ἀγαθός, most desirable, agreeable, excellent.

# M.

μά, *Particle of protestation, by.*

μάγος, ου, ό, a Magus: a Persian priest or wise man: an enchanter, quack.

μάζα, ης, ἡ, (μάσσω, to knead) barley-bread, a barley-cake.

μάθησις, εως, ἡ, (μαθεῖν) learning, the acquiring of knowledge: knowledge, science.

Μαῖα, as, ἡ, Maia, daughter of Atlas and mother of Mercury.

μαίνω, f. μανῶ, 2. p. μέμνηνα, 1. a. ἔμνηνα, 2. a. pass. ἐμάνην, 2. f. m. μα-  
νοῦμαι, (μάω) to madden. *Mid.* to rage, be mad, rave.

μάκαρ, αρος, ό, ἡ, blessed, happy:

fortunate: οἱ μάκαρες, the blest, i. e. the dead.

Μάκαρ, αρος, ό, Macar, son of *Æolus* and king of *Lesbos*.

μακαρίζω, f. -ίσω, p. μεμακάρικα, (μάκαρ) to bless, pronounce happy, deem fortunate.

μακάριος, α, ου, (μάκαρ) = μάκαρ.

Μακεδονία, as, ἡ, Macedonia, a country of *Europe*.

Μακεδών, όνος, ό, a Macedonian.

μακράν, (μακρός) *Adv.* at a distance, afar, far off, far from: at length, lengthy.

μακροθυμία, as, ἡ, (μακρόθυμος) long-suffering, patience, forbearance.

μακρόθυμος, ου, (μακρός, θυμός) long-suffering, patient, forbearing.

μακρός, á, όν, (μάκος, *Dor. for* μήκος) long, far-stretching, tall, deep, far, far-distant: long-lasting.

μάλα, *Adv.* very, very much, exceedingly: utterly, too much.

μαλακία, as, ἡ, (μαλακός) softness, tenderness: effeminacy, weakness.

μαλακός, ἡ, όν, (μαλός, woolly) soft, tender: gentle, mild: effeminate, cowardly.

μαλακώς, (μαλακός) *Adv.* softly: effeminately, weakly.

μαλάχη, ης, ἡ, (μαλακός) mallows.

μάλη, ης, ἡ, the arm-pit: ὑπὸ μάλης, under the arm, closely, slyly, by stealth.

μαλθακός, ἡ, όν, *poet. for* μαλακός.

μάλιστα, *superl. of* μάλα, most, above all, especially: in loose accounts of number, about, pretty nearly.

μᾶλλον, *compar. of* μάλα, more, more strongly, rather: too much: μᾶλ-  
μόν τι, somewhat more.

μαλλός, ου, ό, a lock of wool, wool: lock of hair.

μᾶλον, *Dor.* for μῆλον.

μάν, *Dor.* for μῆν.

Μανδάνη, *ης, ἡ*, Mandane, mother of Cyrus the Great.

μανθάνω, *f. m.* μαθήσομαι, *p.* μεμάθηκα, 2. *a.* ἔμαθον, to learn, understand: ask, inquire about: practise, be in the habit of: notice, perceive, know.

μανία, *ας, ἡ*, (μαίνομαι) madness, frenzy: rage, fury.

μανός, *ῆ, ὄν*, thin, loose, slack, *Lat.* rarus: slow, few.

μαντεία, *ας, ἡ*, (μάντις) a prophesying: prophecy, divination.

μαντεῖον, *ου, τό*, (μάντις) an oracle, oracular response.

μαντεύομαι, *f. -εύσομαι*, 1. *a.* ἐμαντεύσάμην, (μάντις) *Dep. Mid.* to foretell, divine, prophesy, predict: presage, surmise, guess: consult an oracle.

μαντικός, *ῆ, ὄν*, (μάντις) prophetic: ἡ μαντική, *sc.* τέχνη, the art of divination.

μάντις, *εως, Ion.* ιος, *ὁ*, (μαίνομαι) a diviner, soothsayer, seer, prophet.

μανῶς, (μανός) *Adv.* thinly: sparsely.

Μαραθών, *ῶνος, ὁ*, (μάραθον, fennel)

Marathon, a deme in Attica overgrown with fennel.

μαραίνω, *f. -ανῶ*, *p.* μεμάραγκα, 1. *a.* ἐμάρηνα, to put out, quench: cause to pine away. *Pass.* to die away, wither, fade.

μάραναμαι, *impf.* ἐμαρνάμην, 1. *a. pass.* ἐμαρνάσθην, *Dep. Mid.* to fight, quarrel.

μάρπτω, *f. -ψω*, *p.* μέμαρφα, 2. *a.* ἔμαρπον, (μάρη, a hand) to grasp, overtake, embrace.

μάρτυς, *υπος, ὁ, ῆ*, later μάρτυρ, a witness: martyr.

μάσσω, *All. -τω*, *f. -ξω*, *p.* μέμαχα, (μάω) to touch, handle: knead: besmear, wipe off.

μαστεύω, *f. -εύσω*, 1. *a.* ἐμάστευσα, (μάω) to seek, inquire, look for: strive after, long for.

μαστιγώνω, *ῶ, f. -ώσω*, *p.* μεμαστίγωκα, (μάστιξ) to whip, flog.

μάστιξ, *ιγος, ἡ*, (μάω) a whip, scourge.

μάταιος, *α, ον*, (μάτη, folly) foolish, idle, vain, useless: rash, wanton:

ὦ μάταιε, O you fool!

μάτην, (μάτη) *Adv.* in vain, idly, uselessly: at random.

μάχαιρα, *ας, ἡ*, a knife: short sword, dagger, sabre.

μαχαροφόρος, *ον*, (μάχαιρα, φέρω) wearing a sabre.

μάχη, *ης, ἡ*, (μάχομαι) a battle, fight: quarrel: contest: mode of fighting: battle-field.

μαχητός, *ῆ, ὄν*, (μάχομαι) to be fought against, be conquered.

μάχιμος, *η, ον*, (μάχομαι) fit for battle, warlike.

μάχομαι, *f.* μαχέσομαι, μαχήσομαι, 2. *f.* μαχοῦμαι, *p.* μεμάχημαι, 1. *a.* ἐμαχεσάμην, *Dep. Mid.* to fight, contend: quarrel, wrangle.

μάω, *old pr.* 2. *p.* μέμαα, *with pr. signif.* to strive after, attempt. *Mid.* *f.* μάσσομαι, 1. *a.* ἐμασάμην, to seek, touch, lay hold of, grasp.

μέγα, (μέγας) *Adv.* very much, exceedingly, greatly: far, by far: powerfully: μέγα χαίρει, all hail!

Μεγάβυζος, *ου, ὁ*, Megabyzus, a man's name.

μεγαλείος, *α, ον*, (μέγας) grand, splendid, magnificent.

μεγαλοπρεπής, *ές*, (μέγας, πρέπω) befitting a great man: magnificent.

μεγαλοφρονέω, *ῶ, f. -ήσω*, 1. *a.* ἐμεγα-

λοφρόνησα, (μεγαλόφρων) to be high-minded : be proud.

μεγαλόφρων, ονος, ὁ, ἡ, (μέγας, φρήν) high-minded, noble : proud.

μεγαλύνω, f. -υνῶ, p. μεμεγάλυνκα, (μέγας) to make great : extol, magnify. *Mid.* to boast one's self, pride one's self upon.

μεγάλως, (μέγας) *Adv.* greatly, largely, exceedingly.

Μεγάρα, ας, ἡ, Megara, a wife of Hercules.

Μέγαρα, ων, τά, Megara, a city of Greece.

Μεγαρεὺς, έως, ὁ, (Μέγαρα) a Megarean:

μέγαρον, ου, τό, (μέγας) a large room, hall : house, palace.

μέγας, μεγάλη, μέγα, big, great, vast, high, spacious : strong, mighty, powerful : over-great, too big : ἐπὶ μέγα, very much.

μέγεθος, εος, τό, (μέγας) greatness, height, magnitude, size.

μέδομαι, f. μεδήσομαι, *Dep. Mid.* to think on, be mindful of.

Μέδουσα, ης, ἡ, (μέδων, ruler) Medusa, the chief of the three Gorgons.

μεθίημι, f. μεθήσῳ, 1. a. μεθήκα, 2. a. μεθην, (μετά, ἔημι) to set loose, let go : let fall, drop : suffer, permit, relieve : give up, desert : neglect.

μεθόριος, ία, ιον, (μετά, ὅρος) bordering on, contiguous.

μέθυ, vos, τό, wine.

μεθύσκω, f. μεθύσω, 1. a. ἐμέθυσα, (μέθυ) to make drunk, intoxicate. *Pass.* to be drunk, get drunk.

μεθύω, f. -ύσῳ, 1. a. ἐμέθυσα, (μέθυ) to be drunk with wine, be intoxicated : be drenched with.

μείζων, ον, gen. ονος, irreg. compar.

of μέγας, greater, more : stronger, mightier : too great, too much, greater or more than enough.

μειονεκτέω, ὦ, f. -ήσω, 1. a. ἐμειονέκτησα, (μείων, ἔχω) to have less or too little : fall short in, be worse off.

μειονέκτης, ου, ὁ, (μείων, ἔχω) one who has less.

μειράκιον, ου, τό, (μείραξ) a boy, lad.

μειρακίσκος, ου, ὁ, (μείραξ) = μειράκιον.

μείραξ, ακος, ὁ, ἡ, a boy, lad : girl, lass.

μείρομαι, 2. p. ἔμμορα, 2. a. ἔμμορον, to receive as a share, receive : share, divide by lot : obtain by lot : *pass.* p. εἵμαρται, it is fated, *plqpf.* εἵμαρτο, it was fated.

μείων, new. μείων, gen. μείονος, irreg. compar. of μικρός.

μελάγχλαινος, ου, (μέλας, χλαῖνα, a cloak) black-cloaked.

μελαγχολάω, ὦ, f. -ήσω, 1. a. ἐμελαγχόλησα, (μελάγχολος) to have black bile : be melancholy-mad.

μελάγχολος, ον, (μέλας, χολή) with black bile, melancholy.

Μελανιππίδης, ου, ὁ, (Μελάνιππος) son of Melanippus : Melanippides, a celebrated dithyrambic poet at Athens.

μέλας, μέλαινα, μέλαν, black, dark, gloomy.

μέλει, f. μελήσει, (μέλω) *impers.* it is a care, it concerns.

μελετάω, ὦ, f. -ήσω, p. μεμελήτηκα, (μελέτη) to care for : attend to, study, meditate, practise.

μελέτη, ης, ἡ, (μέλω) care, attention, meditation, practice.

μέλημα, ατος, τό, (μέλω) an object of care, beloved object.



**Μέλης**, ου and **ητος**, ό, Meles, a river of Ionia.

**μέλι**, ιτος, τό, *Lat.* mel, honey.

**μέλιγμα**, ατος, τό, (μελίζω, to sing) a song : a musical instrument, syrinx.

**μελίζω**, *Dor.* μελίσδω, f. -ίσω, p. μεμέλικα, (μέλος) to dismember, cut to pieces : modulate, sing, warble.

**μελιγδής**, ές, (μέλι, ήδύς) honey-sweet.

**Μελικέρτης**, ου, ό, Melicertes, son of Athamas and Ino.

**μελίπηκτον**, ου, τό, (μέλι, πήγνυμι) a honey-cake.

**μελίσδεται**, *Dor.* for μελίζεται, from μελίζω.

**μέλισμα**, ατος, τό, (μελίζω, to sing) a song : tone, note : tune, melody.

**μέλισσα**, *Att.* μέλιττα, ης, ή, (μέλι) a bee.

**μελίφρων**, ονος, ό, ή, (μέλι, φρήν) soul-delighting, delicious.

**μέλλω**, f. μελλήσω, 1. a. έμέλλησα, to be about to do, intend, design, be on the point of, shall, should : must, may : delay.

**μέλος**, eos, τό, a limb, member : song, tune.

**Μελπομένη**, ης, ή, (μέλω) the Songstress : Melpomene, one of the Muses.

**μέλω**, f. -ψω, p. μέμελφα, (μέλος, a song) to sing.

**μέλω**, f. μελήσω, 1. a. έμέλησα, to be an object of care, be a concern to, concern : be anxious : care for, tend.

**μελωδέω**, ώ, f. -ήσω, p. μεμελώδηκα, (μελωδός) to sing, make melody.

**μελωδός**, όν, (μέλος, φδή) singing, melodious.

**Μέμνων**, ονος, ό, (μένω) the Steadfast : Memnon, a man's name.

**μέμονα**, *Er. p.* with *pr.* signif. = μέμαα, 2. p. of μάω.

**μεμπτός**, ή, όν, (μέμφομαι) blamed : blamable.

**Μέμφις**, ιδος, ή, Memphis, a city of Egypt.

**μέμφομαι**, f. -ψομαι, 1. a. έμεμφάμην, 1. a. *pass.* έμέμφθην, *Dep. Mid.* to blame, censure, scold, find fault with.

**μέν**, *Conj.* usually answered by **δέ**, first... then, on the one hand... on the other, as well... as : indeed, truly, certainly.

**Μενέλαος**, ου, ό, (μένω, λαός) One who withstands the People : Menelaus, a king of Sparta.

**Μενέλεως**, ω, ό, *Att.* for Μενέλαος.

**Μένιππος**, ου, ό, Menippus, a cynic philosopher.

**μένος**, eos, τό, (μένω) a firm perseverance : impetuosity, rage, anger, wrath : bravery, valor, spirit, ardor : force, strength : longing, purpose.

**μέντοι**, *Att.* for μέν τοι, surely, certainly, at any rate.

**μένω**, f. μενῶ, p. μεμένηκα, 1. a. έμεινα, to remain, continue, abide : wait for, await : resist, withstand.

**μεριμνάω**, ώ, f. -ήσω, p. μεμερίμνηκα, (μέριμνα, care) to care for, be anxious about.

**μερίζω**, f. -ίσω, p. μεμέρικα, (μέρος) to divide, distribute, allot. *Mid.* to apportion, get a portion of.

**μέρος**, eos, τό, (μείρομαι) a part, share, portion, lot : *ανά μέρος* and *έν μέρει*, in turn, by turns, successively.

**μέροψ**, οπος, ό, (μείρομαι) speaking, articulating, as an *epith.* of men : a man, human being.

μεσημβρία, *as, ἡ, for μεσημερία, (μέσος, ἡμέρα) midday, noon : south.*

μεσσογαία, *as, ἡ, (μέσος, γαῖα) the interior of a country, inland parts.*

μεσόγαιος, *α, ον, (μέσος, γαῖα) inland, midland.*

μεσονύκτιον, *ου, τό, (μεσονύκτιος) midnight.*

μεσονύκτιος, *ον, (μέσος, νύξ) of or at midnight.*

μέσος, *η, ον, middle, between, midway between, half: middling, moderate: τὸ μέσον, the middle, space between: ἐν μέσῳ and ἐς μέσον, in public.*

μεστός, *ἡ, όν, full, filled: sated, wearied of.*

μετά, (*akin to μέσος*) *Prep. in the middle. With the gen., in the midst of, among, between: in common, in aid of, by aid of: with, through, by means of, in accordance with.*

*With the dat., among, in, in company with, between: in addition to, besides. With the acc., into the middle of, among, on, during: after, for, in quest of: next after, next to, behind. In comp. ἡ denotes, community: between, during: succession: to, towards, pursuit: letting go: after, behind: backwards, back again: change.*

μεταβαίνω, *f. m. -βήσομαι, p. μεταβέβηκα, 2. a. μετέβην, (μετά, βαίνω) to pass over, pass on.*

μεταβάλλω, *f. -βαλῶ, 2. a. μετέβαλον, (μετά, βάλλω) to throw round, turn quickly: change, alter, transform.*

μεταβολή, *ἡς, ἡ, (μεταβάλλω) a change, changing.*

μεταγινώσκω, *f. m. -γνώσομαι, 2. a.*

*μετέγνων, (μετα, γινώσκω) to find out after: change one's mind, repent.*

μεταδίδωμι, *f. -δώσω, 2. a. μετέδωκ, (μετά, δίδωμι) to give part of, impart, share.*

μεταλαμβάνω, *f. m. -λήψομαι, 2. a. μετέλαβον, (μετά, λαμβάνω) to partake in or of: take after, succeed to, come on: change, exchange.*

μετάλλευσις, *εως, ἡ, (μεταλλεύω) a searching for metals, mining.*

μεταλλεύω, *f. -εύσω, p. μεμετάλλευκα, (μέταλλον) to dig for metals, mine, quarry, undermine, explore.*

μέταλλον, *ου, τό, (μετ' ἄλλα) a search after other things: pit, mine, quarry: ore, metal: μέταλλα, silver mines.*

μεταμέλει, *f. μεταμελήσει, 1. a. μετεμέλησε, (μετά, μέλω) impers. it repents.*

μεταμέλεια, *as, ἡ, (μεταμέλει) change of purpose, repentance, regret.*

μεταμέλομαι, *f. -μελήσομαι, (μετά, μέλω) Dep. Mid. to repent, regret: change one's course.*

μετανοέω, *ῶ, f. -νοήσω, (μετά, νοέω) = μεταγινώσκω.*

μεταξύ, (*μετά*) *Adv. in the midst: betwixt, between: between whiles, meanwhile, while: as a Prep. between, during, whilst.*

μεταπέμπω, *f. -ψω, (μετά, πέμπω) to send away. Mid. to send for, summon.*

μεταπύργιον, *ου, τό, (μετά, πύργος) a space between two towers.*

μεταστρέφω, *f. -ψω, (μετά, στρέφω) to turn about, turn round, go away.*

μεταχαράσσω, *f. -ξω, (μετά, χαράσσω) to grave anew, change.*

μεταχειρίζω, f. m. -ίσομαι, (μετά, χειρίζω) to have in hand : usu. as *Dep.* μεταχειρίζομαι, 2. f. m. -ιούμαι, 1. a. μετεχειρισάμην, to have or take in hand : handle, manage.

μεταχωρέω, ὦ, f. -ήσω, (μετά, χωρέω) to go to another place, move off : migrate.

μετέρχομαι, f. -ελεύσομαι, 2. a. μετήλθον, (μετά, ἔρχομαι) *Dep.* *Mid.* to come among, go against, attack : go away : go after, seek for, go to : attend to, prosecute ; pursue, punish, revenge : beseech.

μετέχω, f. μεθέξω, p. μετέσχηκα, (μετά, ἔχω) to have with, share in, participate.

μετεωρίζω, f. -ίσω, p. μεμετεώρικα, (μετέωρος) to raise up, keep on high : buoy up, excite, elevate, elate : being in suspense.

μετέωρος, ον, (μετά, αἶρω) raised up above the earth, raised aloft, elevated : excited, elated : meteoric.

μετοικέω, ὦ, f. -ήσω, p. μετώκηκα, (μέτοικος) to change one's abode, migrate, settle in : be a settler or emigrant.

μετοίκησις, εως, ἡ, (μετοικέω) a change of abode, removal.

μέτοικος, ον, (μετά, οἶκος) changing one's abode : as a *subst.* a sojourner, alien, foreigner, emigrant.

μετόπισθε, (μετά, ὀπισθε) *Adv.* from behind, behind, back : after, afterwards.

μετοχλίζω, f. -ίσω, 1. a. opt. *Ep.* μετοχλίσσεια, (μετά, ὀχλίζω, to move by a lever) to remove by a lever : unbolt.

μετρέω, ὦ, f. -ήσω, p. μεμέτρηκα, (μέτρον) to measure, pass over : count, compute, measure out.

μέτριος, ἰα, ἰων, (μέτρον) within measure, moderate, common : few : modest, tolerable, temperate : fair, just, proper.

μετρίως, (μέτριος) *Adv.* moderately, briefly : sufficiently : modestly, temperately.

μέτρον, ου, τό, a measure, rule : the mean, fitness, moderation : metre. μέτωπον, ου, τό, (μετά, ὄψ) the space between the eyes, forehead : front, face.

μέχρι, *Prep.* until, unto : up to, about, nearly : as far as : as an *Adv.* until, until that, so long as.

μέχρις, = μέχρι.

μή, *Adv.* not : εἰ μή, unless, except : as a *Conj.* that not, lest : as an *Interrog.* whether, *Lat.* num : μή γάρ, not certainly : μή γε, not at least.

μηδαμόθεν, (μηδαμός) *Adv.* from no place.

μηδαμός, ἡ, ὅν, (μηδέ, ἄμός) not even one, no one, none.

μηδαμῶς, (μηδαμός) *Adv.* in no wise, not at all : nowhere.

μηδέ, (μή, δέ) *Conj.* and *Adv.* but not : and not : nor : not even : μηδέ . . . μηδέ, neither . . . nor.

Μήδεια, as, ἡ, Medæa, a famous sorceress.

μηδείς, μηδεμία, μηδέν, (μή, εἷς) not even one, none, no one : μηδέν, not at all, by no means.

μηδέποτε, (μηδέ, ποτέ) *Adv.* never.

μηδέπω, (μηδέ, πῶ) *Adv.* nor as yet, not as yet.

Μηδία, as, ἡ, Media, a country of Asia.

Μηδικός, ἡ, ὅν, (Μῆδος) Median : τὰ Μηδικά, the Median affairs, the great Persian war.

**Μῆδος**, ου, δ, (Μηδία) a Mede, Median.

**μηδος**, εος, τό, (akin to *μητις*) a plan, counsel: care, anxiety.

**μηκέτι**, (μή, ἔτι) *Adv.* no more, no longer, no further.

**μήκιστος**, η, ου, (μῆκος) *superl.* of μακρός, the longest, tallest: *μήκιστον*, in the highest degree, for a very long time.

**μῆκος**, εος, τό, length: height, stature: greatness.

**μηλέα**, as, ἡ, (μῆλον) an apple-tree.

**μηλís**, ίδος, ἡ, a paint.

**μῆλον**, ου, τό, a sheep: goat: small cattle.

**μῆλον**, ου, τό, an apple: tree-fruit.

**μήν**, *Particle strengthening affirmation*, yea, indeed, truly, verily, in sooth: *ἦ μήν*, in very truth: οὐ μήν, assuredly not.

**μήν**, μηνός, δ, a month: the moon.

**μηροειδής**, ές, (μήνη, moon, είδος) crescent-shaped.

**μηρύω**, f. -ύσω, p. μεμήνυκα, to reveal, betray: make known, publish, declare, announce: inform against.

**μήποτε**, (μή, ποτέ) *Adv.* that at no time, lest ever: that never, on no account: never.

**μήπως**, (μή, πώς) *Adv.* lest in any way, lest any how, lest perchance.

**μηρία**, ων, τά, (μηρός) the thigh-bones: thighs.

**μηρός**, ου, δ, the fleshy part of the thigh, ham: thigh.

**μήτε**, (μή, τέ) *Adv. and Conj.* and not: neither: μήτε . . . μήτε, neither . . . nor.

**μήτηρ**, τέρος, *sync.* τρός, ἡ, a mother.

**μήτις**, ι, *gen.* μήτινος, (μή, τίς) lest any one, lest any thing: that no

one, that nothing: no one, none: *μήτι*, as *Adv.* lest by any means, that by no means: whether by chance: far from it, much less.

**μητις**, ιος, *Att.* ίδος, ἡ, wisdom, skill: advice, plan.

**Μῆτις**, ιος, ἡ, (μητις) Metis, wife of Jupiter and mother of Minerva.

**μητρís**, ίδος, ἡ, (μήτηρ) one's mother country.

**μητρυνία**, às, ἡ, (μήτηρ) a step-mother.

**μηχανάω**, ώ, f. -ήσω, p. μεμηχάνηκα (μηχανή) to make by art, build: plan, contrive, devise, machinate. *Mid.* = *Act.* and also, to procure for one's self.

**μηχανή**, ἡς, ἡ, (μῆχος, a means) contrivance, device: means, way: machine, engine of war.

**μηχανοποιός**, ου, δ, (μηχανή, ποιέω) a maker of war-engines.

**μία**, as, ἡ, *fem.* of εἷς, one.

**μαίνω**, f. -ανώ, p. μεμίαγκα, 1. a. ἐμίηνα, *Att.* ἐμίανα, *pass.* p. μεμίασμαι, 1. a. ἐμίανθην, to stain, dye: defile, pollute.

**μαιφόνος**, ου, (μαίνω, φονεύω) blood-stained, bloody: blood-guilty, murderous.

**μαρός**, á, όν, (μαίνω) stained: defiled with blood, impure, foul: brutal, coarse.

**μίγνυμι**, and -νύω, f. μίξω, 1. a. ἐμίξα, *pass.* p. μέμγμαι, 1. a. ἐμίχθην, 2. a. ἐμίγην, to mix, mingle: join, bring together.

**Μίδας**, ου, δ, Midas, a king of Phrygia.

**Μιθριδάτης**, ου, δ, Mithridates, a king of Pontus and Bithynia.

**μικρός**, á, όν, small, little, petty, short: παρὰ μικρόν, nearly, almost.

**μικροψυχία**, as, ἡ, (μικρόψυχος) lit-

tleness of soul, meanness of spirit, pusillanimity.

μικρόψυχος, ον, (μικρός, ψυχή) little-souled, mean-spirited, pusillanimous.

Μιλήσιος, ον, ὁ, a Milesian, inhabitant of Miletus.

Μίλητος, ον, ἡ, Miletus, a city of Asia Minor.

Μιλτιάδης, ον, ὁ, Miltiades, an Athenian general, B. C. 500.

μιμέομαι, οὔμαι, f. -ήσομαι, 1. a. ἐμμησάμην, Dep. Mid. to mimic, imitate: represent.

μμηλά, ἄς, ἡ, (μμηλός) a picture.

μμηλός, ἡ, ὄν, (μιμέομαι) imitating, imitative: imitated, copied.

μίμημα, ατος, τό, (μιμέομαι) an imitation, copy, counterfeit.

μμνήσκω, f. μνήσω, 1. a. ἔμνησα, to remind, put in mind: recall to memory. Mid. μμνήσκομαι, f. μνήσομαι, p. μέμνημαι, 1. a. ἐμνησάμην, 1. a. pass. ἐμνήσθην, to call to mind, remember: mention, make mention of: give heed to, judge of.

μῖμνω, lengthd. for μένω, used only in pr. and impf. to remain: wait for.

μῖν, = αὐτόν, αὐτήν, αὐτό, him, her, it.

Μίνως, ωος, Att. ω, ὁ, Minos, a king of Crete.

μισέω, ὦ, f. -ήσω, p. μεμίσηκα, (μῖσος) to hate.

μισητός, ἡ, ὄν, (μισέω) hated, hateful: lewd.

μισθός, οὔ, ὁ, wages, pay, hire: reward, punishment.

μισθοφόρος, ον, (μισθός, φέρω) receiving wages, serving for hire: οἱ μισθοφόροι, mercenaries.

μισθόω, ὦ, f. -ώσω, p. μεμίσθωκα, (μισθός) to let out for hire: hire.

μῖσος, εος, τό, hate, hatred.

μιστύλλω, impf. Hom. μίστυλλον, (akin to μίτυλος, μύτιλος, Lat. mutilus) to cut in small pieces, cut up.

Μιτυλάνα, Dor. for Μιτυλήνη.

Μιτυληναῖος, ον, ὁ, (Μιτυλήνη) a Mitylenian.

Μιτυλήνη, ης, ἡ, Mitylène, a city of Lesbos.

μνάα, as, contr. μνᾶ, μνᾶς, ἡ, a mina, a weight = 100 drachmæ = 1 lb. 2 oz. 0 dwt. 13.5 gr.: a sum of money = 100 drachmæ = nearly \$ 18.00.

μνάομαι, f. μνήσομαι, Ep. and Ion. for μμνήσκομαι, to remember, think of.

μνάομαι, 3. sing. impf. μνάσκετο, used only in pr. and impf. to woo: court, sue for.

μνήμα, ατος, τό, (μμνήσκω) a memorial, record: monument, tomb.

μνημεῖον, ον, τό, = μνήμα.

μνήμη, ης, ἡ, (μμνήσκω) remembrance, memory, record: mention, notice.

μνημονεύω, f. -εύσω, p. μεμνημόνευκα, (μνήμων) to remember, think of: mention, say.

Μνημοσύνη, ης, ἡ, (μνήμων) Mnemosyne, the mother of the Muses. Before the invention of writing, the highest excellence in a poet was memory.

μνήμων, ὁ; ἡ, neut. μνήμων, gen. ονος, (μμνήσκω) remembering, mindful.

μνησικακίω, ὦ, f. -ήσω, 1. a. ἐμνησικάκησα, (μνησικάκος) to remember an injury: bear ill-will or malice.

μνησικάκος, *ον*, (μμνήσκω, κακός) remembering wrongs, revengeful.

μνηστεύω, *φ. -εύσω, π. μεμνήστευκα, (μνηστής)* to woo, seek in marriage, court, sue for : betroth.

μνηστήρ, *ἦρος, ὁ, (μνάσμαι)* a wooer, suitor : bridegroom.

μνηστής, *οὔ, ὁ, = μνηστήρ.*

μόγισ, (μόγος, toil) *Adv.* with toil, with difficulty, scarcely, hardly.

μοῖρα, *ας, ἡ, (μείρομαι)* a part, portion, division : party : lot, fate, destiny : death.

Μοῖρα, *ας, ἡ, the goddess of Fate.*

Μοῖσα, *ης, ἡ, Dor. for Μοῦσα.*

μοιχεύω, *φ. -εύσω, π. μεμοίχευκα, (μοιχός)* to commit adultery.

μοιχός, *οὔ, ὁ, an adulterer, paramour.*

μόλις, *post-Hom. for μόγισ.*

Μολοττός, *οὔ, ὁ, Molottus, a man's name.*

μολπή, *ης, ἡ, (μέλπω)* the song and dance : song, hymn.

μόλω, *obso. root of 2. α. ξμολον, to go, come. Vide βλώσκω.*

μοναρχέω, *ῶ, φ. -ήσω, π. μεμονάρχηκα, (μονάρχης)* to be a monarch, rule alone.

μονάρχης, *ου, ὁ, (μόνος, ἄρχω)* a monarch, sovereign.

μονή, *ης, ἡ, (μένω)* a staying, delay.

μόνον, (μόνος) *Adv.* alone, only, merely : *μόνον οὐ οὐκ*, only not, all but, well-nigh.

μόνος, *η, ου, (ἄκιν to μία, ἐνός)* alone, solitary, forsaken : only : single, unrivalled.

μονοσάνδαλος, *ον, (μόνος, σάνδαλον)* with but one sandal.

μόνω, (μόνος) *Adv. = μόνον.*

μόρος, *ου, ὁ, (μείρομαι)* appointed lot, fate, destiny : ruin, death, *Lat. mors.*

μορφή, *ῆς, ἡ, form, shape, figure, appearance : beautiful form : gesture.*

μοῦνος, *η, ου, Ion. for μόνος.*

Μοῦσα, *ης, ἡ, the Muse, goddess of song, music, poetry, dancing, the drama and all the fine arts.*

μουσα, *ης, ἡ, music, song : eloquence : in pl. the arts.*

μουσική, *ῆς, ἡ, (μουσικός)* music, lyric poetry : art, letters.

μουσικός, *ἡ, ὁ, (μοῦσα)* pertaining to the Muses, musical.

μοχθέω, *ῶ, φ. -ήσω, π. μεμόχθηκα, (μόχθος)* to be weary or worn out with toil, be in distress : toil at.

μόχθος, *ου, ὁ, toil, hardship, distress.*

μοχλός, *οὔ, ὁ, a lever, crow-bar : stake, pole : bar, bolt.*

μυθεύω, *φ. -εύσω, later form for μυθόμαι, φ. -ήσομαι, (μῦθος)* to say, speak, tell.

μυθολογία, *ας, ἡ, (μυθολόγος)* a telling of fables, mythology.

μυθολόγος, *ου, ὁ, (μῦθος, λέγω)* a teller of legends, mythologist.

μῦθος, *ου, ὁ, a word, speech : talk : counsel, command : subject of speech : resolve, plan : tale, story, fable.*

μυῖα, *ας, ἡ, a fly.*

Μυκῆναι, *ῶν, αἱ, Mycene, an ancient Pelasgic city.*

Μυκηνᾱῖος, *ου, ὁ, (Μυκῆναι)* a Mycenæan.

Μυκῆνη, *ας, ἡ, = Μυκῆναι.*

μύκης, *ητος, ὁ, (μῦκος, mucus)* a mushroom.

μυκήτινος, *ἰνη, ινον, (μύκης)* made of mushrooms.

μυριάνδρος, *ον, (μύριοι, ἀνήρ)* having a myriad of men.

μυριάς, *άδος, ἡ, (μύριοι)* a myriad,

the number 10,000 : countless host.

μύριοι, αι, α, ten thousand.

μύριος, ια, ιον, numberless : countless : infinite : endless.

μύρμηξ, ηκος, ό, the ant.

Μυρμιδόνες, ων, οι, Myrmidons, a tribe of Thessaly.

μύρον, ου, τό, myrrh-juice, perfume, unguent.

μυρρίνη, ης, ή, later Att. for μυρσίνη.

μυρσίνη, ης, ή, the myrtle.

μύρω, like βίω, to flow. Mid. μύρομαι, 1. a. ἐμυράμην, to melt into tears, weep : lament, bewail.

μύρτος, ου, ή, Lat. myrtus, the myrtle.

μῦς, μνός, ό, acc. μῦν, Lat. mus, a mouse.

μυσάττομαι, f. -άξομαι, Dep. Pass. to be disgusted, loathe.

Μυσία, ας, ή, Mysia, a country of Asia Minor.

μυχός, ου, ό, pl. τὰ μυχά, (μύω) the innermost place, inmost part of a house, recess.

μύω, f. -ύσω, p. μέμυκα, (the letter μ, mu, which is pronounced by closing the lips) to shut up, close : wink.

μωραίνω, f. -αῶ, p. μεμώραγκα, 1. a. ἐμώρανα; (μωρός) to be silly, play the fool.

μωρολογέω, ὦ, f. -ήσω, (μωρός, λέγω) to speak foolishly.

μωρός, ά, όν, dull, sluggish : stupid, silly, foolish.

# N.

ναί, Adv. Lat. nā, yea, verily, true.

ναίω, f. m. νάσομαι, 1. a. ἔνασα, pass. p. νένασμαι, 1. a. ἐνάσθην, to dwell,

dwell in, inhabit : lie, be situated : trans. to make inhabited, settle, build.

νάμα, ερος, τό, (νάω) flowing water, a stream, spring.

ναός, ου, ό, Ion. νηός, Att. νεώς, (ναίω) a dwelling, temple : cell.

νάρθηξ, κος, ό, a tall, pithy, reed-like plant, called fennel-giant. The pithy stalks were used to carry fire in, and as canes or rods by school-masters.

ναρκέω, -άω, ὦ, f. -ήσω, 1. a. poet. νάρκησα, (νάρκη) to grow dull or dead.

νάρκη, ης, ή, a numbness, deadness.

Νάρκισσος, ου, ό, Narcissus, a beautiful youth.

νάρκισσος, ου, ό, ή, (ναρκάω, because of its narcotic properties) the narcissus, a flower loving the borders of streams.

ναυαγέω, ὦ, f. -ήσω, p. νενανέγηκα, (ναυαγός) to suffer shipwreck, be shipwrecked : go to wreck.

ναυαγός, όν, (ναῦς, ἀγρυμ) shipwrecked, stranded.

ναυαρχέω, ὦ, f. -ήσω, (ναύαρχος) to command a ship or fleet.

ναύαρχος, ου, ό, (ναῦς, ἀρχω) the commander of a ship or fleet, a captain, admiral.

ναυηγός, ου, ό, Ion. for ναυαγός.

Ναυκλείδης, ου, ό, Naucleides, a Platæan.

ναυμαχέω, ὦ, f. -ήσω, p. νεναυμάχηκα, (ναυμάχος) to fight in a ship, fight a sea-battle : fight.

ναυμαχία, ας, ή, (ναυμάχος) a sea-fight.

ναυμάχος, ου, (ναῦς, μάχομαι) fighting at sea.

ναυπηγικός, ή, όν, (ναυπηγός) belonging to, fit for or expert in ship-building.

ναυπηγός, ου, ό, (ναῦς, πήγνυμι) a shipwright.

ναῦς, *Ion.* νῆς, *gen.* νεώς, *Dor.* ναός, *Ion.* νῆός, *Ep.* νεός, *dat.* νηϊ, *ναϊ*, *acc.* ναῦν, νῆα, νῆυν, ἡ, a ship.

ναυσιπόρος, *ον*, (ναῦς, πόρος) ship-traversed, navigable.

ναῦτης, *ου*, ὁ, (ναῦς) a seaman, sailor, *Lat.* nauta.

ναυτικός, ἡ, ὄν, (ναύτης) naval, nautical.

νάω, *impf.* ναῖον, to flow.

νεανίας, *ου*, ὁ, (νέος) a young man, youth: *as an Adj.* youthful, fresh.

νεανικός, ἡ, ὄν, (νεανίας) youthful, strong, brave: hasty, insolent.

νεανισκεύω, *f.* -εύσω, (νεανίσκος) to be a young man. *Mid.* to be a youth, act like a young man.

νεανίσκος, *ου*, ὁ, (νεανίας) a youth.

νεαρός, ἁ, ὄν, (νέος) young, youthful: new, recent.

νεβρός, *ου*, ὁ, (*akin to* νεαρός) a young deer, fawn.

νέηλος, υδος, ὁ, ἡ, (νέος, ἡλυθον) a new-comer.

νείκος, εος, τό, a quarrel, strife, fight.

νεκρικός, ἡ, ὄν, (νεκρός) deadly, pertaining to the dead.

νεκροπομπός, *ου*, ὁ, (νεκρός, πέμπω) a conductor of the dead.

νεκρός, *ου*, ὁ, a dead body, corpse.

νεκρός, ἁ, ὄν, dead.

νέκταρ, *απος*, τό, nectar, *the drink of the gods.*

νέκυς, *vos*, ὁ, *dat. pl.* νεκύεσσι, *like* νεκρός, a dead body, corpse.

Νεμέα, *ας*, ἡ, Nemea, a city of Peloponnesus.

Νέμεος, *ον*, (Νεμέα) Nemean, of Nemea.

νεμεσάω, ὦ, *f.* -ήσω, *p.* νενεμέσῃκα, (νέμεσις) to feel righteous indignation, be wroth, be angry with, blame.

νεμεσητός, ἡ, ὄν, (νεμεσάω) worthy of wrath, blamable.

νέμεσις, εως, ἡ, (νέμω) righteous indignation, wrath: blame, jealousy, vengeance.

νέμω, *f.* νεμῶ and νεμήσω, *p.* νεμέμῃκα, 1. *a.* ἔνειμα, 1. *a. m.* ἐνεμησάμην, to deal out, distribute, apportion: to pasture, graze, feed. *Mid.* to possess, enjoy, occupy, hold, inhabit: sway, manage: feed, eat.

νεόγαμος, *ον*, (νέος, γαμέω) newly-married.

νέον, (νέος) *Adv.* newly, lately, recently, just now.

νέος, *a, ου*, young, youthful: ὁ νέος, a youth: fresh, new, recent.

νεοσσεύω, *Att.* νεοττεύω, *f.* -εύσω, *p.* νεοδόςσευκα, (νεοσσός) to hatch: nestle.

νεοσσός, *Att.* νεοττός, *ου*, ὁ, (νέος) a young bird, nestling, chick.

νεότης, ητος, ἡ, (νέος) youth, youth-time.

νεοττεύω, *Att. for* νεοσσεύω.

νεοττός, *Att. for* νεοσσός.

Νέσσης, *ου*, ὁ, Nessus, a centaur.

νευρά, *ας*, ἡ, (νεῦρον) a sinew: string, bow-string.

νεῦρον, *ου*, τό, a sinew, tendon: nerve, strength: string, bow-string.

νεύω, *f.* νεύσω, 1. *a.* ἐνευσα, to nod, beckon: bow, assent: promise, grant.

νεφέλη, ης, ἡ, (νέφος) a cloud, mist, fog, *Lat.* nebula.

Νεφέλη, ης, ἡ, Nephele, mother of Phryxus and Helle: a town of Thessaly.

νέφος, εος, τό, a cloud, mist.

νέω, *f.* νεύσω, *p.* νένευκα, 1. *a.* ἐνευσα, *f. m.* νεύσομαι, to swim.



νέω, f. νήσω, 1. a. ξησα, to spin.  
 νεωλκέω, ὦ, f. -ήσω, 1. a. ἐνεώλκησα,  
 (νεωλκός) to haul up a ship on  
 land or in a dock.  
 νεωλκός, οὐ, ὁ, (ναῦς, ἔλκω) one who  
 hauls up a ship on land.  
 νεώνητος, ον, (νέος, ὠνέομαι) newly-  
 bought.  
 νεώς, ὦ, ὁ, *Att.* for ναός, a temple.  
 νεωτερίζω, f. ἴσω, p. νενεωτέρικα, (νε-  
 ώτερος, newer) to make changes  
 or innovations, revolutionize.  
 νεωτερισμός, οὐ, ὁ, (νεωτερίζω) an  
 attempt at change, innovation,  
 revolutionary movement.  
 νή, *Part.* of affirmation, yes by, by:  
 forsooth.  
 νη-, *insep.* Priv. prefix, = ἀνα- priv.,  
 un-, im-, ir-, less.  
 νήγρετος, ον, (νη-, ἐγείρω) unwaking,  
 sound.  
 νηδύς, ύος, ἡ, the belly: womb.  
 νηκτόν, οὐ, τό, (νηκτός) the power of  
 swimming.  
 νηκτός, ἡ, ὅν, (νήχομαι) to be swum:  
 swimming, floating.  
 νηνεμία, ας, ἡ, (νήνεμος) a calm.  
 νήνεμος, ον, (νη-, ἀνεμος) without wind,  
 breezeless.  
 νήπιον, ου, τό, (νήπιος) an infant.  
 νήπιος, ἰα, ἰον, (νη-, ἔπος) not speak-  
 ing, *Lat.* infans: infantile, child-  
 ish, foolish.  
 Νηρηΐς, ἴδος, ἡ, *Ion.* for Νηρεΐς, (Νη-  
 ρεύς) a daughter of Nereus, Nereid,  
 Nymph of the sea.  
 νησιώτης, ου, ὁ, (νῆσος) an islander.  
 νῆσος, ου, ἡ, (νάω) floating land, an  
 island.  
 νῆσσα, *Att.* νῆττα, ης, ἡ, (νέω) a duck.  
 νῆττα, ης, ἡ, *vide* νῆσσα.  
 νήφω, f. νήψω, p. νένηφα, to be sober,  
 live soberly.

νήχομαι, f. -ξομαι, (νέω) *Dep.* *Mid.*  
 to swim.  
 νήχω, f. -ξω, = νήχομαι.  
 νικάω, ὦ, f. -ήσω, p. νενίκηκα, (νίκη) to  
 conquer, prevail: vanquish, over-  
 power: gain, win.  
 νίκη, ης, ἡ, conquest, victory: the  
 fruits of victory.  
 Νικίων, ωνος, ὁ, Nicion, a man's name.  
 Νικόμαχος, ου, ὁ, Nicomachus, a man's  
 name.  
 Νιώβη, ης, ἡ, Niobe, a daughter of  
 Tantalus, and wife of Amphion.  
 Νιρεύς, έως, ὁ, Nireus, a king of  
 Naxos, celebrated for his beauty.  
 νοέω, ὦ, f. -ήσω, p. νενόηκα, *Ion.* f.  
 νόσω, p. νένωκα, (νόος) to see:  
 perceive, notice: think: think of,  
 care for: think out, devise: think  
 about, purpose, intend, will.  
 νόημα, ατος, τό, (νοέω) a thought:  
 purpose, resolve.  
 νομεύω, f. -εύσω, p. νενόμευκα, (νομεύς,  
 a shepherd) to feed, pasture.  
 νομή, ης, ἡ, (νέμω) a pasture, pastur-  
 age: a feeding, grazing: division,  
 distribution.  
 νομίζω, f. -ίσω, p. νενόμικα, *pass.* p.  
 νενόμισμαι, (νόμος) to own as a  
 custom, use customarily, believe  
 in, esteem: adopt, introduce a  
 usage: consider as, deem, think:  
 be accustomed.  
 νόμμος, ον, (νόμος) customary, es-  
 tablished: lawful, just.  
 νομίμως, (νόμμος) *Adv.* customarily:  
 lawfully, rightfully.  
 νόμος, ου, ὁ, (νέμω) a usage, custom,  
 law: received opinion.  
 νόος, ου, ὁ, *contr.* νοῦς, νοῦ, mind,  
 turn of mind, disposition: reason,  
 judgment: thought, attention, pur-  
 pose.

νοσέω, ὦ, f. -ήσω, p. νερόσκα, (νόσος) to be sick, ail: suffer.

νόσημα, ατος, τό, (νοσέω) sickness, disease, plague.

νόσος, ου, ὁ, sickness, disease: distress, sorrow: disorder.

νόσφι, Adv. afar, apart, far from, at a distance: alone, without.

νοτερός, ἅ, ὅν, (νότος) wet, damp: χειμῶν νοτερός, a rain-storm.

νότος, ου, ὁ, the southwest wind, southerly wind, Lat. notus.

νοῦσος, ου, ὁ, Ion. for νόσος.

νύ, Particle enclit. shortd. from νύν, now, then, thereupon: therefore: certainly.

Νυκτερίων, ωνος, ὁ, Nycterion, a man's name.

νυκτιαίτερον, compar. of νύκτωρ, more in the night, earlier in the night.

νύκτωρ, (νύξ) Adv. in the night, by night, nightly.

νύμφη, ης, ἡ, (obsolet. νύβω, Lat. nubo, to veil) a young wife, bride: maiden: daughter-in-law.

Νύμφη, ης, ἡ, Nymph, a goddess of inferior rank.

νυμφίος, ου, ὁ, (νύμφη) a bridegroom, husband.

νύν, Adv. now, at this very time. As an enclitic, νύν, then, thereupon: therefore.

νυνί, (νύν) Adv. now, at this moment.

νύξ, νυκτός, ἡ, Lat. nox, night: gloom, darkness.

νωτον, ου, τό, = νῶτος.

νῶτος, ου, ὁ, the back: surface of the sea or land.

Ξ.

ξαίνω, f. -ανῶ, p. ξαγκα, 1. a. ξηνα, pass. p. ξασμαι and ξαμμαι, 1. a. ξάνθην, to scratch, comb, card.

ξεναγέω, ὦ, f. -ήσω, 1. a. ἐξενάγησα, (ξεναγός) to show strangers the "lions," entertain guests, entertain.

ξεναγός, ὅν, (ξένος, ἡγέομαι) conducting or entertaining strangers.

ξεναγός, οὔ, ὁ, (ξένος, ἡγέομαι) a leader of mercenary troops.

ξενίῳ, f. -ίσω, p. ἐξέινκα, (ξένος) to entertain a guest or stranger, present hospitable gifts.

ξένιον, ου, τό, (ξένιος) a guest's gift, from the host: hospitality.

ξένιος, ἰα, ἰων, (ξένος) belonging to a guest or friend, hospitable: stranger-protecting.

Ξενοκράτης, ους, ὁ, Xenocrates, an ancient philosopher born at Chalcedon, B. C. 400.

ξένος, η, ου, strange, foreign, new, unusual.

ξένος, ου, ὁ, a guest, friend: host: stranger, refugee: hireling, mercenary, soldier: foreigner.

Ξενοφών, ὠντος, ὁ, Xenophon, an Athenian philosopher and historian, B. C. 445.

Ξέρξης, ου, ὁ, Xerxes, a Persian king, B. C. 475.

ξηραίνω, f. -ανῶ, p. ἐξήραγκα, 1. a. ἐξήρανα, pass. p. ἐξήρασμαι and ἐξήραμμαι, 1. a. ἐξηράνθην, (ξηρός) to parch up, dry up.

ξηρός, ἅ, ὅν, parched, dry: sober: drained, exhausted.

ξιφίδιον, ου, τό, Dim. from ξίφος, a small sword.

ξίφος, εος, τό, a sword.

ξύλινος, η, ου, (ξύλον) of wood, wooden.

ξύλλ-, for all words so beginning, vide sub συλλ-.

ξύλλαμβάνω, (ξύν, λαμβάνω) = συλλαμβάνω.

ξύλον, ου, τό, (ξύω) wood, timber: a stick, cudgel.

ξύμ-, for all words so beginning, vide sub συμμ-.

ξύμπόσιον, ου, τό, (ξύν, πόσις) = συμπόσιον.

ξύν, harsher pronounc. for κύν, Lat. cum, prevailing in old Att. for σύν. For all compounds of ξύν, vide sub σύν, e. g.

ξύνειδω, (ξύν, εἶδω) = συνείδω.

ξύνεστιάω, = συνεστιάω.

ξύνουσία, = συνουσία.

ξύράω and -έω, ᾧ, f. -ήσω, 1. a. ἐξύρῃσα, (ξύρόν) to shave. Mid. to shave one's self.

ξύρόν, ου, τό, (ξύω) a razor.

ξύστόν, ου, τό, (ξύστός) a polished spear-shaft: spear, javelin, dart.

ξύστός, όν, (ξύω) scraped, polished, smoothed.

ξύω, f. -σω, p. ἔξυκα, 1. a. ἔξυσκα, to scrape, plane, polish, smooth: carve: rub out.

### Ο.

ό, ή, τό, Pron. demonstr. this, that: he, she, it: ό μέν . . . ό δέ, the one . . . the other, this . . . that.

ό, ή, τό, Pron. relat. who, which, that.

ό, ή, τό, Defn. Article, the: the usage of the following single cases may be referred either to demonstr. Pron. or Art.: τή, there, here, this way: τῷ, therefore, on this account, because, then: τό, acc. wherefore: τοῦ, wherefore, hence: ἐκ τοῦ, ever since: ἐν τῷ, whilst.

όβελός, ου, ό, (βέλος, with ο prefixed) a spit, used only in pl. by Hom.: a pointed pillar, obelisk.

όβολός, ου, ό, an obolus, nearly three cents.

όγδοήκοντα, οί, αί, τά, (όκτώ) eighty-eighty-eighty.

όγδοηκοστός, ή, όν, (όγδοήκοντα) eightyeth.

όγδοος, η, ον, (όκτώ) the eighth.

όγε, ήγε, τόγε, (ό, ή, τό, with γέ emphat.) Lat. hicce, hæcce, hocce, this here, that there, this, that: he, she, it: τήγε, exactly here: τόγε, for that very reason.

όγκάομαι, ᾧμαι, f. -ήσομαι, 1. a. ᾠγκησάμην, Dep. Mid. to bray.

όγκος, ου, ό, bulk, mass, weight, size.

Όγχηστός, ου, ό, Onchestus, a city of Boeotia.

όδε, ήδε, τόδε, (ό, δέ) this here, that there, this: he, she, it: τήδε, here, there, thus: τόδε, hither, therefore, for that reason: τάδε, on this account, thus, here.

όδεύω, f. -εύσω, p. ᾠδευκα, (όδός) to go, travel.

όδίτης, ου, ό, (όδός) a wayfarer, traveller.

όδμή, ής, ή, (όζω) smell, scent: fragrance: stench.

όδοιπορίω, ᾧ, f. -ήσω, p. ᾠδοιπόρηκα, (όδοιπόρος) to travel, journey, walk.

όδοιπορία, as, ή, (όδοιπόρος) a journey, way.

όδοιπόρος, ου, ό, (όδός, πόρος) a wayfarer, foot-traveller: fellow-traveller.

όδός, ου, ή, a way, path, road, street: journey, march.

όδούς, όντος, ό, a tooth: prong, spike.

όδυνάω, ᾧ, f. -ήσω, p. ᾠδύνηκα, (όδύνη) to pain, distress. Pass. to feel pain, suffer, grieve.

όδύνη, ης, ή, (akin to ᾠδύρομαι) pain, pang: grief, distress.

όδύρομαι, 2. f. ᾠδυροῦμαι, 1. a. ᾠδυράμην, to mourn for, lament: wail, mourn.

**Ὀδυσσεύς, ἑως, ὅ,** (ὀδυσσάμενος, because he came angry with many) Ulysses, a king of Ithaca, hero of the *Odyssey*, husband of Penelope and father of Telemachus.

**ὀδύσσομαι, 1. a. ὠδυσάμην, p. ὀδώνδυσμαι, Dep. Mid.** to be angry.

**ὄζος, ου, ὅ,** the knot or eye of a tree: a twig, branch, shoot: offspring, son.

**ὄζω, f. ὀζήσω, p. ὄωδα,** to smell of, emit an odor.

**ὅθεν, (ὅς) Adv.** whence, from which time, from which place: from where, where.

**ὅθενπερ, (ὅθεν, πέρ) Adv.** = ὅθεν.

**ὅθι, Adv. poet. for οὐ, οἶ,** where: there, thither.

**ὀθνεῖος, εἰα, εἶον, (ἔθνος)** foreign, strange.

**ὀθόνη, ης, ἡ,** fine linen: a sail.

**οἶ, Interj.** oh! ah!

**οἶγω, f. οἶξω, p. ἔψχα, 2. p. ἔψγα, 1. a. ὠῖξα and ὠῖξα,** to open, unlock.

**οἶδα, 2. p. with pr. signif. from εἶδω, q. v.**

**οἰδάω, Ep. οἰδέω, ὦ, f. -ήσω, p. ὠῖδηκα, (οἶδος, a swelling)** to swell, swell up, become swollen.

**Οἰδίπους, οδος, ὅ, (οἰδάω, ποῦς)** the Swollen-footed: Oedipus, a king of Thebes.

**οἰκαδε, (οἶκος) Adv.** to one's house, homewards, home: at home.

**οἰκεῖος, εἰα, εἶον, (οἶκος)** domestic: akin, intimate: fitting, suitable, proper: one's own, private, peculiar: τὰ οἰκεῖα, a household, property.

**οἰκεῖότης, ητος, ἡ, (οἰκεῖος)** relationship: intimacy, friendship.

**οἰκεῖως, (οἰκεῖος) Adv.** intimately, familiarly: properly: affectionately.

**οἰκέτης, ου, ὅ, (οἰκέω)** an inmate of

one's house: house-slave, domestic: οἰκέται, one's family.

**οἰκέω, ὦ, f. -ήσω, p. ὠῖκηκα, (οἶκος)** to inhabit: have, enjoy: manage, direct: *intr.* to dwell, live: be settled, be situated, lie.

**οἶκημα, ατος, τό, (οἰκέω)** a dwelling, chamber: temple.

**οἶκησις, εως, ἡ, (οἰκέω)** the act of inhabiting or dwelling: habitation, dwelling, house.

**οἰκητός, ἡ, ὄν, (οἰκέω)** inhabited: habitable.

**οἰκία, ας, ἡ, (οἶκος)** a house, dwelling: household, family.

**οἰκίζω, f. -ισω, p. ὠῖκικα, (οἶκος)** to build a house, found: render habitable.

**οἰκοδομέω, ὦ, f. -ήσω, p. ὠῖκοδόμηκα, (οἰκοδόμος)** to build a house: build.

**οἰκοδόμημα, ατος, τό, (οἰκοδομέω)** a building, edifice, house.

**οἰκοδόμησις, εως, ἡ, (οἰκοδομέω)** the building of a house.

**οἰκοδόμος, ου, ὅ, (οἶκος, δέμω)** a house-builder, architect.

**οἰκοθεν, (οἶκος) Adv.** from a house, from home.

**οἶκοι, (οἶκος) Adv.** at home.

**οἰκόνδε, (οἶκος) Adv. poet. for οἰκαδε,** to the house, homeward, home.

**οἰκονομέω, ὦ, f. -ήσω, p. ὠῖκονόμηκα, (οἰκονόμος)** to manage a household, be a steward: manage: govern, arrange.

**οἰκονόμος, ου, ὅ, ἡ, (οἶκος, νέμω)** a household-manager, steward, manager, housekeeper.

**οἶκος, ου, ὅ, a house, abode: room, chamber: temple: lair, nest, stall: household affairs, property: family, race.**

**οἰκτεῖρω, f. -ερώ, 1. a. ὠῖκτερα, (οἶκος)**

to pity, feel pity for, commiserate.

**οἶκτος**, ου, ὁ, (οἶ) pity, compassion.

**οἰκτρός**, ἄ, ὅν, (οἶκτος) pitiable, lamentable: piteous, sad.

**οἰκτῶς**, (οἰκτρός) *Adv.* pitiaibly, miserably, sadly.

**οἶμαι**, *contr. from οἶομαι*, q. v.

**οἶμη**, ης, ἥ, = οἶμος, a way, path: course of a tale or poem, tale, poem: song, strain.

**οἶμοι**, (οἶ, μοί) *Interj.* woe's me! alas!

**οἰμωγή**, ης, ἥ, (οἰμῶζω) wailing, lamentation.

**οἰμῶζω**, f. -ξω, 1. a. ὀμῶξα, (οἶμοι) to cry οἶμοι, wail, lament: *trans.* to pity, bewail.

**οἰνίζομαι**, f. -ίζομαι, 1. a. ὀνισάμην, (οἶνος) to procure wine, buy wine.

**Οἰνότη**, ης, ἥ, (Εnoe, name of a town.

**Οἰνόμαος**, ου, ὁ, (Εnoмаus, a king of Pisa.

**οἶνος**, ου, ὁ, *Lat.* vinum, wine.

**οἶνοφαγία**, as, ἥ, (οἶνος, φαγεῖν) the consuming of wine.

**οἶνοχόεω**, ὦ, f. -ήσω, p. ὀνοχόηκα, (οἶνοχόος) to be a cup-bearer, pour out wine.

**οἶνοχόος**, ου, ὁ, (οἶνος, χέω) a cup-bearer.

**οἶομαι**, f. οἶήσομαι, 1. a. ὀήθην, *Dep.* to fancy, think, suppose: forebode, foresee, expect: purpose, intend: be of opinion, believe.

**οἰοπόλος**, ου, (οἶος, πέλομαι) lone-dwelling, solitary, lonely.

**οἶος**, οἶη, οἶον, (*akin to ἴος, ἴα, = εἶς, μία*) alone, lone, forsaken: only, but: single, excellent, chief.

**οἶος**, οἶη, οἶον, (ὅς, ἦ, ὅν) of what quality, what sort of, what a: as, like as, such as, just as: how: οἶος, with an *infin.* and also οἶός

τε, fit, capable, able: οἶόν τε ἐστίν, it is possible.

**οἶς**, οἶος, *acc.* οἶν, *Att.* οἶς, οἶός, *acc.* οἶν, ὁ, ἥ, a sheep.

**οἰστέος**, α, ον, (φέρω, οἶσω) *Verb.* *Adj.* to be borne, supportable.

**οἶστευμα**, ατος, τό, (οἶστεύω) an arrow.

**οἶστεύω**, f. -εύσω, p. ὤιστευκα, (οἶστός) to shoot arrows: shoot with arrows, hit.

**οἶστός**, οὔ, ὁ, *Att.* οἶστός, (φέρω, οἶσω) an arrow: javelin.

**οἶστρος**, ου, ὁ, the gad-fly, cestrus: a sting, goad: vehement passion, madness, frenzy.

**Οἶτη**, ης, ἥ, (Eta, a mountain of Thessaly.

**Οἰχαλία**, as, ἥ, (Echalia, name of a city.

**οἰχομαι**, f. m. οἰγήσομαι, p. οἶχωκα, p. *pass.* ὀχημαι, *Dep.* *Mid.* to be gone, have gone, go, come: fly, travel, sail: die. *Wüh* a *particip.* it may be translated, away: οἶχεται φεύγων, he fled away.

**οἶω**, *obsol.* f. οἶσω, *vide* φέρω.

**οἰωνός**, οὔ, ὁ, (οἶος) a lone-flying bird, vulture, eagle: bird of omen: omen, token, presage.

**ὀκέλλω**, f. -ελῶ, 1. a. ὀκεῖλα, to urge, drive on, run a ship on shore: move, go, run aground, put in.

**ὀκνέω**, ὦ, f. -ήσω, p. ὀκνηκα, (ὀκνος) to tarry, delay, hesitate: be ashamed, fear, shrink from, be afraid.

**ὀκνος**, ου, ὁ, delay, dilatoriness, sluggishness: cowardice.

**ὀκτάκις**, (ὀκτώ) *Adv.* eight times.

**ὀκτακισμύριοι**, αι, α, (ὀκτάκις, μυριοι) eighty thousand.

**ὀκτακισχίλιοι**, αι, α, (ὀκτάκις, χίλιοι) eight thousand.

**ὀκταμηνιαίος**, αῖα, αἶον, = ὀκτάμηνος,

ον, (ὀκτώ, μῆν) eight months old, in the eighth month.  
 ὀκτώ, οἱ, αἱ, τά, eight.  
 ὀκτωκαίδεκα, οἱ, αἱ, τά, (ὀκτώ, καί, δέκα) eighteen.  
 ὀκτωκαιδεκαέτης, es, (ὀκτωκαίδεκα, ἔτος) eighteen years old, lasting eighteen years.  
 ὀλβιος, ἰα, ἰον, (ὀλβος) happy, wealthy, prosperous.  
 ὀλβος, ου, ὁ, (ἀκιν το ὄφελος) prosperity, wealth.  
 ὀλέθαιος, α, ου, (ὀλεθρος) destructive, pernicious: lost, unhappy.  
 ὀλεθρος, ου, ὁ, (ὀλλυμι) destruction, ruin, death: a curse, pest.  
 ὀλιγοέτης, es, (ὀλίγος, ἔτος) of few years, young.  
 ὀλιγοετία, as, ἡ, (ὀλιγοέτης) fewness of years, youth.  
 ὀλίγον, (ὀλίγος) Adv. little, a little, slightly.  
 ὀλίγος, η, ου, few, little, small, short: ὀλίγου, all but, nearly: δι' ὀλίγου, shortly, after a short space: κατ' ὀλίγου, by little and little, gradually.  
 ὀλιγοχρόνιος, α, ου, (ὀλίγος, χρόνος) of short duration, short-lived.  
 ὀλιγωρέω, ὦ, f. -ήσω, p. ὠλιγόρηκα, (ὀλίγωρος) to esteem lightly, slight, neglect.  
 ὀλιγωρος, ου, (ὀλίγος, ὥρα) lightly esteeming, slighting: careless, contemptuous.  
 ὀλισθαίνω or -θάνω, f. -θήσω, p. ὠλίσθηκα, 2. a. ὠλίσθον, to slip, slide, fall.  
 ὀλλυμι and -λύω, f. ὀλέσω, 2. f. ὀλῶ, p. ὀλώλεκα, 2. p. ὀλωλα, 1. a. ὤλεσα, 2. f. m. ὀλοῦμαι, 2. a. m. ὠλόμην, to destroy, consume, kill: lose. Mid. to perish, die, be destroyed: be undone.

δόκληρος, ου, (ὅλος, κλήρος) complete, entire: sound.

δόλυνή, ἡς, ἡ, (δόλυνίζω) a loud cry, suppliant cry: shout of joy.

δόλυνίζω, f. -ξω, p. ὠλόλυχα, to cry aloud to the gods: cry out, scream, shout.

δόλος, ἡ, ὄν, (ὀλλυμι, ὀλῶ) destructive, fatal: wretched, lost.

ὅλος, η, ου, whole, entire, perfect: τὸ ὅλον, the universe: καθ' ὅλον, on the whole, generally.

δοσφύρομαι, 1. a. Ep. ὀλοφυράμην, (δόσος) Dep. Mid. to lament, deplore.

Ὀλυμπία, as, ἡ, Olympia, a district of Elis.

Ὀλύμπια, ων, τά, the Olympian games, held at intervals of four years in honor of Zeus at Olympia.

Ὀλυμπιάς, ἁδος, ἡ, the Olympic games: an Olympiad, the space of four years.

Ὀλυμπίασι, (Ὀλύμπια) Adv. at Olympia.

Ὀλυμπος, ου, ὁ, Olympus, a lofty mountain on the border of Thessaly and Macedonia: heaven, sky.

ὅλως, (ὅλος) Adv. wholly, altogether, in short, at all.

ὀμαλός, ἡ, ὄν, (ὀμός) even, level, smooth: middling, ordinary: on a level with, equal to.

ὀμαλῶς, (ὀμαλός) Adv. evenly, uniformly, smoothly, favorably, equally.

ὀμαρτέω, ὦ, f. -ήσω, 1. a. ὠμάρτησα, (ὀμός, ἀρτάω) to coincide, go together, accompany.

ὄμβρος, ου, ὁ, Lat. imber, rain, rain-storm, shower.

Ὅμηρος, ου, ὁ, Homer, the epic poet of antiquity, B. C. 1000.

ὀμιλέω, ὦ, f. -ήσω, p. ὀμίληκα, (ὀμιλος, a crowd) to be together, stay with, join: come to blows with: hold converse with, live familiarly with, associate with: make a pursuit of, attend to.

ὀμίχλη, ης, ἡ, mist, misty air, fog: smoke, steam.

ὄμμα, ατος, τό, (ὄμμαι, p. ὄψ' ὀράω) the eye, face: a sight: sun: light.

ὀμνυμι or -νύω, p. ὀμώμοκα, 1. a. ὤμοσα, pass. p. ὀμώμοσμαι and ὀμώμομαι, 1. a. ὠμόθην, 2. f. m. ὀμοῦμαι, to swear: confirm by oath: swear by.

ὀμογενής, ἐς, (ὀμός, γίγνομαι) of the same race or family, akin.

ὀμόθεν, (ὀμός) Adv. from the same place, of the same origin: hand to hand, close upon.

ὀμοιοι, οῖα, οιον, (ὀμός) like, similar: the same, common, mutual.

ὀμοίως, (ὀμοιοι) Adv. in like manner, like, similarly.

ὀμολογέω, ὦ, f. -ήσω, p. ὠμολόγηκα, (ὀμολόγος) to speak one language: agree with, make an agreement, concur: consent, admit, assent, promise: confess.

ὀμολογία, ας, ἡ, (ὀμολογέω) an agreement: compact.

ὀμολόγος, ον, (ὀμός, λέγω) assenting, agreeing, of the same mind: agreeable, suitable.

ὀμολογουμένως, (ὀμολογούμενος, part. pr. pass. of ὀμολογέω) Adv. confessedly, avowedly: agreeably.

ὀμομήτριος, ἰα, ἰον, (ὀμός, μήτηρ) born of the same mother, a brother or sister.

ὀμόνεκρος, ον, (ὀμός, νεκρός) alike dead, fellow-corse.

ὄμορος, ον, (ὀμός, ὄρος) bordering on, neighboring: ὁ ὄμορος, a neighbor. ὀμός, ἡ, ὅν, one and the same: similar, like, equal, common, joint: together, united, agreed.

ὀμόσε, (ὀμός) Adv. to one and the same place, to close quarters, hand to hand: together with.

ὀμότεχνος, ον, (ὀμός, τέχνη) of the same art or trade.

ὀμότιμος, ον, (ὀμός, τιμή) equally honored: οἱ ὀμότιμοι, peers, nobles.

ὀμοῦ, (ὀμός) Adv. together, at once: along with: near, near to, hard by: nearly, almost: ὀμοῦ καί, just like.

ὀμόφυλος, ον, (ὀμός, φυλή) of the same tribe, race, country, or kind.

ὀμόψηφος, ον, (ὀμός, ψήφος) voting together, agreed.

Ὀμφάλη, ης, ἡ, Omphale, a queen of Lydia.

ὄμφαξ, ακος, ὁ, ἡ, an unripe grape: as an Adj. ὄμφαξ, ὁ, ἡ, unripe, sour, harsh.

ὀμῶς, (ὀμός) Adv. equally, likewise, alike: just as: together.

ὀμως, (ὀμός) Conj. nevertheless, yet, still, however.

ὄναρ, τό, used only in nom. and acc., a dream, dreaming vision: as an Adv. in a dream, in sleep.

ὄνειαρ, ατος, τό, (ὄννημα) profit, aid: refreshment, food.

ὀνειδίζω, f. -ίσω, p. ὠνειδῖκα, (ὄνειδος) to reproach, insult, censure: object, impute.

ὄνειδος, εος, τό, reproach, blame, rebuke, insult, abuse.

ὄνειραρ, ατος, τό, used in pl. only, ὄνειρατα, dreams.

ὄνειρον, ον, τό, (ὄναρ) a dream.

ὀνειροπολέω, ὦ, f. -ήσω, p. ὠνειροπό-

ληκα, (δνειροπόλος) to deal with dreams, dream, prognosticate: cheat.

δνειροπόλος, ον, (δνειρον, πολέω) occupied with dreams: as a *subst.* an interpreter of dreams: dreamer.

δνειρος, ου, ό, (δναρ) a dream.

\*Ονηγορίδης, ου, ό, (Ονήτωρ) son of Onetor: Onetorides.

δνθος, ου, ό, later ή, dirt, filth, dung.

δνίνημι, f. δνήσω, 1. a. ώνησα, f. m.

δνήσομαι, 2. a. m. ώνήμην and ώνέ-

μην, to profit, benefit, help, sup-

port: delight, cheer. *Mid.* to have

profit or advantage, enjoy.

δνομα, ατος, τό, Ion. and poet. ονομα,

(ΓΝΟ, know) that by which one is

known, a name: good name, re-

port: pretence: word, saying.

δνομάζω, f. -άζω, p. ώνόμακα, (δνομα)

to name, call by name: mention.

δνομαίνω, f. -ανώ, 1. a. ώνόμηναι, (δνο-

μα) poet. for δνομάζω, to name,

call by name.

δνομαστός, ή, όν, (δνομάζω) named:

to be named: of name or note,

notable, famous.

δνος, ου, ό, ή, an ass: upper mill-

stone.

δνως, (ών, δνως) Adv. really, ac-

tually, verily.

δνυξ, υχος, ό, (νύσσω, to prick) a

talon, claw, nail, hoof.

δξύς, (δξύς) Adv. sharply, quickly,

rapidly.

δξύθυμος, ον, (δξύς, θύμος) quick-

tempered, passionate.

δξύπτερος, ον, (δξύς, πτερόν) swift-

winged: τὰ δξύπτερα, wings.

δξύς, εία, ύ, sharp, pointed, cutting,

keen: shrill, piercing: hasty, pas-

sionate: quick, rapid.

ξύτης, ητος, ή, (δξύς) sharpness; quickness, rapidity.

δξύχολος, ον, (δξύς, χολή) easily exasperated, choleric.

δπη, (πη) Adv. where, in which place: whither: how.

δπιθεν, Adv. poet. for δπισθεν.

δπισθεν, (δπισ, retribution) Adv.

from behind, behind, back, back-

wards: after, in future.

δπισθοφυλακία, ώ, f. -ήσω, (δπισθο-

φύλαξ) to form the rear-guard,

command the rear-guard.

δπισθοφύλαξ, ακος, ό, (δπισθεν, φύ-

λαξ) one of the rear-guard.

δπίσω, (δπισ, retribution) Adv. be-

hind, backwards, back: after-

wards, hereafter: over again, again.

δπλή, ης, ή, (δπλον) a hoof.

δπλίζω, f. -ίζω, p. δπλικά, (δπλον)

to make ready: equip, arm.

δπλισις, εως, ή, (δπλίζω) a prepar-

ing, equipment.

δπλίτης, ου, ό, (δπλον) a heavy-

armed soldier, man-at-arms.

δπλον, ου, τό, a ship's tackle, gear:

tool, instrument, weapon: τὰ

δπλα, arms: men-at-arms: camp.

δπόθεν, (πόθεν) Adv. whence, from

whence.

δποι, Adv. whither: where: how.

δποίος, οία, οιον, of what sort or

quality: such as.

δπόσος, η, ον, as numerous, as many,

how many: as large, as large as,

how great.

δπόταν, (όποτε, άν) Adv. whenso-

ever, so soon as, when.

δπότε, (ποτέ) Adv. when, as, since.

δπότερος, α, ον, (πότερος) which of

the two: one of two.

δποτεροσούν, (δπότερος, ούν) which-

ever of the two.



οπου, (πῶ) *Adv.* where, wherever : when : if : how : since.

οπότε, *Ep.* for ὅποτε.

οπτᾶω, ᾶ, f. -ήσω, p. ὤπτῃκα, to roast, toast, bake.

ὄπω, *obsol.* f. m. ὄψομαι, 2. p. ὄψα, *pass.* p. ὤμμαι, 1. a. ὄφθην; *vide* ὄράω.

ὅπως, (πῶς) *Adv.* how, in what way : as soon as, as, when : because, for that : as a *Conj.* that, in order that, so that.

ὁπατός, ῆ, ὄν, (ὄράω) seen : to be seen, visible.

ὄράω, *Ep.* ὁράω, ᾶ, *impf.* ἐώρων, p. ἐώρακα, p. *pass.* ἐώραμαι, the other tenses from ὄω, q. v. to look, gaze : trans. to see, behold, perceive. *Pass.* ὁράομαι, to be seen, appear, seem.

ὀργή, ῆς, ῆ, (ὀρέγω) natural impulse, feeling, disposition : passion, anger, wrath.

ὀργια, ἰων, τά, (ὀργή) orgies, secret rites.

ὀργίζω, f. ἰσώ, p. ὀργικα, (ὀργή) to make angry, irritate. *Pass.* to be angry.

ὀργυιά, ᾶς, ῆ, (ὀρέγω) the length of the outstretched arms, 6 feet 1 inch, about a fathom.

ὀρέγω, f. -ξω, 1. a. ὀρεξω, to reach, stretch, stretch out : stride, walk : reach out, hand, offer. *Mid.* to stretch one's self out : reach after, desire, long for : reach, gain.

ὄρειός, ῆ, ὄν, (ὄρος) mountainous.

ὀρθιος, ἰα, ἰων, (ὀρθός) straight up, steep : ὀρθιοὶ λόχοι, *Lat.* recti ordines, battalions in file.

ὀρθός, ῆ, ὄν, (ὀρνυμι, to rise) upright, standing : straight, in a straight line : right, safe, happy : just, righteous.

ὀρθότης, ἦτος, ῆ, (ὀρθός) straightness, upright posture : straight direction : fitness.

ὀρθώω, ᾶ, f. -ώσω, ὀρθωκα, (ὀρθός) to set upright, erect, raise, build, repair : set straight : exalt, raise up. *Pass.* to stand upright : succeed, flourish : be right, be just.

ὀρθρος, ου, ὄ, (ὀρνυμι) the rising time, dawn, early morn.

\*Ὀρθρος, ου, ὄ, Orthros, a mythical dog that kept the herds of Geryon.

ὀρθῶς, (ὀρθός) *Adv.* rightly, really, truly.

ὀρίζω, f. -ίσω, p. ὀρικα, p. *pass.* ὀρσμαι, (ὀρος) to divide from, separate : mark out, bound, limit : determine, appoint, define.

ὀρίνω, f. -ιῶ, 1. a. ὀρινα, *Ep.* ὀρινα, (ὀρνυμι) to excite.

ὀριον, ου, τό, (ὀρος) = ὄρος.

ὀρκιον, ου, τό, (ὀρκος) an oath : pledge : τὰ ὀρκια, the rites used at a solemn oath or treaty.

ὀρκιος, ου, (ὀρκος) belonging to an oath : bound by oath : that is sworn by : ὀρκιοὶ θεοί, the gods invoked at an oath.

ὀρκος, ου, ὄ, (εἶργω, and so originally = ἔρκος) the check : that by which one swears, as the *Styx* : an oath.

ὀρμαίνω, f. -ανῶ, p. ὀρμαγκα, 1. a. ὀρμηνα, (ὀρμάω) to move to and fro : revolve in mind, ponder.

ὀρμάω, ᾶ, f. -ήσω, p. ὀρμηκα, (ὀρμή) to set in motion, urge, spur, cheer on, rouse : hurry, rush, start. *Pass.* and *aor.* *Mid.* to hasten, be eager, march, rush on, long for.

ὀρμή, ῆς, ῆ, (ὀρνυμι) a vehement assault, attack, onset, fury : first start, eagerness, impetuosity : march.

δρμιζω, f. -ισω, p. δρμικα, (δρμος) to bring into harbor, anchor. *Mid.* to come to anchor, sail into port.

δρμος, ου, ό, (είρω) a cord, chain, necklace: an anchorage, harbor, port.

δρνεον, ου, τό, (δρνις) = δρνις.

δρνις, δρνιθος, acc. δρνιθα and δρνιν, ό, ή, pl. nom. and acc. δρνιθες, δρνεις and δρνις, a bird: an omen: in *All.* a cock, hen.

δρνυμι, vide δρω.

δρος, εος, τό, (δρνυμι) a mountain, hill, height.

δρος, ου, ό, a boundary, limit, frontier: rule, standard.

δροφή, ης, ή, (είρέφω, to roof) a roof, ceiling.

δρώντες, poet. for δρῶντες.

δρυγμα, ατος, τό, (δρύσσω) a ditch, pit, trench.

δρυκτός, ή, όν, (δρύσσω) dug, dug up.

δρύσσω, *All.* -τω, f. -ξω, p. δρώρυχα, 1. a. ώρυξα, pass. p. ώρώρυγμαι, 1. a. ώρύχθην, to dig, dig up.

όρφανός, ή, όν, orphaned, without parents, fatherless: bereft of.

Όρφεύς, έως, ό, Orpheus, an old Grecian poet and musician.

όρχεομαι, ούμαι, f. -ήσομαι, 1. a. ώρχησάμην, *Dep. Mid.* to dance, leap.

όρχηθμός, ου, ό, (όρχεομαι) a dancing, the dance.

Όρχόμενος, ου, ό, Orchomenus, the name of a man, and of a city.

δρω, not used; in its stead δρνυμι, f. δρω, 1. a. ώρω, to rouse, excite. *Mid.* δρνυμαι, f. δρσομαι, 2. f. όρουμαι, 2. a. ώρόμην, 3. sing. contr. ώρω, 2. p. δρωρα, 2. plqpf. used only in 3. sing. όρώρει, to move, arise.

ός, ή, ό, *Relat. Pron.* who, which, that: *Demon. Pron.* for ούτος or όδε, this, that: *Poss. Pron.* for έός, his, her: for σός, thy, thine: and for έμός, my, mine.

όσιος, α, ου, hallowed, holy: pious, devout.

όσίως, (όσιος) *Adv.* holily, rightly, piously.

όσμή, ης, ή, (δζω) = όδμή, a smell: fragrance: stench.

όσος, η, ου, (ός) as great as, how great: as much as, how much: as far as, how far: as long as, how long: as many as, how many: in pl. all that, as many as.

όσοσπερ, όσηπερ, όσονπερ, (όσος, πέρ) however great, as much as.

όσπερ, ήπερ, όπερ, (ός, πέρ) = ός, strengthened.

όσσον, *Ep. and Ion.* for όσον, as much as.

όσσος, εος, τό, and όσσος, ου, ό, the eye: τῶ όσσε, the two eyes.

όστέον, ου, τό, contr. όστουόν, ου, pl. όστέα, centr. όστᾶ, a bone.

όστις, ήτις, ό τι, (ός, τίς) who-soever, whichever, any one who, anything which: who, what, which.

όστρακίζω, f. -ισω, p. ώστράκικα, (όστρακον) to banish by potsherd, ostracize.

όστρακον, ου, τό, (ακιν to όστέον) the hard shell of testacea: earthen vessel, potsherd.

όσφραϊνομαι, f. όσφρήσομαι, 2. a. ώσφρόμην, (ακιν to δζω) *Dep. Mid.* to smell, scent.

όταν, for ότ' άν, (ότε, άν) *Adv.* whenever, as soon as.

ότε, (ός) *Adv.* when: since, seeing that: if, in case that: whenever,

as often as: *ὄτε μή*, unless, except: *ἔσθ' ὄτε*, = *ἔστιν ὄτε*, sometimes, now and then: *ὄτε . . . ὄτε*, sometimes . . . sometimes.

*ὅτι*, (*ὅστις*) *Conj.* that: for that, because: therefore: on account of what, why: *ὅτι μή*, unless, except: *ὅτι τάχιστα*, as quick as possible: *ὅτι πλείστον*, the most possible.

*ὅτου*, = *οὗτινος*, *gen. of ὅστις*.

*ὅπτι*, *Ep. for ὅτι*.

*ὅπτι*, *Ep. for ὅτι*, *neu. from ὅστις*.

*οὐ*, before a vowel with spirit. lenis, *οὐκ*; before a vowel with spirit. asper, *οὐχ*, *Adv.* not.

*οὐ*, = *αὐτοῦ*, where, there, here: when: *ἔστιν οὐ*, in some places: sometimes: *ἐξ οὐ*, since.

*οὐδαμός*, *ή, ὄν*, (*οὐδέ, ἀμός*) not even one, none, not any.

*οὐδαμοῦ*, (*οὐδαμός*) *Adv.* nowhere, in no way.

*οὐδαμῶς*, (*οὐδαμός*) *Adv.* by no means, in no wise.

*οὐδας*, *οὐδεος, τό*, (*akin to οὐδός*) the ground, floor, pavement.

*οὐδέ*, (*οὐ, δέ*) *Adv.* but not: and not: not even: *οὐδέ . . . οὐδέ*, not even . . . nor yet.

*οὐδεῖς*, *οὐδεμία*, *οὐδέν*, (*οὐδέ, εἰς*) not one, no one, none, no.

*οὐδέν*, (*οὐδεῖς*) *Adv.* in nothing, by no means, in no wise.

*οὐδέποτε*, (*οὐδέ, ποτέ*) *Adv.* and not ever, never.

*οὐδέπω*, (*οὐδέ, πώ*) *Adv.* and not yet: not at all.

*οὐδέπωποτε*, (*οὐδέ, πώποτε*) *Adv.* never yet at any time, never.

*οὐδέτερος*, *α, ὄν*, (*οὐδέ, ἕτερος*) not either, neither of the two.

*οὐδός*, *οὐ, ὄ*, *Ion. for Att. ὄ ὁδός*, (*akin to ἡ ὁδός*) a threshold, verge.

*οὐθεῖς*, *οὐθέν*, (*οὔτε, εἰς*) later for *οὐ-δεῖς*, *οὐδέν*.

*οὐκ*, = *οὐ, q. v.*

*οὐκ ἄν*, = *οὐ κε*, surely not, hardly.

*οὐκέτι*, (*οὐκ, ἔτι*) *Adv.* no more, no longer, not now.

*οὐκον*, (*οὐκ, οὐν*) *Adv.* not therefore, so not, indeed not: in interrog. not therefore? not then? is it not?

*οὐκοῦν*, (*οὐκ, οὐν*) *Adv.* therefore, then, accordingly.

*οὐλος*, *η, ὄν*, old *Ep. and Ion. form of ὄλος*, whole, entire: strong, substantial: thick, curly, an epithet of the hair bespeaking strength.

*οὐμενοῦν*, (*οὐ, μέν, οὐν*) *Adv.* then not, by no means: in interrog. is it not then?

*οὐ μήν*, indeed not, surely not, but not, yet not.

*οὐ μήν ἀλλά*, nevertheless.

*οὐν*, *Adv.* then, when then, now when: therefore, accordingly, consequently: surely, verily.

*οὐνεκα* and *οὐνεκ'*, for *οὐ ἔνεκα*, for, on account of, because.

*Οὐπῖς*, *ιος, ἡ*, (*ὄπῖς*) the Avenger: *Upis*, an epithet of *Artemis*.

*οὐπω*, (*οὐ, πώ*) *Adv.* not yet.

*οὐρά*, *ἄς, ἡ*, the tail: rear, rear-rank: *κατ' οὐράν*, in the rear: to the rear, backwards.

*οὐραῖος*, *α, ὄν*, (*οὐρά*) belonging to the tail: hindmost, extreme, last.

*Οὐρανία*, *ας, ἡ*, (*οὐρανός*) the Heavenly one: *Urania*, one of the *Muses*, esp. the *Muse of Astronomy*.

*οὐράνιος*, *α, ὄν*, (*οὐρανός*) heavenly, in heaven, celestial.

*Οὐρανίων*, *ωνος, ὁ*, (*οὐρανός*) the Heavenly one: *Οὐρανῶνες* and *Οὐρανῶνες θεοί*, the gods.

change : pass by, go beyond, avoid, shun : differ, excel : turn aside.

παράλληλος, ον, (παρά, ἄλληλων) beside one another, side by side : parallel.

παράλογίζομαι, f. -ίσομαι, (παράλογος) *Dep. Mid.* to reckon wrong or falsely, miscount : reason falsely : cheat, delude by fallacies.

παράλογος, ον, (παρά, λόγος) beyond calculation, unexpected : as a *subst.* τὸ παράλογον, an event contrary to calculation.

παραμείβω, f. -ψω, (παρά, ἀμείβω) to change : pass by.

παραμένω, f. -μενῶ, (παρά, μένω) to stay beside, with, or near : stand fast.

παραμίγνυμι and -νύω, f. -μίξω, (παρά, μίγνυμι) to mingle, intermix, mix in.

παραμυθίομαι, f. -ήσομαι, (παρά, μυθίω) *Dep. Mid.* to address in words of consolation : encourage, console, assuage.

παρανίσχω, = παρανέχω, *but always trans.*, to raise, set up by.

παραπέμπω, f. -ψω, (παρά, πέμπω) to send by or beyond : escort, attend, conduct : send to : let pass.

παραπίπτω, 2. f. m. -πείσομαι, (παρά, πίπτω) to fall beside : fall in with, fall upon, happen : fall off, decline.

παραπλέω, f. m. -πλεύσομαι, (παρά, πλέω) to sail by or alongside : sail with : sail past.

παραπλήσιος, ία, ιον, (παρά, πλησίος) alongside of, close to : like, equal.

παραπλησίως, (παραπλήσιος) *Adv.* very closely : equally, similarly.

παραπλοος, ον, ὁ, *contr.* παράπλους, ον, (παραπλέω) a sailing alongside, coasting : passage.

παραρρήγνυμι, f. -ρήξω, (παρά, ῥήγνυμι) to break by the side, break.

παράσιτος, ου, ὁ, (παρά, σίτος) a messmate : parasite, toadeater.

παρασκευάζω, f. -άσω, (παρά, σκενάζω) to get ready, prepare, provide, fit out : make, render.

παρασκευή, ἥς, ἡ, (παρά, σκενή) a preparation, arrangement, plan : provision, pomp, force, power.

παρασπονδέω, ῶ, f. -ήσω, (παράσπονδος) to break an alliance or compact, violate a treaty.

παράσπονδος, ον, (παρά, σπονδή) contrary to a compact or treaty, faithless, forsworn.

παραστάτης, ιδος, ἡ, (παρίσταμαι) an assistant, a helper.

παράταξις, εως, ἡ, (παρατάσσω) a placing beside : battle-array, army in array.

παρατάσσω, *Att.* -ττω, f. -ξω, (παρά, τάσσω) to place beside others, arrange, draw up in battle-array.

παρτείνω, f. -ενῶ, (παρά, τείνω) to stretch out, extend : protract, prolong, defer : torture, torment.

παρατίθημι, f. -θήσω, (παρά, τίθημι) to place beside, set before : offer, provide : add to : propose, declare, explain.

παρατυγχάνω, f. m. -τεύξομαι, 2. a. -παρέτυχον, (παρά, τυγχάνω) to happen to be near, come to, be present : meet : occur, happen.

Παραναία, ας, ἡ, Παραναία, the territory of the Paranaei.

παραφέρω, f. παροίσω, (παρά, φέρω) to bear along to, serve up : bring forward, produce : turn aside : mislead.

παραχρήμα, *Adv.* for παρά τὸ χρήμα,

on the spot, forthwith, straightway, instantly.

παραχωρέω, ὦ, f. -ήσω, (παρά, χωρέω) to go aside, give place, give way, yield: grant.

πάρδαλις, εως, ἡ, = πάρδος, a pard, leopard, panther.

παρεγγυάω, ὦ, f. -ήσω, (παρά, ἐγγυάω) to hand over to one's neighbor, pass on: command, exhort, request.

παρεγκελεύω, f. -εύσω, (παρά, ἐγκελεύω) to order, prescribe, advise: exhort, encourage. *Mid.* = *Act.*

πάρεμι, f. παρέσομαι, (παρά, εἶμι) to be present, be near, by, or at: come to aid, stand by: arrive at: πάρεστι, *impers.*, it is possible or allowed: τὰ παρόντα, the present, present circumstances.

πάρεμι, *inf.* παρίεναι, (παρά, εἶμι) to go by: pass over: pass by, overtake: go to, approach, arrive at, enter.

παρέλκω, f. -ξω, (παρά, ἔλκω) to draw aside or to the side: lead alongside: draw: delay, tarry.

παρέρχομαι, f. -ελεύσομαι, 2. a. παρήλθον, (παρά, ἔρχομαι) *Dep. Mid.* to go by, pass by: pass on, pass: outstrip, surpass: come to.

παρευθύς, (παρά, εὐθύς) *Adv.* immediately.

παρέχω, f. -ξω, p. παρέσχηκα, 2. a. παρέσχον, (παρά, ἔχω) to hold beside, have ready: offer, furnish, bestow: exhibit, make, render: grant.

παρήμαι, (παρά, ἡμαι) *Dep. Mid.* to sit by or near.

παρθένος, ου, ἡ, a maid, maiden, virgin: as *Adj.* maidenly, pure.

παρήμι, f. παρήσω, (παρά, ἵημι) to

let fall beside: let pass, neglect, disregard: unloose, relax, let go, forgive: yield, give up.

Πάρις, ιδος, ὁ, Paris, a son of Priam, and the seducer of Helen.

παρίστημι, f. παραστήσω, (παρά, ἵστημι) to place by, set near: present, offer: compare: stand by or near.

Παρμενίων, ωνος, ὁ, Parmenio, a general of Alexander.

Παρμένων, ωνος, ὁ, Parmeno, a man's name.

πάροδος, ου, ἡ, (παρά, ὁδός) a way by or through, passage: side entrance: approach, appearance: ἐν παρόδῳ and ἐκ παρόδου, in passing, by the way.

παροικέω, ὦ, f. -ήσω, (παρά, οἰκέω) to dwell by or near: live in.

παροικοδομέω, ὦ, f. -ήσω, (παρά, οἰκοδομέω) to build beside, build a wall along.

παροιμία, ας, ἡ, (παρά, οἶμη) a proverb, old saw.

παρομαρτέω, ὦ, f. -ήσω, (παρά, ὁμαρτέω) to attend along, go with, accompany.

παροξύνω, f. -υνῶ, (παρά, ὀξύνω) to sharpen upon: urge, spur on: provoke, irritate, rouse against.

Πάρος, ου, ἡ, Paros, one of the Cyclades, famous for its white marble.

πάρος, (πρό) *Adv.* before, formerly, rather: as a *Prep.* before.

παροψίς, ιδος, ἡ, (παρά, ὀψον) a dainty side-dish, delicacies.

παρρησία, ας, ἡ, (πᾶς, ῥῆσις) free-spokenness, frankness: license of tongue.

παρρησιάζομαι, f. -άσομαι, (παρρησία) *Dep.* to speak freely.

πᾶς, πᾶσα, πᾶν, all, the whole, entire, every: τὸ πᾶν, the universe: διαπαντός or διὰ παντός, continually, in all.

πασάμην, 1. a. m. without aug. of πατέομαι.

Πασιφάη, ης, ἡ, (Πασιφαῖης) the All-illuminating: Pasiphæ, daughter of the Sun and Perseis, and wife of Minos.

πασσυνδί, (πᾶς, σέω) Adv. with all one's might: altogether, en masse.

παστός, οὔ, ὁ, a woman's chamber, bridal chamber.

πάσχω, f. m. πείσομαι, 2. p. πέπονθα, 2. a. ἔπαθον, to receive an impression good or bad: suffer, endure: experience joy or good fortune: κακῶς πάσχειν, to be ill-treated or ill off: εὖ πάσχειν, to be well off or lucky.

παταγίω, ὦ, f. -ήσω, p. πεπατάγηκα, (πάταγος) to clatter, clash, dash, make any loud noise.

πάταγος, ου, ὁ, (πατάσσω) a clattering, clashing, rattling, crashing.

πατάσσω, f. -ξω, p. πεπάταξα, to beat, knock: strike, smite.

πατέομαι, 1. a. m. ἐπασάμην, p. pass. πέπασμαι, (πάομαι, to get) to eat, eat of.

πατέω, ὦ, f. -ήσω, p. πεπάτηκα, (πάτος, foot-path) to tread, walk: tread on, trample under foot.

πατήρ, πατέρος sync. πατρός, ὁ, Lat. pater, a father.

πάτρα, ας, Ion. πάτρη, ης, ἡ, (πατήρ) one's fatherland, native land, home.

πάτριος, ἰα, ἰον, (πατήρ) ancestral, paternal, hereditary: τὰ πάτρια, the institutions of ancestors.

πατρίς, ἰδος, ἡ, (πατήρ) one's fatherland, country.

Πάτροκλος, ου, ὁ, Patroclus, the friend and companion of Achilles.

πατρῷος, φᾶ, φον, (πατήρ) paternal, hereditary: τὰ πατρῶα, one's patrimony.

Παυσανίας, ου, ὁ, (παύω, ἀνία) the Pain-allayer: Pausanias, a Lacedæmonian general.

παύω, f. -σω, p. πέπαυκα, to make cease, stop, make an end of, allay, hinder: intr. like Mid., to cease, stop, rest.

Παφίη, ης, ἡ, (Πάφος) Paphie, a name of Venus.

Παφλαγών, ὄνος, ὁ, a Paphlagonian.

πάχεας, Dor. for πήχεας from πήχυς.

πάχος, εος, το, (παχύς) thickness.

παχύς, εἶα, ὕ, thick, large, stout: fat, rich: stupid.

πέδιλον, ου, τό, (πέδη, a fetter) mostly pl. sandals, shoes.

πέδιον, ου, τό, (πέδον) a plain, field.

πέδον, ου, τό, (ἀκιν to ποῦς, ποδός) the ground, earth, land.

πέζα, ης, ἡ, (ἀκιν to ποῦς) the foot: end, bottom.

πεζικόν, οὔ, τό, (πεζικός) = πεζόν.

πεζικός, ἡ, ὄν, (πεζός) on foot or by land, belonging to infantry.

πεζομαχία, ας, ἡ, (πεζομάχος) a battle of infantry.

πεζομάχος, ου, (πεζός, μάχομαι) fighting on foot.

πεζόν, οὔ, τό, (πεζός) a land-force, infantry.

πεζός, ἡ, ὄν, (πέζα) on foot, walking: on land: οἱ πεζοί, foot-soldiers.

πείθω, f. -σω, p. πέπεικα, 2. p. πέποιθα, 2. a. ἔπιθον, to prevail upon, persuade: propitiate, appease:

intr. to trust, confide in. Mid. and Pass. to be persuaded, assent,

yield to, obey, believe, trust.

πείνα, ης, ἡ, (*akin to πένια*) hunger, famine.

πεινάω, ὦ, f. -ήσω, 1. a. ἐπείνησα, (*πείνα*) to be hungry, suffer hunger: hunger after, long for.

τεῖρα, ας, ἡ, a trial, attempt: experience: plot, enterprise.

πειρατέον, (*πειράω*) *Verb. Adj.* one must try, attempt.

πειράω, ὦ, f. -άσω, p. πεπειράκα, (*πειρά*) to try, attempt, undertake: make trial of: make an attempt on: *πειράομαι*, as *Dep.* = *Act.* and is more common.

πείρω, f. περῶ, p. πέπαρκα, 1. a. ἔπειρα, 2. a. ἔπαρον, (*πέρω*) to pierce through, transfix, spit.

πέλαγος, εος, τό, (*akin to πλέω*) the sea, high sea.

πελάζω, f. -άσω, p. πεπέλακα, 1. a. ἐπέλασα, *pass.* p. πέπλημαι, 1. a. ἐπελάσθην, 2. a. m. *sync.* ἐπλήμην, (*πέλας*) to approach, go to, draw near: bring near or to, make to approach.

πέλας, *Adv.* near, hard by, close.

πελάω, ὦ, (*πέλας*) = πελάζω.

πέλεια, ας, ἡ, (*πελός*, bluish-colored) the wood-pigeon, ring-dove.

πελειάς, ἄδος, ἡ, = πέλεια, only in the pl.

πέλεκυς, εως, ὁ, an axe, hatchet.

Πελίας, ου, ὁ, Pelias, a king of Iolcus.

Πελλίνα, ας, ἡ, Pellina, a town in Thessaly.

Πελοποννήσιος, ου, ὁ, (*Πελοπόννησος*) a Peloponnesian.

Πελοπόννησος, ου, ἡ, (*Πέλοψ*, νῆσος) the Peloponnesus, now the Morea.

Πέλοψ, οπος, ὁ, (*πελός*, ὄψ) the Dark-eyed: Pelops, son of Tan-talus.

πελτάζω, f. -άσω, 1. a. ἐπέλασα,

(*πέλτη*) to be a targeteer, carry a target.

πελταστής, ου, ὁ, (*πελτάζω*) a targeteer, shield-bearer.

πέλτη, ης, ἡ, a light shield.

πέλω, *imprf.* ἐπελον, *sync.* ἐπλον, more *freq. Dep.* πέλομαι, to be in motion: be.

πεμπάδαρχος, ου, ὁ, (*πεμπάς*, ἄρχω) a commander of five.

πεμπάς, ἄδος, ἡ, (*πέμπε*) *Æol.* for πεντάς.

πέμπε, *Æol.* for πέντε.

πέμπτος, η, ου, (*πέντε*) the fifth.

πέμψω, f. -ψω, 2. p. πέπομψα, *pass.* p. πέπεμμαι, to send, let go: send away, dismiss, throw: lead away, conduct, escort.

πένης, ητος, ὁ, (*πένομαι*) a day-laborer, poor man: as an *Adj.* poor.

πενθέω, ὦ, f. -ήσω, p. πεπένθηκα, (*πένθος*) to bewail, mourn.

πένθος, εος, τό, (*collat. form of πάθος*) grief, sadness, sorrow: ill-fortune.

πενία, ας, ἡ, (*πένομαι*) poverty, need.

πένομαι, only used in *pr.* and *imprf.*, to work for one's daily bread, toil, be poor: work at, prepare.

πεντάκις, (*πέντε*) *Adv.* five times.

πεντακισμύριοι, αι, α, (*πεντάκις*, μύριοι) fifty thousand.

πεντακισχίλιοι, αι, α, (*πεντάκις*, χίλιοι) five thousand.

πεντακόσιοι, αι, α, (*πέντε*) five hundred.

πεντάς, ἄδος, ἡ, (*πέντε*) the number five, a body of five.

πέντε, οί, αί, τά, five.

πεντήκοντα, οί, αί, τά, (*πέντε*) fifty.

πεντηκόντορος, ου, ἡ, (*πεντήκοντα*) a fifty-oared ship of burden.

πεπάσμην, *plqpf. pass. without aug. of πατίομαι.*

πέπλος, ου, ό, *Lat. peplum*, a sheet, curtain, veil: full robe, shawl, man's state robe, cloak.

πέπρωται, 3. sing. pass. p. of the assumed root πόρω, q. v.

πέρ, enclit. Particle, *shortd. from περί*, much, very: albeit, although, however, yet, still: quite, entirely, by all means.

πέρα, *Adv. Lat. ultra*, beyond, over, further: excessively.

περαίω, f. -ανώ, p. πεπέραγκα, 1. a. ἐπέρανα, (πέρας) to end, finish: bring about, accomplish: transfix.

περαίος, αία, αἶον, (πέραν) being on the other side, beyond.

περαιώω, ώ, f. -ώσω, p. πεπεραιώκα, (περαίος) to carry over or across. *Pass. and Mid. to pass over, cross.*

πέραν, (akin to περάω) *Adv. Lat. trans*, on the other side, across, over: over against.

πέρας, ατος, τό, (πέρα) an end, highest point: achievement.

περάω, ώ, f. -άσω, p. πεπέρακα, (πέρας) to drive across or through: pass over, cross, traverse: carry over, transport: sell.

Περδίκκας, ου, ό, *Perdiccas*, a king of Macedonia: one of the generals of Alexander.

πέρθω, f. πέσσω, p. πέπερκα, 2. a. πέπορθα, 1. a. ξεπρσα, 2. a. ξεπραθον, (akin to πρήθω) to waste, sack, plunder: kill.

περί, *Prep.* around. *With gen.* around, about, near: concerning, of, on: for, on account of: as to, pertaining to: before, above, beyond. *With dat.* around, round about, near: for, on account of,

by reason of. *With acc.* around, near, by: throughout: belonging to: in respect to, with, about: as to, in relation to. *In comp.* all its chief signifs. recur.

περιάγω, f. -ξω, (περί, άγω) to lead around, guide round, convert. *Mid.* to lead about with one.

περιαιρετός, ή, όν, (περιαίρώ) that may be taken off.

περιαίρώ, ώ, f. -ήσω, p. περιήρηκα, 2. a. περιείλον, (περί, αἰρέω) to take away all round, take off or away.

περιβάλλω, f. -βαλώ, (περί, βάλλω) to throw round, put on or over: surround, embrace, encompass, inclose.

περίβολος, ον, (περιβάλλω) encircling: as a subst. a wall: inclosure, circuit.

περιγίγνομαι, f. m. γηνήσομαι, 2. a. m. περιεγενόμην, (περί, γίγνομαι) to be superior, overcome, excel: survive, escape, remain over and above: come round, turn out.

περιδέω, f. -δήσω, (περί, δέω) to tie round, bind up.

περιδινέω, ώ, f. -ήσω, (περί, δινέω) to whirl round, turn about.

περιείδον, 2. a. with no pr. in use; referred to περιοράω, to look about for: overlook, neglect: let pass, suffer.

περίειμι, (περί, είμί) to be around: be superior to, surpass: remain over and above, survive.

περίειμι, (περί, είμι) to go round, compass.

περιελαύνω, f. -ελάσω, (περί, ελαύνω) to drive round: collect: harass, drive about: ride round.



- περιεργία**, ας, ἡ, (περίεργος) care, diligence: over-diligence, need-less care: officiousness, curiosity.  
**περίεργος**, ον, (περί, ἔργω) careful about: over-careful, over-busy: meddling, impertinent.  
**περιέρχομαι**, f. -ελεύσομαι, (περί, ἔρχομαι) *Dep. Mid.* to go round or about, come round.  
**περιέχω**, f. -ξω, 2. α. **περιέσχον**, (περί, ἔχω) to encompass, embrace, in-close, hold, surpass, overcome. *Mid.* to protect, cling to, be fond of.  
**περιήχew**, ω, f. -ήσω, (περί, ἡχέω) to sound round about, resound.  
**περιθέω**, f. m. -θεύσομαι, (περί, θέω) to run about or round.  
**περίστημι**, f. **περιστήσω**, (περί, ἵστημι) to put or place round: move about, shift: stand round, encircle, surround, stand near: turn out.  
**περικαθέζομαι**, (περί, καθέζομαι) *Dep.* to sit down around.  
**περικλύζω**, f. -ύσω, (περί, κλύζω) to wash all round.  
**περικόπτω**, f. -ψω, (περί, κόπτω) to cut around, clip, mutilate, cut down or off.  
**περικρύπτω**, f. -ψω, (περί, κρύπτω) to cover all round, conceal entirely.  
**Περικτιόνη**, ης, ἡ, Perictione, a woman's name.  
**περιλαμβάνω**, f. m. -λήψομαι, 2. α. **περιέλαβον**, (περί, λαμβάνω) to seize around, embrace, surround: befall, happen to.  
**Περίλλος**, ου, ό, Perillus, a man's name.  
**περιμένω**, f. -μένω, (περί, μένω) to wait for: long for: wait.
- περίμετρος**, ου, ἡ, (περί, μέτρον) a circumference, perimeter.  
**περιναίετης**, ου, ό, (περιναίετew, to dwell around) a neighbor.  
**πέριξ**, (περί) *Prep. and Adv.* round about, all round.  
**περίοδος**, ου, ἡ, (περί, όδός) a going round: way round, circuit: map, chart: period of time: period.  
**περιοράω**, ω, f. m. -όψομαι, p. **περιέωρακα**, 2. p. **περίοδα**, p. *pass.* **περιώμμαι**, (περί, όράω) to look around: overlook, disregard, neglect.  
**περίορθρον**, ου, τό, = **περιόρθριον**, (περί, όρθρος) the dawn.  
**περιουσία**, ας, ἡ, (περί, ουσία) that which is over and above, surplus, abundance, wealth, property.  
**περιόψομαι**, f. m. of **περιοράω**.  
**περιπατέω**, ω, f. -ήσω, (περί, πατέω) to walk about: dispute.  
**περιπέτομαι**, f. -πετήσομαι, usu. **πτήσομαι**, (περί, πέτομαι) *Dep. Mid.* to fly around.  
**περιπίτω**, 2. f. m. -πεσοῦμαι, (περί, πίπτω) to fall or throw one's self around: fall in with, fall into.  
**περιπλανάω**, ω, f. -ήσω, (περί, πλανάω) to cause to wander about. *Pass.* to wander about.  
**περιπλέκω**, f. -ξω, (περί, πλέκω) to twine about, tie around. *Mid.* to fold one's self around, clasp, embrace.  
**περιπληθής**, ές, (περί, πλήθος) very full: very large.  
**περιπόθητος**, ου, (περί, ποθέω) desired on all sides, much beloved or longed for.  
**περιπτύσσω**, f. -ξω, (περί, πτύσσω, to fold) to fold around, embrace.  
**περισκελής**, ές, (περί, σκέλλω) dry

and hard all round, very dry : hard, firm, obstinate.

περισκελῶς, (περισκελής) *Adv.* very dryly : firmly, obdurately.

περισκέπτομαι, f. -σκέψομαι, p. περιέσκεμμαι, (περί, σκέπτομαι) *Dep.*, not used in *pr.*, to look around.

περισπάω, ᾠ, f. -άσω, (περί, σπάω) to draw round about : draw quite off, strip off : distract, agitate.

περισσός, *Att.* περιττός, ἡ, ὄν, (περί) above the ordinary number or size, extraordinary : abundant, surplus : superfluous.

περισταυρόω, ᾠ, f. -ώσω, 1. a. περιεσταύρωσα, (περί, σταυρόω, to drive pales) to fence about with palisades, fortify.

περιστελλῶ, f. -ελῶ, p. περιέσταλκα, (περί, στέλλω) to dress, adorn : lay out, bury : surround, inclose : take care of, protect.

περιστερά, ᾤς, ἡ, a dove, pigeon.

περιστρατοπεδεύομαι, f. -εύσομαι, 1. a. περιεστρατοπεδευσάμην, (περί, στρατοπεδεύω) *Dep. Mid.* to encamp about, besiege.

περιτειχίζω, f. -ίσω, (περί, τειχίζω) to wall around, fortify : blockade.

περιτείχισις, εως, ἡ, (περιτειχίζω) a fortification : blockading, circumvallation.

περιτίθημι, f. -θήσω, 2. a. περιέθην, (περί, τίθημι) to place round about, put round or on : confer, bestow.

περιτρέπω, f. -ψω, (περί, τρέπω) to turn round about, induce : turn upside down, overturn : go round.

περιττός, = περισσός, q. v.

περιτυγχάνω, f. m. -τεύξομαι, 2. a. περιέτυχον, (περί, τυγχάνω) to happen to be about or near, light

upon, meet with, encounter : befall.

περιφαίνω, f. -ανῶ, (περί, φαίνω) to show around. *Pass.* to shine around, appear.

περιφανής, ἐς, (περιφαίνω) seen all round : conspicuous.

περιφέρω, f. περιόισω, 1. a. περιήνεγκα, (περι, φέρω) to carry round : move or turn round.

περιφραδέως, (περιφράζομαι, to think about) *Adv.* very carefully.

περιφρουρέω, ᾠ, f. -ήσω, (περί, φρουρέω) to guard on all sides, blockade.

περιχαίρω, f. -χαρήσω, (περί, χαίρω) to rejoice greatly at.

περιχαρής, ἐς, (περιχαίρω) very glad or joyous.

Περσείδης, ου, ὁ, (Περσεύς) son of Perseus : descendant of Perseus.

Περσεύς, ἔως, ὁ, Perseus, a famous Grecian hero.

Περσεφόνη, ης, ἡ, (φέρω, φόνος) the Death-bringer : Persephone, *Lat.* Proserpina, daughter of Jupiter and Demeter, and wife of Pluto.

Περσηΐς, ἴδος, ἡ, Perseis, daughter of Perseus.

Πέρσης, ου, ὁ, (Περσεύς) a Persian.

Περσικός, ἡ, ὄν, (Πέρσης) Persian.

πέσσω, with later collat. form πέπτω, f. πέψω, p. *pass.* πέπεμμαι, to soften, boil, digest : *metaph.* to smother one's wrath, brood over one's sorrows.

πέταμαι, = πέτομαι.

πετάννυμι, f. πετάσω, 1. a. ἐπέτασα, *pass.* p. πέπταμαι, 1. a. ἐπετάσθην, to spread out, unfold, unfurl, expand.

πετεινός, ἡ, ὄν, (πέτομαι) able to fly, winged, flying.

πέτομαι, f. πετήσομαι and πτήσομαι, 2. a. ἐπτόμην and ἐπτάμην, (akin to πετάννυμι) *Dep. Mid.* to fly, dart, rush, hasten. *Vide* ἵπταμαι.

πέτρα, as, ἡ, (akin to πέτρος, a stone) a rock.

πέφονον, *Ep. for* ἔπεφνον, 2. a. of φένω, to slay.

πή, *Ion.* κή, *Dor.* πά, *enclit. Particle*, somehow: somewhere.

πῆ, *Ion.* κῆ, *Dor.* πᾶ, *interrog. Particle*, how? why? whither? where?

πηγή, ἡς, ἡ, a spring, well: fount, source.

πήγνυμι, f. πῆξω, 1. a. ἔπηξα, 2. p. πέπηγα, *pass. p.* πέπηγμαι, 1. a. ἐπήχθην, 2. a. ἐπάγην, to make fast, fasten, fix in or on: put together, build: make solid, freeze: grow stiff, stiffen.

πηδάλιον, ου, τό, (πηδόν, an oar-blade) a rudder.

πηδάω, ὦ, f. -ήσω, p. πεπήδηκα, to spring, leap, jump.

πηκτός, ἡ, ὄν, (πήγνυμι) stuck in, fixed: put together, built, compact: solid, firm, frozen.

Πηλείδης, ου, *Ep. ao and* εω, ὁ, *patron.* from Πηλεύς, son of Peleus, i. e. Achilles.

Πηλεύς, εως, ὁ, Peleus, son of *Æacus*, husband of *Thetis* and father of *Achilles*.

πηλίκος, η, ου, (ἡλίκος) how large? how long? how old?

Πήλιον, ου, τό, Pelion, a mountain in *Thessaly*.

πηλός, οὔ, ὁ, akin to *Lat.* palus, clay, mud.

πῆμα, ατος, τό, (πάσχω, πέπηθα) suffering, evil, calamity, pest.

πηνίκα, (ἡνίκα) *Adv.* at what hour?

πήρα, as, ἡ, a leathern pouch, wallet, scrip.

πηρός, ἁ, ὄν, maimed, blind, deaf, halt, lame.

πηρώω, ὦ, f. -ώσω, p. πεπήρωκα, (πηρός) to lame, maim, injure.

πήρωσις, εως, ἡ, (πηρώω) a laming, maiming, injury.

πῆχυς, εως, ὁ, the forearm, arm: cubit.

πιέζω, f. πιέσω, p. πεπίεκα, *pass. p.* πεπίεσμαι, 1. a. ἐπίεσθην, to press, squeeze: oppress, press hard.

Πιερία, as, ἡ, Pieria, a region of *Macedonia*.

πιθανός, ἡ, ὄν, (πειθω) persuasion: plausible, probable.

πίθηκος, ου, ὁ, (πειθω) an ape.

πίθος, ου, ὁ, a wine-jar, earthen vessel.

πικρός, ἁ, ὄν, (πεύκη, a pine or fir) pointed, sharp: piercing, pungent, bitter.

πικρῶς, (πικρός) *Adv.* bitterly.

πίμπλημι, f. πλήσω, 1. a. ἐπλήσα, *pass. p.* ἐπλήσμαι, 1. a. ἐπλήσθην, 2. a. m. ἐπλήμην, to fill, fill up: satisfy.

πινάκιον, ου, τό, (πίναξ) a small tablet.

πινακίς, ἰδος, ἡ, (πίναξ) = πινάκιον.

πίναξ, ακος, ὁ, a board, plank: writing-tablet.

Πίνδαρος, ου, ὁ, Pindar, a celebrated lyric poet of *Thebes* in *Boeotia*.

πίνω, p. πέπωκα, 2. a. ἔπιον, *pass. p.* πέπομαι, 1. a. ἐπόθην, 2. f. m. πίομαι and πιοῦμαι, to drink: drink of.

πιπράσκω, p. πέπρακα, *pass. p.* πέπραμαι, 1. a. ἐπράθην, 3. f. πεπράσσομαι, to sell.

πίπτω, p. πέπτωκα, 1. a. ἔπεσα, 2. a.

ἔπεσον, 2. f. m. πεσοῦμαι, to fall, fall down : fall out, drop : perish : fall upon, attack.

Πίσα, ης, ἡ, Pisa, a city of Peloponnesus.

πίσσα, ης, ἡ, Att. πίττα, pitch.

πιστεύω, f. -εύσω, p. πεπίστευκα, (πίστις) to believe, trust, confide in, rely on : intrust.

πίστις, εως, ἡ, (πεῖθω) trust, faith, belief : confidence, assurance : credit : treaty.

πιστός, ἡ, ὄν, (πεῖθω) faithful, trustworthy, true : trustworthy, sure : persuasive, credible : τὸ πιστόν, a pledge.

πίσυνος, η, ὄν, (πεῖθω) trusting or confiding in.

πίττα, ης, ἡ, = πίσσα.

Πιττακός, οὔ, ὁ, Pittacus, one of the seven wise men of Greece.

πίων, ὄν, gen. πίονος, fat, fatty : rich, fertile.

πλαγκτός, ἡ, ὄν, (πλάζω) wandering, roaming.

πλάζω, f. -ξω, 1. a. ἐπλάξα, to cause to wander. Mid. to wander.

πλακοίς, εσσα, εν, (πλάξ) flat, smooth, broad.

πλακοῦς, οὔντος, ὁ, contr. from πλακοίς, (πλάξ) a flat cake, cake.

πλανάω, ᾶ, f. -ήσω, p. πεπλάνηκα, (πλάνη, a wandering) to cause to wander, lead astray. Pass. to wander, stray : wander over : be at a loss : err, mistake.

πλάξ, πλακός, ἡ, a flat surface.

πλάσσω, Att. ττω, f. πλάσω, p. πέπλακα, p. pass. πέπλασμαι, to form, mould, shape : make up, fabricate.

πλαστός, ἡ, ὄν, (πλάσσω) formed, moulded : forged, fictitious.

Πλάταια, as, ἡ, in prose usu. in pl.

Πλαταιαί, ὦν, αἱ, Platæa, a city of Boeotia.

Πλαταιεύς, έως, ὁ, (Πλάταια) a Platæan, nom. pl. Πλαταιεῖς and Πλαταιῆς.

Πλαταιῆς, ίδος, ἡ, sc. γῆ, the Platean land, i. e. Platæa.

Πλάτων, ωνος, ὁ, (πλατύν) Plato, the disciple of Socrates and the master of Aristotle. His original name, Aristocles, was changed to Plato from the great breadth of his forehead or shoulders.

πλάτος, εος, τό, (πλατύν) breadth, width.

πλάττω, Att. for πλάσσω, q. v.

πλατύν, εία, ύ, flat, wide, broad, even.

πλεθριαῖος, αία, αἶον, (πλέθρον) of the length or size of a plethrum.

πλέθρον, ου, τό, a plethrum, = 100 feet in length : 10,000 square feet.

Πλειάδες, ων, (πλέω) the stars of navigation : the Pleiades, seven daughters of Atlas and Pleione, who were placed among the stars.

Πλειστάναξ, ακτος, ὁ, Pleistanax, father of Pausanias.

πλείστος, η, ὄν, superl. of πολός, most : very much, a great deal : περὶ πλείστου ποιεῖσθαι, to consider of the highest value.

πλείων, πλείον, gen. ονος, comp. of πολός, more, greater : περὶ πλείονος ποιεῖσθαι, to consider of more value or consequence.

πλεκτή, ης, ἡ, (πλέκω) a coil or wreath : twisted cord or rope : basket.

πλέκω, f. -ξω, p. πέπλεχα, 1. a. ἐπλεξα, pass. p. πέπλεγμαι, 1. a. ἐπλέχην, 2. a. ἐπλάκην and ἐπλέκην, to twine, twist, knit, tie, weave : plan, devise.

πλεονάκεις, (πλέων) *Adv.* more frequently, oftener.

πλεονεκτέω, ὦ, f. ἤσω, p. πεπλεονέκτηκα, (πλεονέκτης) to have more: be greedy, covet more: have the advantage: overreach.

πλεονέκτης, ου, ὁ, (πλέων, ἔχω) one who has or claims more than his share, greedy, grasping, selfish.

πλεονεξία, ας, ἡ, (πλέων, ἔχω) greediness, grasping avarice, covetousness: advantage, superiority.

πλέω, f. m. πλεύσομαι, p. πέπλευκα, 1. a. ἔπλευσα, *pass.* p. πέπλευσμαι, 1. a. ἐπλεύσθην, to sail, go by sea.

πλέων, ου, *gen.* ονος, = πλείων, q. v. πλέως, πλέα, πλέον, *Att.* for πλέος, full, filled: sated.

πληγή, ἡς, ἡ, (πλήσσω) a blow, stroke: wound.

πλήθος, εος, τό, (πλήθω) fulness, a mass, throng, crowd: number: the people: magnitude, size, extent.

πλήθω, *only found in pr., impf. and poet.* p. πέπληθα, to be or become full. *The trans. aor. ἔπλησα, belongs to πίμπλημι, q. v.*

πλημμελέω, ὦ, f. ἤσω, (πλημμελής) to make a false note in music: err, mistake, do wrong.

πλημμελής, ἐς, (πλήν, μέλος) out of tune: erring, failing: harsh, disagreeable.

πλήν, (πλέον) *Prep. with gen.* more than, over, beyond: except: as *an Adv.* besides, unless, save: yet, still, but, only.

πλήρης, ἐς, (πλέως, πλέος) full of, filled with: full, complete.

πληρώω, ὦ, f. ὤσω, p. πεπλήρωκα, (πλήρης) to fill: make entire: fulfill, accomplish.

πλησιάζω, f. ἄσω, 1. a. ἐπλησίασα,

(πλησίος) to bring near: *intr.* to approach, be near.

πλησιαιτέρος, α, ου, *compar. of πλησίος, nearer.*

πλησίος, ἰα, ἰον, (πέλας) near: as a *subst.* a neighbor.

πλησίον, (πλησίος) *Adv.* near, nigh, hard by.

πλήσσω, *Att.* ττω, f. -ξω, p. πέπληχα, 2. p. πέπληγα, 2. a. ἔπληγων, *pass.* p. πέπληγμαι, 2. a. ἐπλήγην and in *comp.* ἐπλάγην, to strike, smite, wound. *Pass.* to be struck, beaten, worsted, or conquered.

πλῦθειω, f. -εύσω, 1. a. ἐπλύνθουσα, (πλύνθος) to make bricks: build of brick.

πλύνθος, ου, ἡ, a brick, tile: plinth.

πλοῖον, ου, τό, (πλέω) a floating vessel, ship, sail: πλοῖα μακρά, ships of war.

πλόος, ου, ὁ, *Att. contr.* πλοῦς, (πλέω) a sailing, voyage: time for sailing.

πλούσιος, ἰα, ἰον, (πλούτος) rich, wealthy: ample.

Πλουτεύς, ἐός and ἦος, ὁ, = Πλούτων.

πλουτίζω, f. -ίσω, p. πεπλούτικα, (πλούτος) to enrich.

πλούτος, ου, ὁ, (πλέως, πλέος) wealth, riches, affluence, opulence.

Πλούτος, ου, ὁ, Plutus, *god of riches.*

Πλούτων, ωτος, ὁ, Pluto, *god of the nether world.*

πνέω, *poet. for πνέω.*

πνεῦμα, ατος, τό, (πνέω) wind, air: breath: spirit.

πνέω, f. πνέσω, p. πέπνευκα, p. m. πέπνυμαι, to blow, breathe. *Mid.* to have life: be prudent, be wise.

πνίγω, f. -ξω, p. πέπνιχα, 1. a. ἔπνιξα, *pass.* p. πέπνιγμαι, 1. a. ἐπνίχθην,

2. a. ἐπνίγην, to stifle, drown, choke: throttle.

ποδάρκης, es, (ποῦς, ἀρκέω, to avail) strong-footed, swift-footed.

ποδήρης, es, (ποῦς, ἄρω) reaching down to the feet, long.

ποδώκεια, as, ἡ, (ποδώκης) swiftness of foot.

ποδώκης, es, (ποῦς, ὤκυσ) swift-footed: hasty.

ποδακία, as, ἡ, = ποδώκεια.

ποδώκως, eia, v, *corrupt form of ποδώκης.*

ποθεινός, ἡ, ὄν, (ποθίω) longed for, desired, dear: missed, mourned.

πόθεν, (πός) Adv. whence? from what source? how so? where?

ποθίω, ὦ, f. -ήσω, p. πεπόθηκα, 1. a. ἐποθεσα and ἐπόθησα, (πόθος) to long for, desire: miss, mourn for.

ποθητός, ἡ, ὄν, (ποθίω) longed for, desired, dear, regretted.

πόθος, ου, ὁ, a longing, yearning, desire: regret: love.

ποῖ, *interrog. Adv.* whither? where? to what end?

ποι, *enclit. Adv.* somewhither, somewhere.

ποιέω, ὦ, f. -ήσω, p. πεποίηκα, to make, produce, create: bring about, cause: compose, write poetry: do, be doing: put, spend, pass.

ποίησις, εως, ἡ, (ποιέω) a making, creating: ἐπὶ ποιήσις, epic poetry: art of poetry, poesy.

ποιητής, ου, ὁ, (ποιέω) a maker: poet: writer.

ποικίλος, η, ου, variegated, many-colored, spotted: adorned: embroidered: changeful, various.

ποιμαίνω, f. -ανῶ, p. πεποίηκα, 1. a.

ἐποίμανα, (ποιμήν) to feed, tend, keep flocks, pasture.

ποιμήν, ἐνος, ὁ, a herdsman, shepherd: leader, chief.

ποίμνη, ης, ἡ, (ποιμαίνω) a herd of cattle, flock of sheep, flock.

ποίμνιον, ου, τό, (ποίμνη) a flock of sheep, flock.

ποῖος, α, ου, (πός) of what nature? of what quality? what sort?

ποιπνύω, f. -ύσω, 1. a. ἐποιπνυσσα, (πνέω, πέπνυμαι) to puff: be busy, serve zealously.

πολεμέω, ὦ, f. -ήσω, p. πεπολέμηκα, (πόλεμος) to be at war, wage war with, fight: make war upon, attack.

πολεμίζω, f. -ίξω, = πολεμέω.

πολεμικός, ἡ, ὄν, (πόλεμος) belonging to war, warlike.

πόλεμος, α, ου, (πόλεμος) belonging to war: hostile: as a subst. ὁ πολέμος, an enemy.

πόλεμος, ου, ὁ, (πέλομαι, to be in motion) the tumult of war, war, a battle, contest.

πολέω, ὦ, f. -ήσω, p. πεπόληκα, (πόλος) to turn round, turn up: surround, haunt, live with.

πολιορκέω, ὦ, f. -ήσω, p. πεπολιόρηκα, (πόλις, ἔρκος) to hem in a city, blockade, besiege.

πολιορκητός, α, ου, (πολιορκέω) Verb. Adj. to be besieged, to be taken.

πολιορκία, as, ἡ, (πολιορκέω) a beleaguering, siege of a city.

πολιός, ά, ὄν, (πελός, dark-colored) gray, hoary.

πόλις, εως, Ion. and Dor. ιος, Ep. ηος, Att. poet. εος, ἡ, a city: country: state: right of citizenship.

πολιτεία, as, ἡ, (πολίτης) the condition of a citizen, citizenship: gov-

ernment, administration : civil polity, commonwealth, constitution.  
 πολιτεύομαι, f. m. -εύσομαι, p. πεπολίτευμαι, (πολίτης) *Dep.* to be a free citizen, live as a freeman : engage in politics : administer, govern, conduct the government.  
 πολιτεύω, f. -εύσω, p. πεπολίτευκα, (πολίτης) to be a citizen or freeman, have a certain form of polity : govern a state.  
 πολίτης, ου, ό, (πόλις) a citizen, freeman : fellow-countryman.  
 πολιτικός, ή, όν, (πολίτης) belonging to a citizen, constitutional, civil : belonging to a statesman : political : public.  
 πολίχνιον, ου, τό, (πόλις) a small town.  
 πολλάκις, (πολύς) *Adv.* many times, often.  
 πολλαπλάσιος, α, ον, (πολύς) many times as many, many times more or larger.  
 πολλός, πολλόν, *Ion.* for πολύς, πολύ.  
 πόλος, ου, ό, (πέλω) a pivot, axis, pole : heavens, sky.  
 πολυανθής, έν, (πολύς, άνθέω) much-blossoming.  
 πολυάνθρωπος, ων, (πολύς, άνθρωπος) populous.  
 πολυδαίδαλος, ον, (πολύς, δαίδαλος, cunningly wrought) skilfully wrought, richly dight.  
 πολυδάκρυτος, ον, (πολύς, δακρύω) much-wept, tearful.  
 Πολυδέκτης, ου, ό, (πολύς, δέχομαι) the All-receiver, i. e. Hades : Polydectes, a king of the island Seriphos.  
 Πολυδεύκης, εος, ό, Polydeuces, *Lat.* Pollux, son of Leda, and brother of Castor.

πολυηχής, ές, (πολύς, ήχος) many-toned : loud or far-sounding.  
 πολύκλαυστες, ον, (πολύς, κλαίω) much-lamented : mournful.  
 Πολύκλειτος, ου, ό, (πολύς, κλειτός) the Far-famed : Polyclitus, a celebrated statuary of Argos, in the time of Pericles.  
 πολυλογία, ας, ή, (πολυλόγος) wordiness, loquacity.  
 πολυλόγος, ον, (πολύς, λέγω) wordy, talkative : much talked of.  
 πολυμαθής, ές, (πολύς, μαθάνω) knowing much, learned.  
 πολυμαθία, ας, ή, (πολυμαθής) great learning, knowledge.  
 Πολυμήδη, ης, ή, Polymede, a woman's name.  
 Πολύμνια, ας, ή, *contr.* from Πολυύμνια, (πολύς, ύμνος) She of the many hymns : Polyhymnia, one of the Muses.  
 πολυπειρία, ας, ή, (πολύπειρος) great enterprise, experience.  
 πολύπειρος, ον, (πολύς, πείρα) much experienced, shrewd.  
 πολύς, πολλή, πολύ, many, numerous : much, great, strong, mighty : wide, broad, long : πολύ and πολλά as *Adv.*s. = very, much, greatly, often, long.  
 πολυσαρκία, ας, ή, (πολύσαρκος) fleshiness, plumpness.  
 πολύσαρκος, ον, (πολύς, σάρξ) very fleshy, corpulent.  
 πολυτελής, ές, (πολύς, τέλος) very expensive, costly : spending much, extravagant, sumptuous : excellent.  
 πολυτελώς, (πολυτελής) *Adv.* expensively, sumptuously.  
 πολυτερπής, ές, (πολύς, τέρπω) much-delighting.

Πολύφημος, ου, ὁ, (πολύς, φήμη)  
Polyphemus, a Cyclops.

πολύχαλκος, ου, (πολύς, χαλκός)  
abounding in copper or brass.

πολυχειρία, ας, ἡ, (πολύς, χεῖρ) a  
multitude of hands, workmen.

πολυχρόνιος, ου, (πολύς, χρόνος) ex-  
isting a long time, olden, an-  
cient.

πολυώνυμος, ου, (πολύς, ὄνομα) many-  
named, worshipped under many  
names.

πόμα, ατος, τό, (πίνω) a drink,  
draught.

πομπή, ἧς, ἡ, (πέμπω) a sending:  
dismissal of an escort: proces-  
sion: intervention, suggestion.

πονέω, ᾧ, f. -ήσω, p. πεπόνηκα, (πό-  
νος) to toil, work hard, wear one's  
self out: effect by labor: cause  
toil; distress, pain: suffer, go  
through.

πονηρός, ᾧ, ὄν, (πονέω) causing toil,  
painful, distressed: bad, worth-  
less, wicked, evil.

πόνος, ου, ὁ, (πένομαι) work, toil,  
labor: distress, pain.

πόντος, ου, ὁ, the sea, open sea.

Πόντος, ου, ὁ, Pontus, the Euxine  
Sea.

πορεία, ας, ἡ, (πόρος) a walking, gait:  
journey, way, march.

πορεύσιμος, ου, (πορεύω) that may  
be crossed, passable.

πορεύω, f. -εύσω, p. πεπόρευκα, (πέ-  
ρος) to bring, carry, convey,  
cause to pass, transport. *Mid.*  
to go, travel, sail, pass.

πορθέω, ᾧ, f. -ήσω, p. πεπόρθηκα, *col-*  
*lat.* form of *πέρθω*, to destroy, rav-  
age, sack, plunder, slay.

πορθμεῖον, ου, τό, (πορθμός) a ferry:  
ferry-boat: ferry-fare.

πορθμεύς, εως, ὁ, (πορθμεύω) a ferry-  
man, boatman.

πορθμεύω, f. -εύσω, p. πεπόρθμευκα,  
(πορθμός) to ferry over, carry.

πορθμῖον, ου, τό, (πορθμός) ferry-  
money, ferry-fare.

πορθμός, οὔ, ὁ, (πόρος) a ferry, strait:  
passage.

πορίζω, f. -ίσω, p. πεπόρικα, (πόρος)  
to bring, conduct: furnish, pro-  
vide, procure.

πόρος, ου, ὁ, (περάω) a passage, ford,  
ferry, way: means, device, re-  
source, revenue.

πόρρω, *Adv.* *Att.* for πρόσσω, forwards,  
farther on: far, afar.

πόρρωθεν, (πόρρω) *Adv.* from afar.

πορσύνω, f. -υνῶ, *poet.* -υνέω, (πόρω)  
to proffer, give: make ready, pre-  
pare, provide: treat with care.

πόρτις, ιος, ἡ, rarely ὁ, a young heifer,  
calf, steer.

πορφύρα, ας, ἡ, the purple-fish: pur-  
ple dye, purple.

πορφύρεος, ἑα, εον, *contr.* πορφυροῦς,  
ᾧ, οὔν, (πορφύρα) purple, dark-  
red, dark.

πορφυρίς, ἰδος, ἡ, (πορφύρα) a pur-  
ple garment or coloring.

πόρω, *assumed pr.* to 2. a. *ἔπορον*, p.  
*pass.* *πέπωμαι*, to bring to pass:  
give, furnish: be one's lot: *πέ-*  
*πρωται*, it has been decreed, it is  
fated.

πός, *assumed nom.* whence *gen.* ποῦ,  
*dat.* ποῖ, πῇ, πῶ, *used as Adv's.*

Ποσειδῶν, ᾶνος, ὁ, *contr.* from *Hom.*  
*Ποσειδάων*, Poseidon, *Lat.* Nep-  
tune, brother of Zeus and god of  
the sea.

πόσις, ιος, *Att.* εως, ἡ, (πίνω) a drink-  
ing, drink.

πόσις, ιος, ὁ, a husband.



πόσος, η, ον, (πός) how much? how large? how many?

ποσσημαρ, (πόσος, ημαρ) Adv. in how many days?

ποταμός, οὔ, δ, (πίνω, ποτός) drinkable water: river, stream.

πότε, (πός) Adv. interrog., when? at what time?

ποτέ, (πός) Adv. enclit., at some time, once: ἤθε ποτέ, now at length: τί ποτε, how ever? how in the world?

πότερον, (πότερος) Adv. whether?

πότερος, α, ον, (πός, ἕτερος) which of the two?

ποτέρως, (πότερος) Adv. in which way? in what manner? how?

ποτί, poet. for πός.

ποτόν, οὔ, τό, (πότος) a drink, draught.

πότος, ου, δ, (πίνω) a drinking, carousal.

ποτός, ή, όν, (πίνω) drinkable: drunk.

ποῦ, (πός) Adv. where? how? in what manner?

πού, (πός) Adv. enclit., anywhere, somewhere: possibly, perhaps.

ποῦς, ποδός, δ, a foot: step: ἀνὰ πόδα and ἐπὶ πόδα, backwards.

πράγμα, ατος, τό, (πράσσω) a deed, thing done, fact, event, thing: πράγματα, state affairs, public business, business: trouble, annoyance.

πρακτήρ, ηρος, δ, (πράσσω) a doer: trader: tax-gatherer.

πρακτικός, ή, όν, (πράσσω) doing, business-like: busy, active, efficient.

πράν, Dor. for πρῶην, (πρό) Adv. formerly, at one time, lately.

πράξις, εως, ή, (πράσσω) a doing, deed, act, business, plan: acting, action.

πρῶος, ον, mild, soft, meek, gentle.

πραπίδες, ων, αἱ, = φρένες.

πρασιά, ᾶς, ή, (πράσον, a leek) a bed of leeks, garden-plot.

πράσσω, Ep. and Ion. πρήσσω, Att. πράττω, f. -ξω, p. πέπραχα, 2. p. πέπραγα, p. pass. πέπραγμα, to do, act, work: effect, bring about, accomplish, succeed, attend to, manage: practise: be in a certain condition, fare: exact.

πραῦς, πραεῖα, πραῦ, = πρῶος.

πρέω, f. -ψω, 1. a. έπρεψα, to strike the senses, be conspicuous: be like: become, besee, suit: impers. πρέπει, it is fitting, it becomes.

πρεβεία, ας, ή, (πρεσβεύω) age, eldership: rank, dignity: an embassy.

πρεσβεύς, έως, δ, an ambassador, only found in dat. pl. πρεσβεῦσι.

πρεσβευτής, οὔ, δ, (πρεσβεύω) an ambassador.

πρεσβεύω, f. -εύσω, p. πεπρέσβευκα, (πρέσβυς) to be older or eldest, take precedence of: be an ambassador, go as ambassador, treat, negotiate.

πρέσβυς, acc. πρέσβυν, voc. πρέσβυ, poet. for πρεσβύτες, q. v.

πρέσβυς, vos and εως, δ, an ambassador: οἱ πρέσβεις, old men, elders, chiefs, princes: as an Adj. old.

πρεσβύτερος, α, ον, compar. of πρέσβυς, older, elder.

πρεσβύτες, ου, δ, (πρέσβυς) an old man.

πρήξις, ιος, ή, Ep. and Ion. for πρᾶξις, (πρήσσω) a doing, action: avail, profit.

πρήσσω, f. -ξω, Ion. for πράσσω, to do: effect, attain, gain.

πριαμαι, only found in 2. a. m. ἐπρι-  
άμην, to buy, purchase.

Πρίαμος, ου, ὁ, Priam, the last king  
of Troy.

Πρίαπος, ου, ὁ, Ion. Πρίηπος, Priapus,  
god of gardens in particular and  
of fruitfulness in general.

πρίν, (πρό) Adv. before, ere, sooner,  
earlier, first.

πρίω, f. -σω, p. πέπρικα, p. pass. πέ-  
πισμαι, to saw, sever.

πρίω and πρίασο, imper. of ἐπριά-  
μην, 2. a. m. of πριαμαι.

πρίων, ονος, ὁ, (πρίω) a saw.

πρό, Prep. before. With gen. only,  
before, in front of: in favor of,  
for: further on, forwards: ere:  
rather than, in preference to,  
above, more than: in lieu of, in-  
stead of: out of, from. In comp.  
before, forth, forward, away, in  
presence of: in defence: before-  
hand, earlier: rather, sooner.

προαγορεύω, f. -εύσω, (πρό, ἀγορεύω)  
to tell beforehand, foretell, fore-  
warn: publish, proclaim.

προάγω, f. -ξω, p. προήχα, (πρό, ἄγω)  
to lead before: lead on, carry for-  
ward, bring on: induce, persuade:  
promote, advance, be favorably  
disposed to: go before, proceed.

προαιρέω, ὦ, f. -ήσω, 2. a. προείλον,  
(πρό, αἰρέω) to take before,  
choose: prefer.

προαίρω, f. -αρῶ, (πρό, αἶρω) to rise  
up before, set out before, proceed.

προαναιρέω, ὦ, f. -ήσω, (πρό, ἀναιρέω)  
to take away before: kill before.

προαποπέμπω, f. -ψω, (πρό, ἀποπέμ-  
πω) to send away beforehand, dis-  
miss first.

προβάλλω, f. -βαλῶ, p. προβέβληκα,  
2. a. προὔβαλον, (πρό, βάλλω) to

throw or place before: put for-  
ward, venture: propose.

πρόβατον, ου, τό, (προβαίνω) any-  
thing that goes forward, animals  
that walk: small cattle, sheep.

προβουλεύω, f. -εύσω, (πρό, βουλεύω)  
to plan or deliberate beforehand:  
have the chief voice in passing  
decrees: consult for.

πρόβουλος, ου, (πρό, βουλή) deliber-  
ating beforehand.

προγίγνομαι, f. -γενήσομαι, 2. a. προῦ-  
γενόμην, (πρό, γίγνομαι) Dep. Mid.  
to be before, come forwards: ex-  
ist before, happen in earlier times.

προγονικός, ῆ, ὄν, (πρόγονος) ance-  
stral.

πρόγονος, ου, ὁ, (πρό, γονή) a step-  
son.

πρόγονος, ου, ὁ, (πρό, γίγνομαι) an  
ancestor, forefather.

προδίδωμι, f. -δώσω, (πρό, δίδωμι) to  
give beforehand: give up, betray:  
desert: fail.

Πρόδικος, ου, ὁ, (πρό, δίκη) the De-  
fender: Prodicus, a sophist of  
Ceos, contemporary with Socrates.

πρόδομος, ου, ὁ, (πρό, δόμος) an en-  
trance hall or chamber: front en-  
try, porch.

πρόεδρος, ου, (πρό, ἔδρα) sitting in  
the first place: ὁ πρόεδρος, a pres-  
ident.

προεῖδον, 2. a. with no pr., προοράω  
being used instead, to look for-  
ward: care for, provide against.

πρόειμι, f. -είσομαι, (πρό, εἶμι) to go  
forward, go on, advance, proceed:  
go first, precede.

προείπον, 2. a. with no pr. in use,  
πρόφημι being used instead, to  
foretell, say before: bid before-  
hand.

**προεξανίστημι**, f. -**αναστήσω**, (πρό, ἐξ, ἀνίστημι) to rouse first. *Mid.* to rise and go out before, start first.

**προερέω**, *Att. contr.* **προερώ**, *serving as f. to προείπον*, p. **προείρηκα**, p. *pass.* **προείρημαι**, to foretell.

**προέρχομαι**, f. -**ελεύσομαι**, (πρό, ἔρχομαι) *Dep. Mid.* to go or come forward, advance: go before or first.

**πρόεχω**, *contr.* **προῦχω**, f. **πρόεξω**, (πρό, ἔχω) to hold before: *intr.* to be before: jut out.

**προθυμίομαι**, οὔμαι, f. -**ήσομαι**, 1. a. *pass.* **προθύμηθήν**, (πρόθυμος) to be ready or eager to do, be zealous for: desire ardently, be strongly inclined.

**προθυμία**, ας, ἡ, (πρόθυμος) willingness, readiness, eagerness, zeal.

**πρόθυμος**, ον, (πρό, θυμός) ready, willing, zealous, eager for.

**προθύμως**, (πρόθυμος) *Adv.* readily, actively, promptly.

**πρόθυρον**, ον, τό, (πρό, θύρα) a front-door: porch.

**προίημι**, f. **προήσω**, 1. a. **πρόηκα**, (πρό, ἵημι) to send before, send forward: dismiss, let go, let loose: shoot, hurl: to give up, betray: devote. *Mid.* to deliver over, betray, desert: confide to.

**ποῖκα**, (προίξ) *Adv.* freely, without return, gratuitously.

**προίξ**, *Att.* **προίξ**, **προικός**, ἡ, (προῖσσομαι, to ask a gift) a gift, present: marriage-portion, dowry.

**προῖπνέω**, f. -**εύσω**, (πρό, ἵπνέω) to ride before.

**προῖπταμαι**, f. -**πιτήσομαι**, (πρό, ἵπταμαι) *Dep. Mid.* to fly before.

**προῖστημι**, f. **προστήσω**, p. **προῖστηκα**,

2. a. **προβστην**, (πρό, ἵστημι) to set before or at the head: put one's self before: be set over, preside over, manage, govern: protect.

**προῖσχω**, = **πρόεχω**, to hold before, hold out.

**προκαθίστημι**, f. -**στήσω**, (πρό, κατά, ἵστημι) to set before. *Pass.* to be set before.

**προκαλέω**, ᾶ, f. -**έσω**, (πρό, καλέω) to call forth, call on. *Mid.* to call out, challenge, defy: invite beforehand: make offers or proposals.

**προκάλυμμα**, ατος, τό, (προκαλύπτω) a veil: covering, screen.

**προκατακλίνω**, f. -**κλινῶ**, (πρό, κατακλίνω) to make recline before, seat above at meals. *Mid.* to sit before or above.

**προκαταλαμβάνω**, f. m. -**λήψομαι**, (πρό, καταλαμβάνω) to seize beforehand, preoccupy: prevent, anticipate.

**προκατασκέπτομαι**, f. -**σκέψομαι**, (πρό, κατασκέπτομαι) *Dep. Mid.* to inspect or spy out beforehand.

**πρόκειμαι**, f. m. -**κείσομαι**, (πρό, κείμαι) to lie before: be present: lie exposed: be held out, be proposed.

**προκινδυνεύω**, f. -**εύσω**, (πρό, κινδυνεύω) to brave the first danger, bear the brunt of the battle.

**προκινέω**, ᾶ, f. -**ήσω**, (πρό, κινέω) to move forward, urge on: advance.

**προκύπτω**, f. -**ψω**, (πρό, κύπτω) to stoop forward, bend over.

**προλαμβάνω**, f. m. -**λήψομαι**, 2. a. **προδλαβον**, (πρό, λαμβάνω) to take beforehand: outstrip, get the start of, anticipate.

**προλέγω**, f. -**ξω**, (πρό, λέγω) to pick

out, prefer: foretell, predict: declare.

προμανθάνω, f. m. -μαθήσομαι, (πρό, μανθάνω) to learn beforehand.

Πρόμαχος, ου, ό, (πρό, μάχη) the foremost fighter: Promachus, a man's name.

Προμηθεύς, έως, ό, (προμηθής, fore-thinking) the Fore-thinker: Prometheus, son of the Titan Japetus.

προνοέω, ώ, f. -ήσω, (πρό, νοέω) to foresee: think of beforehand, provide for, take care of.

προνοητικώς, (προνοίω) Adv. with forethought or design: considerately, cautiously.

πρόνοια, ας, ή, (πρόνοος) foresight, forethought, providence: έκ προνοίας, purposely.

πρόνοος, ου, contr. πρόνοους, ουν, (πρό, νόος) foreseeing, forethinking, provident.

πρόξενος, ου, ό, (πρό, ξένος) a public guest or friend.

προοίμιον, ου, τό, (πρό, οίμος) an opening, introduction: prelude, overture: beginning, proem.

προοράω, f. m. προόψομαι, 2. a. προείδον, (πρό, όράω) to foresee: look forward, provide for: see from afar.

προπάρουθε, (πρό, πάροιθε, before) Adv. before, in front.

προπέμπω, f. -ψω, (πρό, πέμπω) to send before, send forward, send forth: conduct, accompany, escort.

προπετής, ές, (προπίπτω) falling forwards: on the point of, ready for, inclined to: hasty, precipitate.

προπέτομαι, = προίπτamai.

προπετώς, (προπετής) Adv. hastily, rashly, precipitately.

προπηδάω, ώ, f. -ήσω, (πρό, πηδάω) to spring forward.

προπίνω, 2. a. προῖπινον, (πρό, πίνω) to drink before or first: drink to, drink one's health, pledge.

προπομπός, ου, ό, (προπέμπω) a conductor, escort.

προρρέω, not used in pr., p. προείρηκα, pass. p. προείρημαι, 1. a. προερρήθην or προερρήθη, (πρό, ρέω, οδσολ.) to foretell: order beforehand: proclaim, announce.

Προποντίς, ίδος, ό, (πρό, πόντος) the Fore Sea, i. e. the Sea of Marmora, which lies before or leads into the Black Sea.

πρός, Prep. from, in, to. With gen. from, of, from the side of, towards, near, before, against, by means of, by the will of, for, besides, with, agreeable to, on the side of, by. With dat. in, at, near, hard by, on, before, with, in addition to, besides. With acc. to towards, upon, against, near, about, in respect to, according to, in consequence of, in comparison of, by, with, in. In comp. towards: besides: on, at, by.

προσαγορεύω, f. -εύσω, (πρός, άγορεύω) to address, salute: name, call by name.

προσάγω, f. -ξω, (πρός, άγω) to bring to or upon, lead to: bring in, introduce: offer to: put to, add: approach, go to: obtain, take. Mid. to bring over to one's side, gain over.

προσανεπλάσσω, Att. -τω, f. -άσω, (πρός, αναπλάσσω) to mould besides or upon, form anew, fabricate.

προσαποκτείνω, f. -ενώ, (πρός, άποκτείνω) to kill besides.

προσαράσσω, *Att.* -ττω, *f.* -ξω, (*πρός, ἀράσσω*) to dash against.

προσαρτάω, *ω*, *f.* -ήσω, (*πρός, ἀρτάω*) to fasten or attach to, hang on.

προσανδάω, *ω*, *f.* -ήσω, (*πρός, αἰδάω*) to speak to, address.

προσβαίνω, *f. in.* -βήσομαι, 2. *a.* προσ-έβην, (*πρός, βαίνω*) to go towards, on, or up.

προσβάλλω, *f.* -βαλῶ, (*πρός, βάλλω*) to throw to or upon, assign to: strike against, dash against, attack: approach, come to.

προσβοηθεῖω, *ω*, *f.* -ήσω, (*πρός, βοηθέω*) to come to aid, come with succor.

προσβολή, *ῆς, ἡ*, (*προσβάλλω*) a throwing to or upon: an attack, assault.

προσγίγνομαι, *f.* -γινήσομαι, (*πρός, γίγνομαι*) *Dep. Mid.* to come or go to: be added: arrive at.

προσδέομαι, *f.* -δεήσομαι, (*πρός, δέομαι*) *Dep. Mid.* to be in want of besides, stand in need of more: beg, ask of.

προσδέχομαι, *f.* -δέξομαι, (*πρός, δέχομαι*) *Dep. Mid.* to accept, receive favorably, admit: wait for, expect.

προσδιδάσκω, *f.* -ξω, (*πρός, διδάσκω*) to teach besides: teach.

προσδίδωμι, *f.* -δώσω, (*πρός, δίδωμι*) to give besides.

προσδοκάω, *ω*, *f.* -ήσω, 1. *a.* προσεδόκησα, (*πρός, δοκάω, obsol. for δοκεύω*) to expect, look for.

προσείδον, 2. *a.* referred to *πρασοράω*, (*πρός, εἶδω, obsol.*) to look at or upon.

προσείκω, *f.* -ξω, (*πρός, εἶκω*) to be like: seem.

πρόσειμι, *f.* -είσομαι, (*πρός, εἶμι*) to

go to: approach: attack: come on, arrive.

πρόσειμι, *f.* -έσομαι, (*πρός, εἶμι*) to be at or near, be present: be added to, belong to.

προσεῖπον, 2. *a.* referred to *πρόσφημι*, (*πρός, εἶπω, obsol.*) to speak to, address: say further, add: name, call.

προσελαύνω, *f.* -ελάσω, (*πρός, ελαύνω*) to drive towards: ride towards, ride up, march against.

προσεπεξευρίσκω, *f.* -ευρήσω, (*πρός, ἐπί, ἐξ, εὕρισκω*) to invent for any purpose besides.

προσέρχομαι, *f.* -ελεύσομαι, (*πρός, ἔρχομαι*) *Dep. Mid.* to come or go to, approach: go against.

προσερωτάω, *ω*, *f.* -ήσω, (*πρός, ἐρωτάω*) to ask besides.

προσέτι, (*πρός, ἔτι*) *Adv.* over and above, besides, moreover.

προσεύχομαι, *f.* -ξομαι, (*πρός, εὐχομαι*) *Dep. Mid.* to pray.

προσέχω, *f.* -ξω, (*πρός, ἔχω*) to hold to: bring to port, put in, touch at: *νῦν προσέχειν*, to turn one's mind to, be intent on, attend.

πρόσῃβος, *ον*, (*πρός, ἤβη*) near manhood.

προσηγορία, *ας, ἡ*, (*προσῆγορος*) an addressing, salutation: name, appellation.

προσῆγορος, *ον*, (*πρός, ἀγορεύω*) addressing, saluting: agreeable, affable: addressed.

προσήκω, *f.* -ξω, (*πρός, ἦκω*) to come to, be come: belong to, be related to: *οἱ προσήκοντες*, one's kinsmen, relatives: *προσήκει*, it concerns, belongs to: it is likely or probable.

προσημαίνω, *f.* -σημανῶ, (*πρό, σημαί-*

νω) to presignify, foretell, announce.

προσηνής, ές, (πρός, έτηής, kind) soft, gentle, kind.

προσηνώς, (προσηνής) Adv. mildly, kindly, smoothly.

πρόσθεν, (πρός) Prep. with gen. before, in front of, in presence of, in defence of: as an Adv. before, in front, forwards: formerly, erst: ó πρόσθεν, the front-rank man: ó, ή, τò πρόσθεν, the foregoing, first.

πρόσθετος, ον, (προστίθημι) Verb. Adj. added, put or fitted to: put on, false, artificial.

προσθήκη, ης, ή, (προστίθημι) an addition, appendage.

προσίημι, f. προσήσω, (πρός, ήμι) to send to or towards. Mid. to admit, approve, allow, agree to, submit to.

προσίχω, (πρός, ίχω) = προσέχω, to hold against, set near: approach, touch at, land.

προσκαλέω, ώ, f. -έσω, (πρός, καλέω) to call to, summon. Mid. to invite, call to one's aid.

προσκατακτείνω, f. -κτενώ, (πρός, κατακτείνω) to kill besides.

πρόσκειμαι, f. m. -κείσομαι, (πρός, κείμαι) to lie beside or upon: be devoted to: press hard, pursue closely.

ροσκιδυνεύω, f. εύσω, (πρός, κινδυνεύω) to be in danger, expose one's self to danger.

προσκυνέω, ώ, f. -ήσω, (πρός, κυνέω) to kiss the hand to, salute: worship, fawn upon.

προσκύπτω, f. -ψω, (πρός, κύπτω) to stoop to, bend over.

προσλαμβάνω, f. m. -λήψομαι, (πρός,

λαμβάνω) to take in addition, add: receive besides, take: take hold of: help, assist.

προσμανθάνω, f. m. -μαθήσομαι, (πρός, manθάνω) to learn besides, learn.

προσμάχομαι, f. -έσομαι, (πρός, μάχομαι) Dep. Mid. to fight against, assault.

προσμένω, f. -μενώ, (πρός, μένω) to wait still longer: wait for: stand against.

προσμίγνυμι and -νύω, also -μίσγω, f. -μίξω, (πρός, μίγνυμι) to mix with: come to, approach: go against, attack.

πρόσοδος, ου, ή, (πρός, όδος) a coming to, approach, arrival: income, revenue.

προσοικοδομέω, ώ, f. -ήσω, (πρός, οίκοδομέω) to build in addition to or near.

προσκοέλλω, f. -κέλλω, (πρός, όκέλλω) to put into harbor: strike against.

προσοράω, ώ, f. m. -όψομαι, (πρός, όράω) to look at, behold.

προσορμάω, ώ, f. -ήσω, (πρός, όρμάω) to drive towards: rush against.

προσοφείλω, f. -ήσω, (πρός, όφείλω) to owe besides.

προσπαραμένω, f. μενώ, (πρός, παραμένω) to confine one's self to.

προσπέμπω, f. -ψω, (πρός, πέμπω) to send to: send after or besides.

προσπέτομαι, f. -πήσομαι, (πρός, πέτομαι) Dep. Mid. to fly to.

προσπίπτω, 2. f. m. -πεσοῦμαι, (πρός, πίπτω) to fall upon, strike against: fall against: attack, assault, run to: light upon, meet with: fall down to or before.

προσπλέω, f. m. -πλεύσομαι, (πρός, πλέω) to sail to, towards, or against.

προσποιέω, ὦ, f. -ήσω, (πρός, ποιέω) to add or attach to. *Mid.* to add or attach to one's self: bring over to one's side, win, gain over: lay claim to: pretend, affect, feign.

προσπορίζω, f. -ίσω, (πρός, πορίζω) to provide besides, furnish over and above.

προστάσσω, *Att.* -ττω, f. -ξω, (πρός, τάσσω) to place or post at, assign to, appoint: enjoin upon, command.

προστατεύω, f. -εύσω, 1. a. ἐπροστάτευσσα, (προστάτης) to stand before, rule over, preside over: be patron.

προστάτης, ον, ὁ, (προϊστημι) one who stands before, a front-rank man: chief, leader: protector, patron.

προστίθημι, f. -θήσω, 2. a. προσέθην, (πρός, τίθημι) to put to or upon: add to, give: impose, inflict.

προστρέχω, f. m. -θρέξομαι, 2. a. προσέδραμον, (πρός, τρέχω) to run to, rush towards: run at.

προσφέρω, f. -οίσω, (πρός, φέρω) to bring to or upon, apply: speak with: offer, present: bring in. *Pass.* to go to, put in: attack: approach, converse with: agree with: deal with, treat, use, demean one's self towards. *Mid.* to take to one's self, enjoy.

πρόσφημι, f. -φήσω, (πρός, φημί) to speak to, address.

πρόσφορος, ον, (προσφέρω) serviceable, useful: suitable, fit.

προσφύω, f. -φύσω, 2. a. προσέφυον, (πρός, φύω) to make to grow to, join to, fix upon: grow to, cling to, hang upon.

προσχώω, *old pr. for προσχώννυμι*, f.

-χώσω, (πρός, χόω) to pour upon, throw earth against.

προσχωρέω, ὦ, f. -ήσω, (πρός, χωρέω) to approach: go over to: surrender: assent to.

πρόσχωρος, ον, (πρός, χώρα) near, neighboring: οἱ πρόσχωροι, neighbors.

προσχυσίς, εως, ἡ, (προσχώννυμι) a pouring upon: bank or mound raised against a place.

πρόσω, (πρός) *Adv.* forwards, onward, further on: far off, afar.

πρόσωπον, ον, τό, (πρός, ὤψ) a face, countenance: front.

προτάσσω, *Att.* -ττω, f. -ξω, (πρός, τάσσω) to place in front: appoint beforehand. *Pass.* to take the lead.

προτείνω, f. -τενῶ, (πρός, τείνω) to stretch out, spread before: hold out, stretch forth: offer: propose.

προτεράιος, α, ον, (πρότερος) on the day before.

πρότερον, (πρότερος) *Adv.* before, sooner.

πρότερος, α, ον, (πρός) before, in front: former, prior, previous.

προτίθημι, f. -θήσω, (πρός, τίθημι) to place before, set out: propose, bring forward: set forth, publish.

προτιμάω, ὦ, f. -ήσω, (πρός, τιμάω) to honor above, prefer to, esteem, regard: care for, wish earnestly.

προτού, *for* πρὸ τοῦ and *this for* πρὸ τούτου, ere this, formerly.

προτρέπω, f. -ψω, (πρός, τρέπω) to turn forwards, urge on, impel, exhort.

προφαίνω, f. -ανῶ, (πρός, φαίνω) to bring to light, show forth.

προφανής, ἐς, (προφαίνω) appearing

first or from afar : obvious, plain, clear.

πρόφασις, εως, ἡ, (προφαίνω) that which appears, an apparent cause, pretext, pretence, excuse.

προφήτης, ου, ό, (πρόφημι) one who speaks for another, one who speaks for a god, prophet, soothsayer.

προφυλακή, ης, ἡ, (προφυλάσσω) a vanguard, outpost.

προφύλαξ, ακος, ό, (προφυλάσσω) an advanced guard.

προφυλάσσω, Att. -ττω, f. -ξω, (πρό, φυλάσσω) to keep guard before, keep watch. Mid. to guard one's self, guard against.

πρόχειρος, ου, (πρό, χείρ) at hand, close to, handy, ready.

προχωρέω, ώ, f. -ήσω, (πρό, χωρέω) to go or come forward, advance, proceed : go on well, succeed : *impers.* προχωρεί, it is convenient, it is possible.

πρώην, Dor. πρέαν, (πρό) lately, just now, day before yesterday.

πρωί, Att. πρώ, (πρό) Adv. early, early in the day, at morn : betimes.

πρώρα, ας, ἡ, (πρό) the fore part of a ship, prow, bow.

πρώτα, (newl. pl. of πρώτος) first, in the first place, especially.

Πρωτεσίλαος, ου, ό, Protesilaus, son of Iphiclus, a Thessalian.

πρωτεύω, f. -εύσω, p. πεπρώτευκα, (πρώτος) to be first, have the first place, excel.

Πρώτη, ης, ἡ, Prote, a woman's name.

πρώτον, (πρώτος) Adv. = πρώτα.

πρώτος, η, ου, (πρό) the first, foremost.

πταίρω, f. πταρῶ, 2. a. ἔπταρον, to sneeze.

πταίω, f. -σω, 1. a. ἔπταισα, p. pass.

ἐπταίσμαι, (akin to πίπτω) to cause to stumble or fall : stumble, fall, err, fail.

πτερόεις, εσσα, εν, (πτερόν) feathered, winged.

πτερόν, ου, τό, (γέτομαι) a feather, plume, wing.

πτερόω, ώ, f. -ώσω, p. ἐπτέρωκα, (πτερόν) to feather, wing.

πτέρυξ, υγος, ἡ, (πτερόν) a wing : bird.

πτερύσσομαι, Att. -ττομαι, f. -ξομαι, (πτέρυξ) Dep. Mid. to clap the wings, flutter.

πτερωτός, ἡ, ου, (πτερόω) feathered, winged.

πτηνός, ἡ, όν, (πτήναι, πέτομαι) feathered, winged.

πτήσσω, f. -ξω, p. ἔπτηχα, 2. a. ἔπτακον, (akin to πέτομαι) to frighten, scare : fear, cower, crouch, dread. Πτοιόδωρος, ου, ό, Ptoeodorus, a man's name.

Πτολεμαίος, ου, ό, (πτόλεμος, war) a Warrior : Ptolemy, a frequent proper name.

πτύρω, f. πτυρῶ, p. ἔπτυρκα, (akin to πτήσσω) to frighten. Pass. πτύρομαι, 2. a. ἐπτύρην, to be frightened, start.

πτύω, f. -σω, 1. a. ἔπτυσσα, p. pass. ἔπτυσμαι, to spit.

πτώσσω, f. -ξω, = πτήσσω.

πτωχός, ἡ, όν, (πτώσσω) crouching, poor, beggarly : ό πτωχός, a beggar.

πυγμή, ης, ἡ, (πύξ, with clinched fist) a fist : boxing, fight.

Πυθείας, ου, ό, Pytheas, a man's name.

Πυθία, ας, ἡ, (Πύθιος) Pythia, priestess of the Pythian Apollo at Delphi.

Πύθια, ων, τά, (Πύθιος) the Pythian games, celebrated every four years



at Pytho or Delphi in honor of the Pythian Apollo.

Πύθιος, *ια, ιον*, (Πυθώ, Pytho, *i. e.* Delphi) Pythian, *i. e.* Delphian, an epithet of Apollo.

πυκάζω, *f. -άσω, 1. a.* *Ep.* πύκασα, (πύκα, thickly) to thicken, cover, envelop.

πυκινός, *ή, όν*, = πυκνός.

πυκνός, *ή, όν*, close, firm, solid: thick, crowded, dense: well-made, compact: strong, severe, excessive: thoughtful.

πυκτεύω, *f. -εύσω, p. πεπύκτευκα*, (πύκτης) to practise boxing, box.

πύκτης, *ου, ό*, (πυγμή) a boxer.

πυλαωρός, *ου, ό*, (πύλη, *ᾠρα*) a gate-keeper, door-watch.

πύλη, *ης, ή*, a gate: entrance, inlet, pass: *αι Πύλαι, the shorter name for Θερμοπύλαι*, Pylæ, a mountain-pass from Thessaly to Locris, called the Gates of Greece.

πυθάνομαι, *f. m. πεύσομαι, 2. a. m. ἐπυθόμην, p. pass. πέπυσμαι*, to ask, inquire: learn by inquiry, hear, understand, know.

πῦρ, πυρός, τό, fire.

πυρά, *ων, τά*, (πῦρ) watch-fires.

πυρά, *ας, ή*, (πῦρ) a fireplace, hearth: funeral pyre.

πύργος, *ου, ό*, a tower: fortification, fortress, city walls.

Πυρία, *ας, ή*, Pyria, a woman's name.

πυρόεις, *εσσα, εν*, (πῦρ) fiery, flaming.

πυρός, *ου, ό*, (πῦρ, from the yellow color of a ripe wheat-field) wheat.

πυρώω, *ω, f. -ώσω, p. πεπύρωκα*, (πῦρ) to set on fire, burn: try by fire.

πυρπολέω, *ω, f. -ήσω, (πυρπόλος)* to light or make a fire, tend a fire: waste with fire, burn.

πυρπόλος, *ον*, (πῦρ, πέλω) busying one's self with fire, burning.

πυρφόρος, *ον*, (πῦρ, φέρω) fire-bearing, fire-charged.

πώ, (πώς) *enclit. Particle*, somehow, in some way, yet, ever.

πώγων, *ωτος, ό*, the beard.

πωλέω, *ω, f. -ήσω, p. πεπώληκα*, (πέλω) to exchange, barter: sell.

πῶμα, *ατος, τό*, a lid, cover.

πῶμα, *ατος, τό*, (πίω, πέπωκα) a drink: drinking-cup.

πώποτε, (πώ, ποτέ) *Adv.* ever.

Πῶρος, *ου, ό*, Porus, a king of India, B. C. 335.

πῶς, (πός) *Adv.* how? in what way or manner?

πώς, (πώς) *enclit. Particle*, in any way, by any means, somehow, by some means.

# P.

ρά, *enclit. Particle, Ep. for ἄρα, q. v.*

ράβδος, *ου, ή*, (ράβης, a rod) a rod, wand, stick, staff.

ράδιος, *ια, ιον*, easy, ready, light.

ράδιως, (ράδιος) *Adv.* easily, readily, lightly.

ράθυμέω, *ω, f. -ήσω, p. ἐρραθύμηκα*, (ράθυμος) to be light-hearted, be thoughtless: be idle, be indolent.

ράθυμος, *ον*, (ράδιος, θυμός) light-hearted: indolent, negligent.

ραίζω, *f. -ίτω, 1. a. ἐρραΐσα*, (ράδιος, ράων) to grow easier, find relief, recover from illness.

ράμφος, *εος, τό*, a beak, bill.

ράπτω, *f. -ψω, p. ἐρραφα, p. pass. ἐρραμμαι*, to sew, stitch: embroider: devise.

ῥᾶστος, *η, ον*, *contr. from ῥαίστος*, *irreg. superl. of ῥάδιος*.

ῥαστώη, *ης, ή*, (ῥᾶστος) easiness of

doing: good nature, facility: relief, rest, ease, indolence, affluence.

ῥαφανίς, ἴδος, ἡ, the radish.

ῥαψωδία, ας, ἡ, (ῥαψωδός) the reciting of Epic poetry: Epic composition: rhapsody.

ῥαψωδός, οὔ, ὁ, (ῥάπτω, ψῆδῃ) one who stitches or strings songs together, rhapsodist, minstrel.

ῥάων, ον, irreg. compar. of ῥάδιος.

ῤέα, ας, ἡ, (by metath. ἔρα, earth) Rhea, wife of Saturn and mother of Jupiter.

ῥέθρον, ου, τό, Ion. and Poet. for ῥεῖθρον.

ῥέζω, f. ῥέξω, 1. a. ἔρρεξα and ἔρεξα, (ἔρδω, by metath.) to do, perform, sacrifice.

ῥεῖα, poet. for ῥέα, (ῥάδιος) Adv. easily, lightly.

ῥεῖθρον, ου, τό, (ῥέω) a river, stream, current: pl. waves.

ῥέπω, f. ῥέψω, 1. a. ἔρρεψα, to incline downwards, sink: incline.

ῥεύμα, ατος, τό, (ῥέω) a flow, stream, current: tide.

ῥέω, f. m. ῥεύσομαι and ῥυήσομαι, 1. a. ἔρρευσα, p. ἐρρύηκα, 2. a. pass. ἐρρύην, to flow, stream, gush.

ῥέω, obsol. in pr., p. εἶρηκα, pass. p. εἶρημαι, 1. a. ἐρρήθην and ἐρρέθην, = ἔρω, q. v.

ῥήγνυμι or -νύω, f. ῥήξω, 1. a. ἔρρηξα, 2. p. ἔρρωγα, 2. a. pass. ἐρράγην, to break, burst, shatter: tear, rend.

ῥῆγος, εος, τό, (akin to ῥάγος, a rag) a rug: blanket, coverlet.

ῥῆμα, ατος, τό, (ῥέω) a word, saying.

ῥῆσις, εως, ἡ, (ῥέω) a saying, speaking: speech, word.

ῥητέος, α, ον, (ῥέω) Verb. Adj. to be said.

ῥητός, ἡ, ὄν, (ῥέω) Verb. Adj. said, spoken: named.

ῥήτωρ, ορος, ὁ, (ῥέω) a public speaker, orator: rhetorician.

ῥίγω, ὦ, f. -ήσω, 2. a. ἔρριγα, (ῥίγος, frost) Lat. rigeo, frigeo, to shudder, be struck with astonishment.

ρίζα, ης, ἡ, a root.

ρίζοτός, ου, ὁ, (ρίζα, τέμνω) a root-gatherer.

ρίμφα, (ρίπτω, ἔρριμμαι) Adv. swiftly, rapidly, lightly.

ρίν, ρινός, ἡ, later form for ῥίς, q. v.

ῥιπτέω, ὦ, used only in pr. and imperf., a collat. form of ῥίπτω, q. v.

ρίπτω, f. -ψω, p. ἔρριφα, 1. a. ἔρριψα, pass. p. ἔρριμμαι, 2. a. ἐρρίφην, to throw, cast, hurl.

ῥίς, ρινός, ἡ, the nose, nostrils.

Ῥοδιακός, ἡ, ὄν, (Ῥόδος) of Rhodes, Rhodian.

Ῥοδοδάκτυλος, ον, (Ῥόδον, δάκτυλος) rosy-fingered.

Ῥόδον, ου, τό, the rose.

Ῥοδόπηχυς, υ, gen. νος, (Ῥόδον, πήχυς) rosy-armed.

Ῥόδος, ου, ἡ, Rhodes, an island of the Mediterranean.

Ῥοδόχρως, ον, contr. -χρως, ουν, (Ῥόδον, χροά) rose-colored.

Ῥοῖζος, ου, ὁ, a whistling, whizzing, hissing.

Ῥοισάκης, ου, ὁ, Roisaces, a man's name.

Ῥόπαλον, ου, τό, (ῥέπω) a tapering staff, club.

Ῥοπή, ης, ἡ, (ῥέπω) inclination downwards, a bending: turn of the scale, turning-point: weight, impulse.

Ῥοφάω, ὦ, f. -ήσω, p. ἐρρόφηκα, to sup up, gulp down, guzzle, sip.

ῥυθμός, οὐ, ὁ, (ῥέω, ῥεύσομαι) measured motion, rhythm, time.

ῥύμη, ης, ἡ, (ῥύω, ἐρύω) a rush, force: ῥύμη, with a swing.

ῥυμός, οὐ, ὁ, (ῥύω, ἐρύω) a pole of a carriage.

ῥύομαι, f. -σομαι, 1. a. ἐρρυσάμην, (ἐρύω) *Dep. Mid.* to draw to one's self, rescue, save, protect, deliver.

ῥυπάω, = ῥυπόω.

ῥύπος, ου, ὁ, dirt, filth, dust, uncleanness.

ῥυπόω, ᾠ, f. -ώσω, p. ἐρρύπωκα, (ῥύπος) to make foul, dirt, defile. *Pass.* to be foul or dirty.

ῥώμη, ης, ἡ, (ἰκν to ῥώννυμι) strength, vigor.

ῥώννυμι, f. ῥώσω, 1. a. ἔρρωσα, *pass.* ἔρρωμαι, 1. a. ἐρρώσθην, to strengthen, confirm. *Pass.* to be strong, be able.

ῥέομαι, f. -σομαι, *impf.* ἐρρώμην, to move with speed, rush: 1. a. m. ἐρρυσάμην, to dance.

## Σ.

Σάβαρις, ιδος, ὁ, Sabaris, a man's name.

Σαβίκτας, ου, ὁ, Sabicta, a man's name.

σάγαρις, ιος, *Att.* εως, ἡ, a battle-axe.

σαθρός, ἄ, ὄν, = σαπρός, (σῆπω) rotten.

σαίνω, f. σανῶ, 1. a. ἔσηνα, (ἰκν to σείω) to wag the tail, fawn: fawn upon, caress.

σαίρω, f. σαρώ, p. σείσαρκα, 2. p. σέσηρα, 1. a. ἔσηρα, to show the teeth, grin: sweep, clean.

Σάκας, α, ὁ, a Sacian.

σάκκος, ου, ὁ, (σάρτω, to pack) sackcloth: a sack, bag.

σαλεύω, f. -εύσω, p. σεσάλευκα, (σάλος) to jog, shake, make to totter: move to and fro, toss, roll.

Σαλμυδησσός, οὐ, ἡ, Salmydessus, a city of Thrace.

σάλος, ου, ὁ, unsteady motion, a tossing.

σάλπιξ, ιγγος, ἡ, a trumpet.

σαλπίζω, f. -ίξω, 1. a. ἐσάλπιγξα, (σάλπιγξ) to sound the trumpet.

σαλπιστής, οὐ, ὁ, (σαλπίζω) a trumpeter.

σάνδαλον, ου, τό, a sandal.

Σαπφώ, ὅος, οὐς, ἡ, Sappho, the poetess of Mitylene in Lesbos.

Σαρδανάπαλος, ου, ὁ, Sardanapālus, the last and most voluptuous king of Assyria.

Σάρδεϊς, εων, αἱ, Sardes, the capital of Lydia.

σαρισσοφόρος, ον, (σάρισσα, a long pike, φέρω) pike-bearing.

σάρξ, σαρκός, ἡ, flesh.

σατράπης, ου, ὁ, a satrap.

σάτυρος, ου, ὁ, a Satyr.

σάφα, (σαφής) *Adv.* = σαφῶς.

σαφηνής, ες, = σαφής.

σαφηνίζω, f. -ίσω, p. σεσαφήνικα, (σαφηνής) to make clear, explain.

σαφής, ες, clear, distinct, plain, sure.

σαφῶς, (σαφής) *Adv.* plainly, clearly, surely.

σβέννυμι, f. -σβέσω, p. ἔσβηκα, 1. a. ἔσβεσα, 2. a. ἔσβην, *pass.* p. ἔσβεσμαι, 1. a. ἐσβέσθην, to quench, put out: quell, still. *Pass.* and *intr.* to be quenched, go out.

σεαντοῦ, σεαντῆς, *contr.* σαντοῦ, σαντῆς, *Pron. reflex.* of thyself.

σέβω, f. -ψω, 1. a. ἔσεψα, to worship, venerate, honor.

σέθεν, *by sync. for σέοθεν, poet. for σοῦ.*

σείο and σίο, *Ion.* for σοῦ, *gen.* of σὺ.

Σειρήν, ἦνος, ἡ, (σειρά, an entangling) a Siren, a mythic virgin.

Σείριος, ου, ὁ, (σειρός, hot) *Lat.* Sirius, the Dog-star.

σείω, *f.* σείσω, *p.* σέσεικα, *p. pass.* σέσειμαι, to shake, move to and fro, toss.

σέλας, αος, τό, (ἔλη, the heat of the sun) light, blaze, lightning.

σελήνη, ης, ἡ, (ἀκτὶς τοῦ σέλας) the moon.

σέλινον, ου, τό, (*prob.* ἔλος, a marsh) parsley, *Lat.* apium.

Σεμέλη, ης, ἡ, Semele, the mother of Bacchus.

σεμνός, ἡ, ὄν, (σέβω) revered, august, holy, solemn, grave.

Σερίφιος, ου, ὁ, (Σέριφος) a Seriphian.

Σέριφος, ου, ἡ, Seriphos, an island of the Aegean.

σεύω, *f.* -σω, 1. *a.* ἔσσευα, *pass.* *p.* ἔσσευμαι, 1. *a.* ἐσύθην, 2. *a. m.* ἐσύμην, to move, drive, chase.

σῆμα, ατος, τό, a sign, mark, omen : signal : mound, monument, tomb.

σημαίνω, *f.* -ανῶ, *p.* σεσήμαγκα, 1. *a.* ἐσήμηνα, *pass.* *p.* σεσήμασμαι, 1. *a.* ἐσημάνθην, (σῆμα) to show by a sign, make known, signify : give a signal, direct, command : announce : mark, seal.

σήμαντρον, ου, τό, (σημαίνω) a seal, mark, sign.

σημεῖον, ου, τό, (σῆμα) a sign, mark, omen : signal : standard, ensign : seal : proof.

σήμερον, (ἡμέρα) *Adv.* to-day.

σήπω, *f.* -ψω, 1. *a.* ἔσηψα, 2. *p.* σέσηπα, 2. *a. pass.* ἐσάπην, to rot, moulder : *trans.* to corrupt, make rotten.

Σθέnelος, ου, ὁ, Sthenelus, a man's name.

σθένος, εος, τό, strength, might, power.

σθένω, (σθένος) to be strong, be able.

Σθενώ, ὅος, οὖς, ἡ, Stheno, one of the Gorgons.

σιγάω, ᾧ, *f.* -ήσω, *p.* σερίγηκα, (σιγή) to be silent, keep silence.

Σίγειον, ου, τό, Sigæum, a promontory of Troas.

σιγή, ἡς, ἡ, (σίζω, to hush) silence.

σιδήρειος, εία, ειον, (σίδηρος) of steel or iron.

σίδηρος, ου, ὁ, iron : a sword, knife, sickle.

Σιδών, ὦνος, ἡ, Sidon, an ancient city of Phœnicia.

Σικελία, ας, ἡ, (Σικελός) Sicily, the largest island of the Mediterranean.

Σικελικός, ἡ, ὄν, (Σικελία) Sicilian.

Σικελός, ἡ, ὄν, Sicelian or Sicilian : οἱ Σικελοί, the Siceli or Sicilians.

Σικυών, ὦνος, ἡ, Sicyon, a city of Peloponnesus.

σίμβολος, ου, ὁ, a beehive.

Σιμμία, ου, ὁ, Simmias, a Theban, pupil of the Pythagorean Philolaus.

Σιμύλος, ου, ὁ, Simylus, a man's name.

Σιμωνίδης, ου, ὁ, Simonides, a lyric poet of Ceos : an elegiac poet of Amorgus, one of the Cyclades.

σίνομαι, *impf.* ἐσινόμην, to tear away, plunder : harm, injure, damage.

σίνω = σίνομαι, not in good use.

Σινωπέτις, ἑως, ἡ, (Σινώπη) a Sino-pean.

Σινώπη, ης, ἡ, Sinope, a city of Paphlagonia.

Σίπυλος, ου, ἡ, Sipylus, a mountain in Lydia.

σιτέομαι, οὔμαι, *f. m.* -ήσομαι, 1. *a. m.* ἐσιτησάμην, (σίτρος) to eat, take food : feed on.

σιτίον, ου, τό, (σίτος) bread, food: provisions.

σιτοποιός, όν, (σίτος, ποιέω) food-preparing.

σίτος, ου, ό, in pl. τὰ σίτα, wheat: corn, grain, meal: food, provisions, meat.

σιωπάω, ώ, f. -ήσω, 1. a. ἐσιώπησα, (σιωπή) to be silent, be still: keep in silence, keep secret.

σιωπή, ης, ή, silence.

σκάπτω, f. -ψω, p. ἔσκαφα, pass. p. ἔσκαμμαι, 2. a. ἐσκάφην, to dig, excavate.

σκαφίδιον, ου, τό, (σκάφος) a small tub, small skiff, canoe.

σκάφος, εος, τό, (σκάπτω) a digging: trench, pit: tub, deep vessel: hull of a ship, ship, boat.

σκεδάω, -άζω, -άννυμι, f. -άσω, 1. a. ἐσκέδασα, p. pass. ἐσκέδασμαι, to scatter, dissipate, disperse.

σκέλλω, f. -ελώ, p. ἔσκληκα, 1. a. ἔσκληα, 2. a. ἔσκλην, f. m. σκλήσομαι, to dry, dry up, parch: wither.

σκέλος, εος, τό, a leg: τὰ σκέλη, two long walls.

σκέπτιός, (σκέπτομαι) Verb. Adj. to be considered.

σκέπτομαι, f. σκέψομαι, p. ἔσκεμμαι, 1. a. ἐσκεψάμην, Dep. Mid. to look about, spy: look to, view, examine, consider.

σκέπω, f. -ψω, radic. form of σκεπάζω, to cover, shelter.

σκευάζω, f. -σω, p. ἐσκεύακα, p. pass. ἐσκεύασμαι, (σκεύη) to prepare, make ready, make, provide: furnish, equip, dress.

σκευή, ης, ή, (σκεύος) equipment, dress: vessel, furniture.

σκεύος, εος, το, a vessel, implement: τὰ σκεύη, house-gear, utensils:

baggage, stores: dresses, trappings.

σκευοφόρος, ον, (σκεύος, φέρω) carrying baggage: οἱ σκευοφόροι, camp-followers: τὰ σκευοφόρα, sc. κτήνη, beasts of burden in the train of an army.

σκηνή, ης, ή, a tent, in pl. camp: stage: cover of a wagon: banquet.

σκήπτρον, ου, τό, (σκήπτω) a staff to lean on: sceptre.

σκήπτω, f. -ψω, 1. a. ἔσκηψα, to prop, support: lean upon.

σκιά, ας, ή, a shadow, shade.

σκιάζω, f. -άσω, p. ἐσκίακα, (σκιά) to overshadow, shade.

Σκίνθαρος, ου, ό, Scintharus, a man's name.

Σκιρίται, ον, οἱ, Sciritæ, a nation: division of the Spartan army.

σκιρτάω, ώ, f. -ήσω, p. ἐσκίρτηκα, to spring, leap, bound.

σκόλος, οπος, ό, a pale, stake.

σκοπέω, ώ, (σκοπός) only used in pr. and impf. = σκέπτομαι.

σκοπή, ης, ή, (σκοπέω) a look-out place, watch-tower, eminence: watch.

σκοπός, ού, ό, (σκέπτομαι) a look-out man, watcher, watchman: spy, scout: mark, object, scope.

σκοτάζω, f. -άσω, 1. a. ἐσκότασα, (σκότος) to darken.

σκοτεινός, ή, όν, (σκότος) dark, obscure.

σκότος, εος, τό, darkness, gloom.

σκότος, ου, ό, = the preceding.

σκυδμαίνεμεν, = σκυδμαίνειν.

σκυδμαίνω, poet. form of σκύζομαι, (κύων) to be incensed with, be angry.

Σκύθης, ου, ό, a Scythian: Scythes, a man's name.

σκυλακάδης, *εσ*, (σκύλαξ, *εἶδος*) like a young dog, puppy-like: impudent, pert.

σκύλαξ, *ακος*, *ὁ*, *ἡ*, any young animal, puppy, whelp.

Σκύλλα, *ης*, *ἡ*, (σκύλλω, to rend) Scylla, a fabulous monster.

σκύφος, *ου*, *ὁ*, a cup, goblet, can.

σκάπτω, *ἑ*, *ψω*, *ρ*. ἱσκάφα, to ape, mimic, mock, scoff at, jeer: jest, joke.

σμαράγδιον, *ου*, *τό*, (σμάραγδος) a small emerald.

σμάραγδος, *ου*, *ἡ*, an emerald.

σμικρός, *ά*, *όν*, old *Att.* and *Ion.* for μικρός, small, little.

σοβέω, *ῶ*, *ἑ*, *ψω*, *ρ*. σοσόβηκα, (σεύω) to cry σου, σου, drive away, move: strut, bustle along: hasten.

σοῖο, *Ion.* for σου.

σός, *ἡ*, *όν*, (σύ) *poss.* *Adj.* thy, thine, of thee.

σου, *gen.* from σύ: also from σός.

σου, σου, *Adv.* shoo! shoo!

Σούσα, *ων*, *τά*, Susa, a city of Persia.

σοφία, *ας*, *ἡ*, (σοφός) skill, cleverness: judgment, prudence, wisdom, learning, philosophy.

σοφίζω, *ἑ*, *ῶ*, *ψω*, *ρ*. σοσόφικα, (σοφός) to render skilful, instruct, make wise. *Mid.* to devise, contrive skilfully.

σόφισμα, *ατος*, *τό*, (σοφίζω) a device, cunning contrivance, invention: quibble, sophism.

σοφιστής, *ου*, *ὁ*, (σοφίζω) a master of one's craft: wise man, philosopher, sage: sophist.

Σοφοκλῆς, *έους*, *ὁ*, (σοφός, κλέος) Sophocles, the tragic poet of Athens.

σοφός, *ἡ*, *όν*, skilful, clever: judicious, intelligent, prudent, wise.

σπανίζω, *ἑ*, *ῶ*, *ψω*, *ρ*. ἐσπάνικα, (σπάνις,

scarceness) to be scarce or rare: be in want, be destitute of: make scarce or rare.

σπάνιος, *α*, *ον*, (σπανός) = σπανός.

σπάνις, *εως*, *ἡ*, (σπανός) scarcity: want, lack.

σπανός, *ἡ*, *όν*, scarce, rare: in want of, lacking.

σπάργανον, *ου*, *τό*, (σπάργω, to swathe) a swathing-band: *usu.* in *pl.* swaddling-clothes.

Σπάρτη, *ης*, *ἡ*, Sparta, a famous city in Laconia.

Σπαρτιάτης, *ου*, *ὁ*, (Σπάρτη) a Spartan.

σπασμός, *ου*, *ὁ*, (σπάω) a spasm, convulsion.

σπάω, *ῶ*, *ἑ*. σπάσω, *ρ*. ἱσπακα, *ρ*. *pass.* ἱσπασμαι, 1. *a. m.* ἐσπασάμην, to draw, draw out or forth: pluck off, rend, tear, convulse: draw in, suck in, drink.

σπείρα, *ας*, *ἡ*, *Lat.* spira, a coil, fold, spire, curl.

σπείραμα, *ατος*, *τό*, (σπειράω) a wreath, coil, spire, curl.

σπειράω, *ῶ*, *ἑ*. -άσω, *ρ*. ἱσπειρακα, (σπείρα) to coil up, coil round.

σπείρω, *ἑ*, *ῶ*, *ψω*, *ρ*. ἱσπαρκα, 1. *a.* ἱσπειρα, *pass.* *ρ*. ἱσπαρμαι, 1. *a.* ἐσπάρθην, 2. *a.* ἐσπάρην, to sow.

σπένδω, *ἑ*. σπείσω, *ρ*. ἱσπεια, 1. *a.* ἱσπεια, to pour out, make a libation. *Mid.* to make a treaty, be at peace.

σπέρμα, *ατος*, *τό*, (σπείρω) seed: offspring.

σπεύδω, *ἑ*. σπεύσω, 1. *a.* ἱσπενσα, to urge on, hasten, quicken: exert one's self, press on, be eager.

σπήλαιον, *ου*, *τό*, (σπέος, a cave) a grotto, cavern, cave, pit.

Σπιθριδάτης, *ου*, *ὁ*, Spithridates, a satrap of Ionia and Lydia.

σπονδή, ἥς, ἡ, (σπένδω) a drink-offering: αἱ σπονδαί, a solemn treaty or truce.

σποράδην, (σπείρω) *Adv.* scatteredly, here and there: *Lat.* passim.

σπουδάζω, f. -άσω, p. ἐσπούδακα, (σπουδή) to make haste, be busy: be earnest, speak seriously: *trans.* to do in haste or earnest.

σπουδαῖος, α, ον, (σπουδή) in haste, busy, serious, earnest.

σπουδαίως, (σπουδαῖος) *Adv.* with haste, zealously, earnestly.

σπουδή, ἥς, ἡ, (σπεύδω) haste, speed, earnestness: zeal, pains, trouble: ἀπὸ σπουδῆς, in earnest.

σταγών, όνος, ἡ, (στάζω) a drop.

στάδιον, ου, τό, pl. τὰ στάδια and οἱ στάδιοι, (στάδιος) a fixed standard of length, linear unit, stadium, = 607 feet.

στάδιος, α, ον, (ἵστημι) standing, fast and firm.

στάζω, f. στάξω, 1. α. ἔσταξα, to drop.

σταλύζω, f. -ξω, 1. α. ἐστάλυξα, (στάζω) to weep.

στασιάζω, f. -άσω, 1. α. ἐστασίασα, (στάσις) to rebel, revolt: quarrel, be at odds: be at discord.

στάσις, εως, ἡ, (ἵστημι) a placing: standing, position, post: party, faction, sedition, insurrection.

στεγανός, ἡ, όν, (στέγω, to cover) covered, roofed over.

στείβω, f. στείψω, 2. α. ἔστιβον, to tread.

στείχω, f. στείξω, 1. α. ἔστειξα, to go up, mount: go, march.

στελλω, f. -εἰλω, p. ἔσταλκα, 1. α. ἔστειλα, *pass.* p. ἔσταλμαι, 1. α. ἐστάλθην, 2. α. ἐστάλην, to set, place, fix, arrange, array: furnish,

equip, fit out: send, despatch *intr.* to go, start, set forth.

στεναγμός, οὔ, ό, (στενάζω) a sighing, groan.

στενάζω, f. -άζω, 1. α. ἐστέναξα, (*frequent.* of στένω) to sigh much or deeply, sigh, groan.

στενάχω, lengthd. form of στένω, (στενός, ἀχέω) to groan, sigh: bewail.

στενός, ἡ, όν, narrow, strait: close, confined, little.

στένω, *used only in pr. and impf.* (στενός) to make narrow, straiten: groan, sigh: *trans.* to bewail, lament.

στέργω, f. -ξω, 1. α. ἔστεργα, to love.

στερεός, ά, όν, stiff, hard, firm, solid.

στερέω, ώ, f. -ήσω, p. ἐστέρηκα, to deprive, bereave, rob.

στέρνον, ου, τό, the breast, chest.

Στερόπητις, ου, ό, (στέροψ, lightning) the Lightner: Steropes, one of the three Cyclopes.

στεφανηφόρος, ον, (στέφανος, φέρω) wearing a crown or wreath, crowned.

στέφανος, ου, ό, (στέφω) that which surrounds: a crown, wreath.

στεφανώω, ώ, f. -ώσω, p. ἐστεφάνωκα, (στέφανος) to surround, encompass: crown, wreath.

στέφος, εος, τό, (στέφω) a crown, garland.

στέφω, f. -ψω, p. ἔστεφα, p. *pass.* ἔστεμμαι, to surround, encircle: crown, wreath.

στήθος, εος, τό, the breast.

στήλη, ης, ἡ, (ἵστημι) an upright stone, post, pillar: slab, grave-stone.

στηρίζω, f. -ίζω and ἰσω, 1. α. ἐστήριξα, (ἵστημι) to set fast, prop, fix.

στιβάς, ἄδος, ἡ, (στείβω) a bed of straw, rushes, or leaves.

στίφος, εος, τό, (στείβω) a body of men in close array, close column, cohort.

στοά, ἄς, ἡ, (ἵστημι) a colonnade, piazza, porch.

στοίχος, ου, ό, (στείχω) a row, rank, file, order.

στολή, ἡς, ἡ, (στέλλω) an equipment, fitting out: clothing, dress: robe.

στόλος, ου, ό, (στέλλω) an equipment, expedition: voyage: journey: army, fleet.

στόμα, ατος, τό, the mouth: outlet, entrance: face, front.

στομόω, ὦ, f. -ώσω, p. ἐστόμωκα, (στόμα) to stop the mouth, muzzle: furnish with a mouth or opening.

στοναχέυντι, Dor. for στοναχοῦσι, 3. pl. of στοναχέω.

στοναχέω, ὦ, f. -ήσω, (στοναχή) like στένω, στενάχω, to groan, sob, sigh.

στοναχή, ἡς, ἡ, (στενάχω) like στόνος, a groaning, wailing.

στορέννυμι, f. στορέσω, 1. a. ἐστόρεσα, p. pass. ἔστρωμαι, to spread, strew.

στόχος, ου, ό, (orig. same as στοίχος) a mark: guess.

στρατεία, ας, ἡ, (στρατεύω) an expedition, campaign: warfare.

στράτευμα, ατος, τό (στρατεύω) an expedition, campaign: army, armament.

στρατεύσιμος, ον, (στρατεύω) fit for military service, serviceable, of military age.

στρατεύω, f. -εύσω, p. ἐστράτευκα, (στρατός) to serve in war, serve

as a soldier, do military service, march.

στρατηγέω, ὦ, f. -ήσω, p. ἐστρατήγηκα, (στρατηγός) to be a general, command an army.

στρατηγία, ας, ἡ, (στρατηγέω) command, generalship.

στρατηγός, οὔ, ό, (στρατός, ἄγω) the leader of an army, general.

στρατιά, ἄς, ἡ, (στρατός) an army, squadron: expedition.

στρατιώτης, ου, ό, (στρατιά) a soldier.

στρατοπεδεύω, f. -εύσω, p. ἐστρατοπέδευκα, (στρατόπεδον) to encamp, take up a position.

στρατόπεδον, οὔ, τό, (στρατός, πέδον) camp-ground: a camp, encampment: army, squadron.

στρατός, οὔ, ό, a camp, encamped army: army, host.

στρεπτός, ἡ, όν, (στρέφω) Verb. Adj. easily turned or twisted, pliable: bent, curved.

στρεπτός, οὔ, ό, (στρέφω) a necklace.

στρέφω, f. -ψω, p. ἔστρεφα, 2. p. ἔστροφα, pass. p. ἔστραμμαι, 1. a. ἐστρέφθην, 2. a. ἐστράφην, to twist, turn, bend: turn about, change.

στρουθίον, ου, τό, (στρουθός) a small sparrow.

στρουθός, οὔ, ό, ἡ, a sparrow.

Στροφάδες, ων, αἱ, (στρέφω) Strophades or the Drifting Isles, a group in the Ionian Sea.

στρωμή, ἡς, ἡ, (στρώννυμι) a bed spread: bed, couch: mattress.

στρώννυμι and -νύω, f. στρώσω, 1. a. ἔστρωσα, = στορέννυμι, to strew, spread.

στυγνός, ἡ, όν, (στυγέω) to hate) hated, abhorred: hateful.



**Στυμφαλίς**, ἰδος, ἡ, a Stymphalian woman.

**Στύμφαλος**, ου, ό, Stymphalus, a town of Arcadia.

**στυπείον**, ου, τό, οτ **στυπείον**, τω, coarse flax.

**στυράκιον**, ου, τό, *Dim. of στύραξ.*

**στύραξ**, ακος, ό, the spike at the lower end of the spear-shaft: spear.

**σύ**, *gen. σοῦ, Ion. and Ep. σεῦ, σέο, σείο, σέθεν, pers. Prop. thou.*

**συγγενής**, ές, (**συγγίγνομαι**) born with, connate, natural: of the same stock, kindred, akin to.

**συγγενής**, έος, ό, (**συγγίγνομαι**) a kinsman, relative.

**συγγίγνομαι**, *Ion. and later συγγίνομαι, f. -γενήσομαι, (σύν, γίγνομαι) Dep. Mid. to be with, live with: come together.*

**συγγιγνώσκω**, *Ion. and later συγγινώσκω, f. m. συγγινώσομαι, 2. a. συν-έγνω, (σύν, γινώσκω) to think with, agree with, consent: yield, allow: excuse, pardon, forgive.*

**συγγνώμη**, ης, ἡ, (**συγγιγνώσκω**) a fellow-feeling, forgiveness.

**συγγνώμων**, ου, *gen. ονος, (συγγιγνώσκω) forgiving, disposed to forgive: indulgent.*

**σύγγραμμα**, ατος, τό, (**συγγράφω**, to write down) anything written down, a writing, book.

**συγκαλέω**, f. -έσω, (**σύν, καλέω**) to call together, convoke, summon.

**συγκαλύπτω**, f. -ψω, (**σύν, καλύπτω**) to cover up, veil completely.

**συγκατασπάω**, ώ, f. -άσω, (**σύν, κατασπάω**) to draw down with, swallow with.

**συγκατέρχομαι**, f. -ελεύσομαι, (**σύν, κατέρχομαι**) *Dep. Mid. to come back with, come down with.*

**σύγκειμαι**, f. -κείσομαι, (**σύν, κείμαι**) as *Pass.* to lie with or together: be composed of, consist of: be agreed on.

**συγκεράννυμι**, οτ -νύω, f. -κεράσω, (**σύν, κεράννυμι**) to mix together, mingle.

**συγκλείω**, f. -κλείσω, (**σύν, κλείω**) to shut up, hem in, inclose, confine: close up.

**συγκινδυνεύω**, f. -εύσω, (**σύν, κινδυνεύω**) to incur danger with, be partners in danger.

**συγκόπτω**, f. -ψω, (**σύν, κόπτω**) to beat together, cut up.

**συγκρούω**, f. -ούσω, (**σύν, κρούω**) to dash together, clap. *Mid. to strike against each other.*

**συγκρύπτω**, f. -ψω, (**σύν, κρύπτω**) to cover up, conceal.

**συγχαίρω**, f. -αρώ, (**σύν, χαίρω**) to rejoice with: wish one joy, congratulate.

**συγχωρέω**, ώ, f. -ήσω, (**σύν, χωρέω**) to come together, unite: give place, give way, yield, concede, pardon, agree: *impers. συγχωρεῖ, it is agreed, it is possible.*

**σύκον**, ου, τό, a fig.

**συκοφάντης**, ου, ό, (**σύκον, φαίνω**) a fig-shower, i. e. one who informed against persons exporting figs from Attica, or plundering sacred fig-trees: informer, slanderer.

**συλάω**, ώ, f. -ήσω, p. **σεσύληκα**, to strip off, plunder, spoil, pillage, carry away.

**συλεύμενον**, *Dor. for συλούμενον, pr. part. mid. of συλέω.*

**συλέω**, ώ, = **συλάω**.

**συλλαβή**, ης, ἡ, (**συλλαμβάνω**) a taking together: syllable.

**συλλαμβάνω**, f. m. -λήψομαι, p. *pass.*

**συνεἶλημμαι**, (σύν, λαμβάνω) to take together, take hold of, seize, apprehend, catch: close: comprehend: collect: conceive: assist.

**συλλέγω**, f. -ξω, (σύν, λέγω) to collect, gather: produce, procure: form, contract. *Mid.* to win, gain. *Pass.* to assemble: occur, become customary.

**συλλήπτρια**, as, ἡ, = συλλήπτειρα, (συλλαμβάνω) a partner, an assistant.

**σύλληψις**, εως, ἡ, (συλλαμβάνω) a taking together, seizing, arrest: comprehension: conception.

**συμβαίνω**, f. m. -βήσομαι, (σύν, βαίνω) to stand with closed feet: stand by, assist: meet: come to an agreement: suit, coincide: happen: turn out well, succeed.

**συμβάλλω**, f. -βαλῶ, (σύν, βάλλω) to throw together, collect, place with: engage with, fight: compare. *Mid.* to contribute, pay one's share: converse, confer: be useful: fall in with.

**σύμβασις**, εως, ἡ, (συμβαίνω) a standing together: agreement, treaty.

**συμβοάω**, ὦ, f. -ήσω, (σύν, βοάω) to shout together: shout to or with.

**σύμβολον**, ου, τό, (συμβάλλω) a sign, token, signal, symbol.

**συμβουλεύω**, f. -εύσω, p. συμβεβούλευκα, (σύμβουλος) to advise, counsel. *Mid.* to take counsel, consult.

**σύμβουλος**, ου, ό, (σύν, βουλή) an adviser, counsellor.

**συμμαχέω**, ὦ, f. -ήσω, (σύν, μάχη) to be in alliance, help, aid, succor.

**συμμαχία**, as, ἡ, (συμμαχέω) help, succor: an alliance: allied force.

**συμμαχίς**, ιδος, ἡ, *pecul. fem.* of σύμ-

**μαχος**, allied: *with or without πόλις*, an allied state.

**σύμμαχος**, ον, (σύν, μάχη) allied with: as a *subst.* an ally, assistant.

**συμμέλπω**, f. -ψω, (σύν, μέλπω) to sing with.

**συμμετρέω**, ὦ, f. -ήσω, (σύν, μετρέω) to make one thing commensurate with another, make an estimate.

**συμμέτρησις**, εως, ἡ, (συμμετρέω) a measuring by a standard: admeasurement.

**συμμίγνυμι** and -νύω, f. -μίξω, (σύν, μίγνυμι) to mix with, intermingle, come together, unite.

**συμνύω**, f. -ύσω, (σύν, μύω) to be shut up: shut up.

**συμπαίζω**, f. -ξω, (σύν, παίζω) to play with, sport together.

**συμπαίστωρ**, ορος, ό, (συμπαίζω) a playmate.

**συμπαράμεινω**, f. -μενῶ, (σύν, παραμένω) to stay along with, remain by.

**συμπαρομαρτέω**, ὦ, f. -ήσω, (σύν, παρομαρτέω) to accompany, follow along with.

**σύμπας**, πασα, παν, (σύν, πᾶς) all together, all at once, all in a body.

**συμπέμπω**, f. -ψω, (σύν, πέμπω) to send along with, despatch at the same time.

**συνπύηνυμι** and -νύω, f. -πήξω, (σύν, πύηνυμι) to put together, join, frame, make: make solid, congeal.

**συνπίπτω**, 2. f. m. -πεσοῦμαι, (σύν, πίπτω) to fall together: coincide.

**συνπλέω**, f. m. -πλεύσομαι, (σύν, πλέω) to sail with or together.

**Συμπληγάδες**, ων, αι (συνπλήσσω, to dash together) Symplegades, i. e. the Jostling Rocks (*sc.* πέτραι), two rocky islands at the entrance of the Euxine.

**σύμπλοος**, *ον*, *contr.* *πλοος, ουν*, (*σύν*, *πλέω*) sailing with: as a *subst.* a fellow-voyager, shipmate.

**συμπολιορκέω**, *ᾠ*, *f.* *-ήσω*, (*σύν*, *πολιορκέω*) to join in besieging, besiege jointly.

**συμπονέω**, *ᾠ*, *f.* *-ήσω*, (*σύν*, *πονέω*) to work with, labor together.

**συμπόσιον**, *ου*, *τό*, (*συμπίνω*, to drink together) a drinking party, banquet: banqueting-room.

**σύμπτωσις**, *εως, ή*, (*συμπίπτω*) a falling together, collapsing: junction, collision: attack.

**συμφέρω**, *f.* *συνοίσω*, 1. *a.* *συνήνεκα*, (*σύν*, *φέρω*) to bring together, collect: bring with, help to bear: suffer, bear: be useful or fitting: agree with, assist: happen: *impers.* *συμφέρει*, it is expedient or profitable.

**συμφεύγω**, *f.* *-ξω*, (*σύν*, *φεύγω*) to flee with or together.

**σύμφημι**, *f.* *-φήσω*, (*σύν*, *φημί*) to assent, agree, approve fully.

**συμφιλοσοφέω**, *ᾠ*, *f.* *-ήσω*, (*σύν*, *φιλοσοφέω*) to join one in the pursuit of wisdom, philosophize with.

**συμφορά**, *ας, ή*, (*συμφέρω*) a bringing together, contribution: event, circumstance, chance, hap: mishap, misfortune, distress, disaster, defeat: good luck.

**συμφορέω**, *ᾠ*, *f.* *-ήσω*, (*σύν*, *φορέω*) = *συμφέρω*.

**σύμφορος**, *ον*, (*συμφέρω*) happening with: useful, suitable, proper.

**συμφυής**, *ές*, (*σύν*, *φύω*) grown together, united.

**συμφύλαξ**, *ακος, ό*, (*σύν*, *φύλαξ*) a fellow-watchman or guard.

**συμφύω**, *f.* *-φύσω*, (*σύν*, *φύω*) to

make grow together, connect: grow together.

**σύμφωνος**, *ον*, (*σύν*, *φωνή*) agreeing in sound, harmonious, symphonious: agreeing, friendly.

**σύν**, *old Att.* *ξύν*, *Prep.* with *dat.* only, *Lat.* *cum*, with, together with, along with: with the help of, on the side of: furnished with: as an *Adv.* together, at once, jointly: besides, moreover. *In comp.* with, together, in aid of, for: quite, thoroughly.

**συναγείρω**, *f.* *-ερώ*, (*σύν*, *αγείρω*) to gather together, collect.

**συνάγω**, *f.* *-άξω*, (*σύν*, *άγω*) to lead or bring together, collect, join: unite, reconcile.

**συναθροίζω**, *f.* *-οίσω*, (*σύν*, *άθροίζω*) to gather together, assemble, collect.

**συναίρω**, *f.* *-αρώ*, *p.* *συνήρκα*, (*σύν*, *αίρω*) to take up with, undertake jointly.

**συνακολουθέω**, *ᾠ*, *f.* *-ήσω*, (*σύν*, *άκολουθέω*) to follow along with, accompany.

**συναλίζω**, *f.* *-ίσω*, (*σύν*, *άλίζω*) to bring together.

**συναναγιγνώσκω** or *-γινώσκω*, (*σύν*, *άναγιγνώσκω*) to read with or together.

**συναναγκάζω**, *f.* *-άσω*, (*σύν*, *άναγκάζω*) to force, compel at the same time.

**συναντάω**, *ᾠ*, *f.* *-ήσω*, (*σύν*, *αντάω*) to meet with, meet.

**συναπαίρω**, *f.* *-αρώ*, (*σύν*, *άπαίρω*) to carry away with: depart with or together.

**συναποθνήσκω**, 2. *f.m.* *-θανοῦμαι*, (*σύν*, *άποθνήσκω*) to die together with.

**συναποπέμπω**, *f.* *-ψω*, (*σύν*, *άποπέμπω*) to send away with.

**συνάπτω**, f. -άψω, (σύν, ἀπτω) to join together, connect with, unite : engage, begin : border on, be near to.

**συναράσσω**, Att. -ττω, f. -ξω, (σύν, ἀράσσω) to dash together, break in pieces.

**συναρμόζω**, f. -σω, Dor. -ξω, (σύν, ἀρμόζω) to fit together, adapt, combine.

**συναρπάζω**, f. -άσω and -άξω, (σύν, ἀρπάζω) to snatch and carry with, carry off.

**συναυξάνω** or -αύξω, f. -αυξήσω, (σύν, αὐξάνω) to enlarge with : grow with.

**σύνδεσμος**, ου, δ, (συνδεσμέω, to bind together) a band, bond.

**συνδιαπράσσω**, Att. -ττω, f. -ξω, (σύν, διαπράσσω) to perform together with, effect together.

**συνδιαφθείρω**, f. -ερῶ, (σύν, διαφθείρω) to destroy together with.

**συνδοκέω**, ὦ, f. -δόξω, (σύν, δοκέω) to be of the same opinion with, consent to : seem good also, seem good, *Lat. placet*.

**συνεῖδον**, 2. a. referred to **συνοράω**, (σύν, εἶδον) to see together : perceive plainly, be conscious of.

**σύνειμι**, f. -είσομαι, (σύν, εἶμι) to go or come together, assemble.

**σύνειμι**, f. -είσομαι, (σύν, εἶμι) to be with, be acquainted with, live with : take part with, follow.

**συνείρω**, f. -ερῶ, (σύν, εἶρω) to string together, connect : speak on, continue, proceed rapidly.

**συνεισπίπτω**, f. -πέσω, (σύν, εἰσπίπτω) to fall in with.

**συνελευθερόω**, ὦ, f. -ῶσω, (σύν, ἐλευθερόω) to join in freeing.

**συνεμπίπτω**, f. -πέσω, (σύν, ἐμπίπτω)

to fall upon, make an inroad along with.

**συνεξορμάω**, ὦ, f. -ήσω, (σύν, ἐξορμάω) to help to urge on : rush forth with, sally out together.

**συνεπιλαμβάνομαι**, f. -λήψομαι, (σύν, ἐπιλαμβάνω) as *Mid.* to take part in with, partake in : assist.

**συνεπιστόμενος**, 2. a. part. of **συνεφέπομαι**.

**συνεπιτίθηναι**, f. -θήσω, (σύν, ἐπιτίθημι) to lay or put on with : aid in attacking, attack with.

**συνέπομαι**, f. -έψομαι, 2. a. **συνεσπόμεν**, (σύν, ἔπω) *Dep. Mid.* to follow with or close upon, follow.

**συνεργέω**, ὦ, f. -ήσω, p. **συνήργηκα**, (**συνεργός**) to work together with, co-operate, assist.

**συνεργός**, ὄν, (σύν, ἔργω) working together with, helping : as a *subst.* a fellow-worker, partner, assistant.

**συνέρχομαι**, f. -ελεύσομαι, (σύν, ἔρχομαι) *Dep. Mid.* to come or go with : come together, meet.

**σύνεσις**, εως, ἡ, (**συνήμι**) a hitting, coming together : judgment, understanding, sagacity.

**συνεστιάω**, ὦ, f. -άσω, (σύν, ἐστιάω) to entertain guests. *Pass.* to feast together.

**συνεφέπομαι**, f. -εφέψομαι, 2. a. **συνεπеспόμεν**, (σύν, ἐφέπω) *Dep. Mid.* to follow along with.

**συνεφίστημι**, f. -στήσω, (σύν, ἐπί, ἵστημι) to place upon together : make attentive : stand over, superintend with.

**συνεχής**, ἐς, (**συνέχω**) holding together, next to : continuous, constant, unceasing.

**συνέχω**, f. -έξω, (σύν, ἔχω) to have or hold together, join with or to

- gether : contain, comprise : check, restrain, oppress : be affected by.
- συνεχῶς, (συνεχής) Adv.** continually, successively.
- συνήδομαι, pass. f. -ησθήσομαι, 1. a. συνήσθην, (σύν, ἥδομαι) Dep. Pass.** to rejoice with, congratulate : be pleased.
- συνημερεύω, f. -σω, (σύν, ἡμερεύω)** to spend the day with, live with.
- συνηρεφής, ἐς, (σύν, ἐρέφω)** thickly shaded or covered, overshadowed.
- σύνθετος, ον, (συντίθημι)** put together, compound.
- συνθήκη, ης, ἡ, (συντίθημι)** a putting together, composition : agreement, compact, treaty.
- σύνθημα, ατος, τό, (συντίθημι)** that which is put together : anything agreed upon, signal, watchword, conventional sign : agreement.
- συνθηράω, ᾧ, f. -άσω, (σύν, θηράω)** to hunt with.
- σύνθηρος, ον, (σύν, θήρα)** hunting with.
- συνίζανω, f. -ιζήσω, (σύν, ιζάνω)** to sit down : settle down, sink : seat with.
- συνίημι, f. συνήσω, p. συνείκα, 1. a. συνῆκα, (σύν, ἵημι)** to send or bring together : perceive, hear, be aware of, observe, know, understand.
- συνίστημι, f. συστήσω, p. συνέστηκα, 2. a. συνέστην, (σύν, ἵστημι)** to place or set together, join, unite, associate : compose, form : appoint, arrange, establish : intrust to : stand together, meet : band together, conspire : take place, arise, become, exist.
- συνίστωρ, ορος, ὁ, (σύν, ἵσθημι)** knowing with, aware of : θεοὶ συνίστορες, the gods are witnesses.
- συννήχομαι, f. -ξομαι, (σύν, νήχομαι) Dep. Mid.** to swim with or together.
- συνοδοεύω, f. -εύσω, (σύν, ὀδεύω)** to journey with or together.
- συνοδοιοπορέω, ᾧ, f. -ήσω, (συνοδοιοπόρος)** to travel together.
- συνοδοιοπόρος, ον, (σύν, ὀδοιοπόρος)** travelling together : as a subst. a fellow-traveller.
- σύνodos, ου, ἡ, (σύν, ὀδός)** a coming together, assembly, meeting, synod.
- σύνοιδα, 2. p. with pr. sig., (σύν, οἶδα)** to be cognizant of, be aware of, be conscious of, be privy to.
- συνοικίζω, f. -ίσω, (σύν, οἰκίζω)** to make to live with : unite under one capital : join in colonizing.
- συνόμνημι and -νύω, f. -νύσω, (σύν, ὀμνέω)** to swear with, join in a league.
- συνομολογέω, ᾧ, f. -ήσω, (σύν, ὁμολογέω)** to say the same things with, agree with : promise.
- συνοράω, ᾧ, f. m. συνόψομαι, (σύν, ὁράω)** to see the whole together, see at a glance, survey, view.
- συνουσία, ας, ἡ, (σύνειμι)** a being together, friendly meeting, intercourse, conversation.
- σύνταξις, εως, ἡ, (συντάσσω)** a putting together, array, order, arrangement, discipline : body of troops.
- συντάσσω, Att. -ττω, f. -ξω, (σύν, τάσσω)** to put together, draw up in order, put in array, arrange : command.
- συντείνω, f. -τενῶ, (σύν, τείνω)** to stretch together, strain, exert : intr. to strive, hasten, aim at.
- συντεκμαίρομαι, 1. a. m. συνετεκμη-**

ράμην, (σύν, τεκμαίρω) to conjecture from signs: guess, calculate.

συντελέω, ὦ, f. -έσω, (σύν, τελέω) to bring quite to an end, finish, perform: pay joint taxes *or* tribute.

συντίθηναι, f. -θήσω, (σύν, τίθηναι) to place *or* put together, combine, build: compose, compound: devise. *Mid.* to observe, take heed to: agree on, agree.

σύντονος, ον, (συντείνω) on the stretch, strained, intense.

συντρέφω, f. -θρέψω, (σύν, τρέφω) to help to feed, bring up together. *Pass.* to grow up together.

συντρέχω, f. m. -θρέξομαι, 2. f. m. -δραμοῦμαι, 2. a. συνέδραμον, (σύν, τρέχω) to run together: agree in, unite: meet, fall in with.

συντρίβω, f. -ψω, (σύν, τρίβω) to rub together: crush, shiver, mash.

συντυγχάνω, f. m. -τεύξομαι, 2. a. συνετυχον, (σύν, τυγχάνω) to meet with, fall in with: happen.

συνώμοτον, ου, τό, (συνόμνημι) a being leagued by oath: conspiracy: confederacy.

Συράκουσαι, ων, αἱ, Syracuse, the chief city of Sicily.

Συρακούσιος, ἰα, ἰων, (Συράκουσαι) Syracusan.

Συρία, ας, ἡ, Syria, name of a country in Asia.

σύριγξ, ἑγγος, ἡ, (συρίττω, to pipe) a pipe, flute.

Συριστί, (Συρία) *Adv.* in the Syrian language: Συριστί ἐπίστασθαι, to know Syriac.

Συρος, ου, ὁ, a Syrian.

συρράπτω, f. -ψω, (σύν, ράπτω) to sew together.

σύρω, 2. a. *pass.* ἐσύρην, to draw, drag.

σῦς, συός, *acc.* σῦν, ὁ, ἡ, a swine, boar, sow.

συσκευάζω, f. -άσω, (σύν, σκευάζω) to pack up, make ready, prepare: contrive: surprise.

συσκιάζω, f. -άσω, (σύν, σκιάζω) to overshadow: veil.

συσκοτάζω, f. -άσω, (σύν, σκοτάζω) to make quite dark: *intr.* to grow *or* become dark.

συσπᾶω, ὦ, f. -άσω, (σύν, σπᾶω) to draw together.

συσπειράω, ὦ, f. -άσω, (σύν, σπειράω) to roll up together. *Pass.* to stand in close order.

σύσσιτος, οὔ, ὁ, (σύν, σίτος) a mess-mate.

συστρατεύω, f. -εύσω, (σύν, στρατεύω) to make an expedition with, make a campaign.

συστρατιώτης, ου, ὁ, (σύν, στρατιώτης) a fellow-soldier.

συστρέφω, f. -ψω, (σύν, στρέφω) to roll together: collect, unite in one body.

συχρός, ἡ, ὅν, (συνεχής, *by sync. and metath.*) long, much, many, great.

σφάζω, f. -ξω, 1. a. ἔσφαξα, *pass.* p. ἔσφαγμαι, 1. a. ἐσφάχθην, 2. a. ἐσφάγην, to slay, slaughter, butcher, sacrifice.

σφαῖρα, ας, ἡ, a ball: sphere, globe. σφαιροειδής, ἐς, (σφαῖρα, εἶδος) ball-like, spherical.

σφαλερός, ἂ, ὄν, (σφάλω) making to fall, slippery, delusive, treacherous: tottering, unsteady.

σφάλλω, f. -αλώ, p. ἔσφαλκα, 1. a. ἔσφηλα, *pass.* p. ἔσφαλμαι, 1. a. ἐσφάλθην, 2. a. ἐσφάλην) to make to fall, trip up, overthrow: perplex, deceive.

σφάττω, *Att. pr. for σφάζω.*

σφαίς, σφῶν, *pers. Pron.* they: they themselves.

σφενδονάω, ὦ, f. -ήσω, 1. a. ἐσφενδόνεσα, (σφενδόνη) to sling, use the sling.

σφενδόνη, ης, ἡ, a sling.

σφενδονήτης, ου, ὁ, (σφενδόνη) a slinger.

σφέτερος, α, ον, (σφαίς) *poss. Pron.* their, their own: sometimes, our own: your own: his own.

Σφίγγιον, ου, τό, Spingion, a mountain.

Σφίγξ, ἑγγός, ἡ, (σφίγγω, to throttle) Sphinx, a she monster, daughter of Echidna and her son Orthos.

σφόδρα, (σφοδρός) *Adv.* very, very much, violently.

σφοδρός, ά, όν, vehement, violent: impetuous, active, strong: τὸ σφοδρόν, violence, strength.

σφραγίζω, f. -ίσω, p. ἐσφράγικα, (σφραγίς) to seal, seal up, stamp.

σφραγίς, ίδος, ἡ, a seal, signet.

σφυρών, ου, τό, the ankle.

σχεδία, ας, ἡ, (σχεδόν) a light boat, raft, float.

σχεδόν, (ἔχω, σchein) *Adv.* near, nigh: nearly, almost.

σχῆμα, ατος, τό, (ἔχω, σchein) the form, figure, shape, person: show, pretence: bearing, mien, look.

σχηματίζω, f. -ίσω, p. ἐσχημάτικα, (σχῆμα) to form, fashion, arrange.

σχιζώ, f. -ίσω, p. ἔσχικα, p. *pass.* ἔσχισμαι, to split, cleave, divide, separate.

σχολάζω, f. -άσω, p. ἐσχόλακα, (σχολή) to be at leisure, have leisure to do: rest or cease from: devote one's self to.

σχολαῖος, αία, αἶον, (σχολή) at one's leisure, slow.

σχολαίτερος, α, ον, *comp. of* σχολαῖος.

σχολαστής, ου, ὁ, (σχολάζω) an idler: scholar.

σχολαστικός, ου, ὁ, (σχολαστής) an idler: scholar: pedant, learned ass.

σχολή, ης, ἡ, leisure, spare time: a learned discussion: school.

σχολῇ, (σχολή) *Adv.* leisurely: scarcely, hardly, not at all.

Σωκράτης, εος, ους, ὁ, Socrates, the most celebrated philosopher of antiquity.

σώζω, f. σώσω, p. σέσωκα, p. *pass.* σέσωμαι and σέσωμαι, (σῶς) to save, rescue, keep. *Pass.* to get safe to, escape to.

σῶμα, ατος, τό, the body: any material substance, person.

σῶος, σώα, σῶον, safe and sound, entire, whole, sound.

σῶς, ὁ, σῶν, τό, *contr. from* σῶος.

σωτήρ, ἦρος, ὁ, (σώζω) a saviour, preserver.

σωτηρία, ας, ἡ, (σωτήρ) a saving, safety, safe return.

σωφρονέω, ὦ, f. -ήσω, p. σεσωφρόνηκα, (σώφρων) to be sound in mind: be discreet, be prudent.

σωφρόνως, (σώφρων) *Adv.* discreetly, prudently.

σωφροσύνη, ης, ἡ, (σώφρων) sound sense, discretion, prudence: self-control, chastity.

σώφρων, ον, *gen. onos*, (σῶς, φρήν) of sound mind, discreet, prudent: temperate, chaste.

## T.

Ταίναρον, ου, τό, Tænarus, a promontory and town in the south of Laconia.

Ταίναρος, ου, ὅ, = Ταίναρον.

τάκη, 2. sing. pr. pass. for τήκη from τήκω.

τακτικός, ἡ, ὄν, (τάσσω) pertaining to tactics, regular: τακτικός ἀνὴρ, a tactician: τὰ τακτικά, tactics.

τακτός, ἡ, ὄν, (τάσσω) Verb. Adj. ordered, arranged.

ταλαιπωρέω, ὦ, f. -ήσω, (ταλαίπωρος) to do hard work, suffer hardship: weary, wear out.

ταλαιπωρία, ας, ἡ, (ταλαίπωρος) hard work, toil: suffering, distress, misery.

ταλαίπωρος, ον, (ταλάω, πωρός, miserable) much enduring: wretched, afflicted.

τάλαντον, ου, τό, (ταλάω) a balance, in pl. pair of scales: talent of weight, = 70 lbs. Troy: talent of money, = \$ 1,055.59.

τάλας, τάλαινα, τάλαν, (ταλάω) enduring, suffering, wretched, miserable.

ταλάω, obsol. in pr. 1. a. ἐτάλασα, = τλάω, q. v.

Τάλως, ω, ὁ, Talos, a man's name.

ταμείον, ου, τό, (ταμίας, a steward) a store-room, magazine, treasury.

τάν, Dor. for τήν.

Ταναοξάρης, ους, ὁ, Tanaoxares, a son of Cyrus.

τάνδον, crasis for τὰ ἔνδον.

Τάνταλος, ου, ὁ, Tantalus, a king of Phrygia.

τανῦν, (τά, νύν) Adv. for νύν, now, at present.

τανύω, f. ὕσω, p. τετάνυκα, poet. for τείνω, q. v.

ταξιάρχης, ου, ὁ, = ταξιάρχος.

ταξιάρχος, ου, ὁ, (τάξις, ἀρχω) a brigadier: captain.

τάξις, εως, ἡ, (τάσσω) an arranging:

order of battle, battle-array: rank, line, post: brigade, company: arrangement: order, good order.

ταπεινός, ἡ, ὄν, lying low: humbled, low, poor, mean.

ταπεινότης, ητος, ἡ, (ταπεινός) lowness, debasement, humility.

τάπης, ητος, ὁ, Lat. tapes, carpet, rug, coverlet.

ταράσσω, Att. -ττω, f. -ξω, p. τετάραχα, pass. p. τετάραγμαi, 1. a. ἐταράχην, to stir, stir up: confound, disturb, distract.

ταραχή, ης, ἡ, (ταράσσω) trouble, disorder, confusion.

ταραχώδης, ες, (ταραχή, εἶδος) troublesome: troubled, disordered, tumultuous.

Ταρσεύς, ἑός, ὁ, (Ταρσός) an inhabitant of Tarsus.

ταρσός, οὔ, ὁ, pl. τὰ ταρσά, (τέρω, to dry) a flat basket for drying things on, crate: anything flat, an oar-blade, wing, feather.

Ταρσός, οὔ, ἡ, Tarsus, a city of Cilicia.

Τάρταρος, ου, ὁ, Tartarus, a deep abyss below Hades.

Ταρταρώ, ὦ, f. -ώσω, 1. a. ἐταρτάρωσα, (Τάρταρος) to hurl down to Tartarus.

τάσσω, Att. -ττω, f. -ξω, p. τέταχα, pass. p. τέταγμαi, 1. a. ἐτάχην, 2. a. ἐτάγην, to arrange, draw up, array: appoint, assign, order, fix.

ταυρηδόν, (ταῦρος) Adv. like a bull: fiercely, with a stern countenance.

ταῦρος, ου, ὁ, a bull.

Ταῦρος, ου, ὁ, Taurus, a mountain in Asia.

ταυτόματον, contr. for τὸ αὐτόματον, a hap, chance: ἀπὸ ταυτομάτου, of itself, by chance.

ταφή, ης ἡ. (θάπτω, ταφείν) burial.



τάφος, ου, ό, (θάπτω) a burial, funeral feast : grave.

τάφρος, ου, ή, (akin to τάφος) a trench, ditch.

τάχα, (ταχύς) *Adv.* quickly, soon : probably, perhaps.

ταχέως, (ταχύς) *Adv.* swiftly, quickly, rapidly.

τάχος, εος, τό, (ταχύς) swiftness, speed, quickness : κατὰ τάχος = ταχέως.

ταχύ, (ταχύς) *Adv.* = ταχέως.

ταχύς, εία, ύ, swift, quick, rapid.

τέ, *Conj. enclit.* and, *Lat.* que.

Τεγία, as, ή, Tegea, a city of Arcadia.

τέγος, εος, τό, a roof, covering : hall, room, house.

τείνω, f. τεινῶ, p. τέτακα, 1. a. ἔτεινα, *pass.* p. τέταμαι, 1. a. ἐτάθην, to stretch, strain, extend : lay along, lay prostrate : aim at.

τείρω, *impf.* ἔτειρον, *found only in pr. and impf.* to rub, rub away : wear away, wear out, vex.

τειρίζω, f. -ίσω, p. τετείχικα, (τείχος) to build a wall, build : wall, fortify.

τείχος, εος, τό, a wall, city wall : fortress, fort : walled town.

τεκμαίρω, f. -αρῶ, (τέκμαρ) to show by a sign : determine : usually *Dep.* τεκμαίρομαι, 1. a. ἐτεκμηράμην, to set as a boundary, ordain, appoint : perceive from signs, infer, conjecture, judge.

τέκμαρ, τό, *indecl.* a fixed mark, boundary, goal, accomplishment : fixed sign, token.

τεκμήριον, ου, τό, (τεκμαίρομαι) a sure sign, mark, token : proof.

τέκνον, ου, τό, (τίκτω, τεκεῖν) a child : the young.

τεκνοποιῖα, as, ή, (τέκνον, ποιέω) child-begetting or bearing.

τεκνῶω, ὦ, f. -ώσω, 1. a. ἐτέκνωσα, (τέκνον) to beget : bring forth.

τέκτων, ονος, ό, (akin to τέχνη) a carpenter, builder.

τέλειος, α, ου, (τέλος) ended, finished, complete, perfect : full-grown, adult.

τελειῶω, ὦ, f. -ώσω, p. τετελείωκα, (τέλειος) to make perfect : complete, finish, fulfil.

τέλεον, (τέλεος) *Adv.* = τελέως.

τέλεος, α, ου, (τέλος) = τέλειος.

τελοστήρια, ων, τά, (τελέω) thank-offerings for success.

τελευταῖον, (τελευταῖος) *Adv.* at last, finally.

τελευταῖος, αῖα, αῖον, (τελευτή) ending, finishing : last, final : τὸ τελευταῖον, finally.

τελευτάω, ὦ, f. -ήσω, p. τετελεύτηκα, (τελευτή) to bring about, accomplish : end, finish, make an end of, die : τελευτῶν, as an *Adv.* at last.

τελευτή, ης, ή, (τελέω) a finishing, accomplishment : end, termination, death.

τελέω, f. -έσω, p. τετέλεκα, p. *pass.* τετέλεσμαι, to bring about, fulfil, finish, perform, end : pay, present, furnish, offer : consecrate.

τελέως, (τέλεος) *Adv.* at last : completely, entirely.

τέλλω, f. τελῶ, p. τέταλκα, 1. a. ἔτεيλα, *pass.* p. τέταλμαι, 1. a. ἐτάλθην, to produce, make.

Τελμισσεύς, έως, ό, (Τελμισσός) a Telmisseean.

Τελμισσός, ου, ή, Telmissus, a town of Lydia.

τέλος, εος, τό, (τελέω) a completion,

fulfilment, end, issue : body of soldiers, company : highest or last civil station, magistracy, office : τὸ τέλος, the government, τὰ τέλη, the magistrates : tax, duty, expense, property, class : διὰ τέλους, throughout, perpetually : τέλος, as an Adv. at the end, at last, finally.

τέμενος, εος, τό, (τέμνω) a piece of land cut or marked off, royal manor, field : consecrated ground, sacred valley, grove, chapel.

τέμνω, f. -τεμῶ, p. τέμμηκα, 2. a. ἔταμον and ἔτεμον, pass. p. τέμμημαι, 1. a. ἐτμήθην, to cut, wound : cut up, slaughter, sacrifice : cut down, fell : cut off.

τέος, ἡ, ὄν, Ep. and Ion. for σός, thy, thine, Lat. tuus.

τέρας, ατος, τό, a sign, wonder : omen, strange thing, monster.

τεράστιος, ον, (τέρας) strange, wonderful, monstrous.

τεραπεΐα, ας, ἡ, (τεραπεύομαι, to speak marvels) a talking of marvels : humbug, quackery, deception.

τέρεινος, η, ον, collat. form of τέρην.

τέρην, τέρεινα, τέρεν, (τείρω) rubbed down, smooth, delicate, soft, tender.

τερπικέραυνος, ον, (τέρπω, κεραυνός) thunder-loving.

τερπνός, ἡ, ὄν, (τέρπω) delightful, pleasant : delighted, gladsome.

τέρπω, f. -ψω, p. τέτερφα, 1. a. ἔτερψα, 2. a. pass. ἐτάρπην, 2. a. m. ἐταρπόμεν and Ep. τεταρπόμεν, (akin to τρέφω) to satiate, satisfy : delight, please, amuse.

τέρψις, εως, ἡ, (τέρπω) a full enjoyment, gladness, delight.

Τερψιχορη, ης, ἡ, (τέρπω, χορός) the

Dance-enjoying : Terpsichore, one of the nine Muses.

τεσσαράκοντα, Att. τετταράκοντα, οί, αί, τά, (τέσσαρες) forty.

τέσσαρες, Att. τέτταρες, α, gen. ων, four.

τέταρτος, η, ον, (τέσσαρες) the fourth.

τετράκις, (τέσσαρες) Adv. four times.

τετρακισμύριοι, αι, α, (τετράκις, μύριοι) four times ten thousand, forty thousand.

τετρακισχίλιοι, αι, α, (τετράκις, χίλιοι) four thousand.

τετρακόσιοι, αι, α, (τέσσαρες) four hundred.

τετράπηχυς, υ, (τέσσαρες, πήχυς) four cubits long, six feet high.

τετράπους, πουν, gen. ποδος, (τέσσαρες, ποῦς) four-footed.

τετταράκοντα, Att. for τεσσαράκοντα.

τέτταρες, Att. for τέσσαρες.

τέττιξ, ιγος, ὁ, a grasshopper, cicada.

τεύχω, f. -ξω, p. τέτευχα, 1. a. ἔτευξα, (akin to τυγχάνω) to prepare, make, construct.

τεχνάζω, f. -άσω, p. τετέχνακα, (τέχνη) to make by art, contrive, devise : use art or cunning, deal craftily.

τέχνασμα, ατος, τό, (τεχνάζω) a work of art : artifice, device.

τεχνάω, ὦ, f. -ήσω, p. τετέχνηκα, = τεχνάζω.

τέχνη, ης, ἡ, (τίκτω, τεκεῖν : akin to τεύχω) an art, trade : skill, cunning, trick : way, means.

τέχνημα, ατος, τό, (τεχνάω) a work of art, handiwork : an artful device.

τεχνήμων, gen. ονος, (τεχνάω) artificial, ingenious, artful.

τεχνικός, ἡ, ὄν, (τέχνη) artistic, inge-

nious, artificial : technical, pertaining to art.

τεχνίτης, ου, ό, (τέχνη) an artificer, artist, workman.

τέως, *Adv.* corresponding to *έως*, so long : meanwhile, the while : before.

Τηθύς, ύος, ή, Tethys, wife of Oceanus.

τήκω, f. τήξω, p. τέτηκα, 2. a. έτακον, to melt. *Pass.* to be melted, waste or pine away.

τηλίκος, η, ου, of such an age, so old or so young : so large.

τηλικούτος, αύτη, ούτο, *Att.* for τηλίκος.

τηλόθι, (τηλού) *Adv.* = τήλε, τηλού, far, far from, afar, at a distance.

τήμερον, *Adv.* = σήμερον, to-day.

τηνικά, (τήνος) *Adv.* = τηνικάδε, at this or that time, at that moment, then.

τηνικαύτα, commoner form for τηνικά.

τήνος, τήνα, τήνο, *Dor.* for κήνος, κείνος, = εκείνος.

Τηρέυς, έώς, ό, Tereus, a son of Mars.

τηρέω, ώ, f. ήσω, p. τετήρηκα, (τηρός, watching) to have an eye upon, watch narrowly : take care of, keep : observe, watch for.

τιάρα, as, ή, a tiara, turban.

Τιγράνης, ου, ό, Tigranes, a king of the Armenians.

τίθημι, f. θήσω, p. τέθεικα, 1. a. έθηκα, 2. a. έθην, *pass.* p. τέθειμαι, 1. a. έτέθην, to place, put, lay, set : fix, settle, appoint, propose, establish, enact, give : deposit, devote : hold, reckon : pay down, pay : stack, pile arms : make, prepare, render.

Τιθωνός, ου, ό, Tithonus, brother of

Priam, husband of Aurora and father of Memnon.

τίκτω, f. τέξω, p. τέτοκα, 1. a. έτεξα, 2. a. έτεκον, *pass.* p. τέτευμαι, 1. a. έρέχθην, to bring forth, bear, beget : breed, hatch, lay : produce.

τίλλω, f. τιλώ, 1. a. έτιλα, to pluck, pull, tear : annoy.

τιμάω, ώ, f. ήσω, p. τετίμηκα, (τιμή) to honor, respect, esteem, value : reward : judge, award, condemn.

τιμή, ης, ή, (τίω) value, honor, esteem : rank, dignity, distinction, rule : valuing, estimate, compensation, penalty, punishment.

τιμητίον, (τιμάω) *Verb. Adj.* one must honor.

Τιμίδης, ου, ό, Timides, a man's name.

τίμος, ία, ιον, (τιμή) valued, held in honor.

Τιμόλαος, ου, ό, Timolaus, a man's name.

τιμωρέω, ώ, f. ήσω, p. τετιμώρηκα, (τιμωρός) to help, aid, succor : avenge. *Mid.* to avenge one's self, punish.

τιμωρία, as, ή, (τιμωρός) help, aid, succor : revenge, vengeance on : punishment, torture.

τιμωρός, όν, (τιμή, αίρω) *contr.* from τιμήορος, valuing, honoring : helping, aiding : avenging, punishing : ό τιμωρός, an avenger.

τίνω, f. τίσω, p. τέτικα, 1. a. έτισα, *pass.* p. τέτισμαι, 1. a. έτίσθην, to pay a price, pay a penalty : pay a debt, pay, discharge, fulfil, atone for : repay.

Τίρυνς, υνθος, ή, Tiryns, a city of Argolis.

τίς ; τί ; *gen.* τίνος, *Hom.* τίο, τευ, *Att.* του, *interrog. Pron.* who ?

which? what? τί; as an *Adv.* how? why? wherefore? τί μὴν; why not? how else? to be sure! τί δὴ ποτε; why in the world?

τις, τὶ, *gen.* τινός, *Hom.* τεῦ, *Att.* τοῦ, *indef. Pron. enclit.* one, a certain one, any one, some one, a, an, any, some, certain: indefinite multitude, most men, every one: some great one, some great thing: joined with *Adj's.* in some degree, more or less, sort of: τὶ, as an *Adv.* somewhat, a little, in a manner.

Τιτάν, ἄνος, ὁ, Titan, one of the earlier race of gods: the Sun-god.

Τιτανίς, ἰδος, ἡ, *fem.* from Τιτάν, Titaness.

τιτράω, ὦ, *f.* τρήσω, *p.* τέτρηκα, 1. *a.* ἔτρησα, *p. pass.* τέτρημαι, to bore through, pierce.

τιτρώσκω, *f.* τρώσω, *p.* τέτρωκα, 1. *a.* ἔτρωσα, *pass. p.* τέτρωμαι, 1. *a.* ἐτρώθην, to wound, hurt.

τίω, *f.* τίσω, *p.* τέτικα, 1. *a.* ἔτισα, *p. pass.* τέτιμαι, to pay honor to, honor, esteem, respect: value at: the *f. and a. act. and mid.* = the corresponding tenses of τίω in signif.

τλάω, *obsol. in pr.*, *f. m.* τλήσομαι, *p.* τέτληκα, 2. *a.* ἔτλην, to take upon one's self, bear: suffer, undergo, endure: hold out, stand fast: be bold, dare.

τλήμων, ονος, ὁ, ἡ, (τλάω) suffering, patient, hardy: reckless: wretched, miserable.

τοί, *enclit. Particle, old dat. for τῷ,* therefore, accordingly: in truth, indeed, verily, you see.

τοί, *Dor., Ion., and Ep. for σοί.*

τοιγαροῦν, (τοί, γάρ, οὖν) *Adv.* so then, now therefore.

τοίον, (τοί, ὡν) *Adv.* therefore, then: further, moreover, now.

τοῖο, *Ion. and Ep. for τεῦ, gen. sing. of ὁ*

τοῖος, τοία, τοῖον, (τοῖο) of such kind or nature, such, such a.

τοιόσδε, τοιάδε, τοιόνδε, = τοῖος.

τοιούτος, τοιαύτη, τοιοῦτο, (τοῖος, οὗτος) = τοιόσδε and τοῖος.

τοίχος, ου, ὁ, the wall of a house or court.

τοκεῖς, ἑως, ὁ, (τίκτω) one who begets, a father: τοκεῖς, parents.

τόλμα, ης, ἡ, (*akin to* τλάω) courage, boldness, daring.

τολμάω, ὦ, *f.* ἥσω, *p.* τετόλμηκα, (τόλμα) to undertake, have the heart, dare.

τόλμη, ης, ἡ, *Ion. and early Att. for* τόλμα.

τόλμημα, ατος, τό, (τολμάω) an adventure, enterprise.

τολμηρός, ἄ, ὄν, (τολμάω) enduring, steadfast: bold, daring, rash.

τομή, ης, ἡ, (τέμνω) the end after cutting, the end of a beam.

τοξάρχης, ου, ὁ, = τόξαρχος, (τόξον, ἄρχω) lord of the bow, archer: the captain of the Athenian police, captain of the archers.

τόξευμα, ατος, τό, (τοξεύω) an arrow: bow-shot.

τοξεύω, *f.* εὔσω, *p.* τετόξευκα, (τόξον) to shoot with the bow, shoot at: shoot, slay.

τοξικός, ἡ, ὄν, (τόξον) pertaining to the bow or archery: ἡ τοξική, *sc.*

τέχνη, archery: τὸ τοξικόν, the bowmen, archers.

τόξον, ου, τό, bow: bow and arrows.

τοξότης, ου, ὁ, (τόξον) a bowman, archer.

τοπαράπαν, (τό, παρά, πάν) *Adv.*

everywhere, in general, altogether, at all.

τόπος, ου, ό, a place, spot, space.

τόσος, η, ον, poet. τόσος, so much, so great, so far.

τοσόσδε, ήδε, όνδε, = τόσος.

τοσούτος, αύτη, ούτο and ούτον, (τόσος, ούτος) = τόσος.

τότε, (τό) Adv. then, at that time: formerly.

τοτέ, (τό) Adv. at times, sometimes.

τολάχιστον, (τό, ελάχιστον) Adv. at least.

τοῦπαλιν, contr. for τὸ ἔμπαλιν, Adv. the contrary, reverse: ἐκ τοῦπαλιν, from the opposite side.

τράγμα, ατος, τό, (τρώγω, τραγεῖν) the dessert, confectionery, sweetmeats.

τραγικός, ή, όν, (τράγος) pertaining to a goat, goatish: tragic, tragical: stately, majestic.

τραγικῶς, (τραγικός) Adv. tragically, in tragic phrase or fashion.

τραγικώδης, ες, (τραγικός, εἶδος) of tragic kind or fashion, tragic.

τράγος, ου, ό, (τρώγω, τραγεῖν, to gnaw) a he-goat.

τραγωδία, ας, ή, (τραγωδός, a goat-singer) the goat-song, either because, at the exhibition of the oldest tragedies, a goat was sacrificed, or because a goat was the prize of success, or because the actors were clothed in goat-skins: a tragedy.

τράπεζα, ης, ή, (τετράπεζα, having four feet) a table.

τραῦμα, ατος, τό, (τιτρώσκω) a wound, hurt.

τραυματίας, ου, ή, (τραῦμα) a wounded man.

τραχηλίζω, f. -ίσω, p. τετραχίλικα, (τράχλος) to take by the throat.

τράχλος, ου, ό, pl. τὰ τράχλα, the throat, neck.

Τραχίν, ινος, ή, (τραχύς) Trachin, a town in a rough region of Thessaly.

Τραχίνιος, ια, ιον, (Τραχίν) Trachinian, rough.

τραχύς, εία, ύ, rough, rugged: harsh, savage.

τρεῖς, τρία, three.

τρέπω, f. -ψω, p. τέτροφα, 1. a. ἔτρεψα, 2. a. ἔτραπον, pass. p. τέτραμαι, 1. a. ἐτρέφθης, 2. a. ἐτράπην, to turn, guide, lead: turn about, change: put to flight, rout.

τρέφω, f. θρέψω, 2. p. τέτροφα, 1. a. ἔθρεψα, 2. a. ἔτραφον, pass. p. τέθραμαι, 1. a. ἐθρέφθην, 2. a. ἐτράφην, to make firm or thick: make fat, fatten, nourish, feed, nurse, bring up, rear.

τρέχω, f. m. θρέξομαι, 1. a. ἔθρεξα, 2. f. m. δραμοῦμαι, p. δεδράμηκα, 2. p. δέδρομα, 2. a. ἔδραμον, p. pass. δεδράμηναι, to run, move quickly.

τρέω, f. -έσω, 1. a. ἔτρεσα, to tremble: fear.

τρίαυα, ης, ή, (τρία) a trident.

τριάκοντα, οί, αί, τά, (τρεῖς) thirty.

τριακόσιοι, αι, α, (τρεῖς) three hundred.

τριακοστός, ή, όν, (τριάκοντα) the thirtieth.

τριβή, ης, ή, (τρίβω) a rubbing: practice: object of care: delay, putting off.

τρίβω, f. τρίψω, p. τέτριφα, 1. a. ἔτριψα, pass. p. τέτριμμαι, 1. a. ἐτρίφθην, 2. a. ἐτρίβην, to rub, thresh, grind, pound: wear out, wear away, damage, bruise.

τρίβων, ωνος, ό, (τρίβω) a worn garment, old cloak.

τρίβων, αν, (τρίβω) practised, skilled in.

τριετής, ἐς, (τρίς, ἔτος) of three years, three years old.

τριήρης, εὖς, ἡ, (τρίς, ἄρῳ) a galley with three banks of oars, ship of war.

Τρικαρηνία, ας, ἡ, Tricarenia, a city on the Euxine.

τρικάρηνος, ον, (τρεις, κάρηνον) poet. for τρικέφαλος.

Τρικάρηνος, ου, ὁ, a Tricarenian.

Τρικαρεία, ας, ἡ, = Τρικαρηνία.

τρικέφαλος, ον, (τρεις, κεφαλή) three-headed.

τριπλός, η, ον, contr. τριπλοῦς, ἡ, οὖν, (τρεις) triple, threefold.

τριπόδατος, ον, Dor. for τριπόδητος, (τρεις, ποδῶ) thrice langed for, earnestly desired.

τρέπους, ουν, gen. ποδος, (τρεις, ποῦς) three-footed: as a subst. a tripod.

τρίς, (τρεις) Adv. thrice, three times.

τρισμύριοι, αι, α, (τρίς, μύριοι) thrice ten thousand, thirty thousand.

τρισχιλιοι, αι, α, (τρίς, χίλιοι) three thousand.

τρίτος, η, ον, (τρεις) the third.

Τροία, ας, ἡ, Troy, the capital of Troas: Troas.

Τροίηθε, (Τροία) Adv. from Troy.

τρόπαιον, ου, τό, (τροπή) a trophy.

τροπή, ἡς, ἡ, (τρέπω) a turn, turning: rout, flight.

τρόπος, ου, ὁ, (τρέπω) a turn, direction: way, manner, fashion: habit, custom, character, temper.

τροπωτήρ, ἡρος, ὁ, = τροπός, (τρέπω) a twisted leathern thong fastening the oar to the thole.

τροφή, ἡς, ἡ, (τρέφω) nourishment, food: a nursing.

Τρόφιμος, ου, ὁ, Trophimus, a man's name.

τροχάζω, f. -άσω, 1. a. ἐτρόχασα, (τρόχος, a running) = τρέχω.

τροχός, οὔ, ὁ, (τρέχω) a runner: wheel.

τρυγᾶω, ᾠ, f. -ήσω, p. τετρύγηκα, (τρυγή, grain) to gather fruits: enjoy.

τρύζω, only used in pr. and imprf., to murmur, squeak.

τρυφᾶω, f. -ήσω, p. τετρύφηκα, (τρυφή) to live softly or luxuriously: pride one's self, be insolent.

τρυφή, ἡς, ἡ, (θρύπτω) softness, delicacy, effeminacy, luxury: conceit, insolence.

Τρώας, αδος, ἡ, fem. from Τρώς, a Trojan woman: the region of Troy, Troas.

τρώγλη, ης, ἡ, (τρώγω) a hole, hollow.

τρώγω, f. m. τρώξομαι, 2. a. ἔτραγον, to gnaw, chew, eat.

Τρώς, Τρώος, ὁ, Tros, the mythic founder of Troy.

τυγχάνω, f. m. τεύξομαι, p. τετύχηκα, 1. a. ἐτύχησα, 2. a. ἐτύχον, p. pass. τέτυγμαι, to hit: hit upon, meet with, meet by chance, reach, gain, obtain, attain: intr. to happen, come to pass, be by chance, fall out, befall.

Τυδείδης, ου, ὁ, (Τυδεύς) Son of Tydeus, Diomedes.

τύλος, ου, ἡ, = τύλη, a knot, knob: wooden nail or peg.

τύμβος, ου, ὁ, (τύφω) a place where a corpse is burned, sepulchral mound, tomb.

Τύμφαια, ας, ἡ, Tymphæa, a hilly region around Mt. Tymphe, in Epirus.

Τυνδάρεος, ου, Ἀν. Τυνδάρεως, εω, ὁ, Tyndareus, a man's name.

τύπτω, f. -ψω, p. τέτυφα, 2. a. ετυ-

πον, *pass. p. τέτυμμαι*, 1. a. ἐτύφθην, 2. a. ἐτύπην, to beat, strike, smite, wound.

τυραννικός, ἡ, ὄν, (τύραννος) royal: imperious, tyrannical.

τύραννος, ου, ὁ, a lord, master, absolute sovereign: tyrant.

τύρβη, ης, ἡ, disorder, throng, tumult.

τύριος, α, ον, (τύρος) Tyrian.

τύρος, ου, ἡ, Tyre, a city of Phœnicia.

τυρός, οὔ, ὁ, cheese.

τύρρις, ιος, ἡ, = τύρσις.

τύρσις, ιος and εως, ἡ, a turret, tower, bastion.

Τυρώ, ὅος, ἡ Tyro, daughter of Salmonæus and wife of Cretheus.

τυτθός, ἡ, ὄν, little, small, young, soft, low: as an *Adv. τέτθον*, = a little, a bit.

τυφλός, ἡ, ὄν, (*prob. from τύφω, and so strictly*, smoky, darkened) blind: deaf: dark, dim, obscure.

τυφλώω, ὦ, f. -ώσω, p. τετύφλωκα, (τυφλός) to blind, make blind: dull, baffle.

τύφος, ου, ὁ, (τύφω) smoke, mist, cloud: conceit, vanity: folly, absurdity: stupor.

τυφόω, ὦ, f. -ώσω, p. τετύφωκα, (τύφος) to wrap in smoke: make dull or vain, puff up, elate.

τύφω, f. θύψω, 1. a. ἔθυψα, *pass. p. τέθυμμαι*, to raise a smoke: smoke: consume, burn.

τυφῶν, ὠνος, ὁ, = τυφῶς, a hurricane.

Τυφῶν, ὠνος, ὁ, Typhon or Typhaon, a giant.

Τυφῶς, ὦ, ὁ, = Τυφῶν.

τύχη, ης, ἡ, (τυγχάνω) chance, luck, fortune, lot.

Τίχη, ης, ἡ, Fortune.

τῶ, (*without subscript ι*) Dor. for τοῦ. τῷ, *Dat. sing. of ὁ for ὃ*, to whom: also for διὰ τοῦτο, therefore, wherefore.

# Υ.

Ύαδες, ων, αἱ, (ὔω) the Rainers: Hyades, seven stars in the head of the Bull.

Ύακθος, ου, ὁ, Hyacinthus, a Lacedæmonian youth, beloved and unfortunately killed by Apollo.

ὑάλινος, η, ον, (ὑαλος) made of glass. ὑαλος, ου, ἡ, any clear stone, alabaster, crystal: glass.

ὑβρίζω, f. -ίσω, p. ὑβρικά, p. *pass. ὑβρισμαι*, (ὑβρις) to wax wanton, run riot: outrage, insult, be insolent to: ὑβρισμένος, also extravagant, ostentatious.

ὑβρις, εως, *Ep. ιος*, ἡ, wanton violence, insolence: outrage, insult, abuse.

ὑβριστής, ου, ὁ, (ὑβρίζω) a violent, insolent man.

ὑγιαίνω, f. -ανῶ, 1. a. ὑγίανα, (ὑγιής) to be sound or in health.

ὑγίεια, ας, ἡ, (ὑγιής) health, soundness.

ὑγιής, ἐς, *gen. ἑός*, sound, healthy, strong: sound-minded, wise.

ὑγρόν, ου, τό, (ὑγρός) moisture, water, liquid.

ὑγρός, ἅ, ὄν, (ὔω) wet, moist, running, fluid: soft.

ὑδατώδης, ες, (ὔδωρ, εἶδος) like water, watery, wet, sloppy.

Ύδρα, ας, ἡ, (ὔδωρ) Hydra, a fabulous monster infesting the Lernean marsh.

ὑδρεύω, f. -εύσω, p. ὑδρευκα, (ὔδωρ) to draw or carry water.

ὔδωρ, ὕδατος, τό, (ὔω) water.

θετός, οὐ, δ, (ὕω) rain, heavy shower,  
*Eng.* wet.

υἷα, *Ep.* acc. of υἱός, as if from υἷς.

υἱός, οὐ and εὖς, δ, a son.

ὕλη, ης, ἡ, wood, a forest: timber,  
fuel: matter, material.

ὕμναιος, ου, δ, (Ὑμήν) a wedding-  
song: Hymen.

ὕμέτερος, ἐρα, ερον, (ὕμεῖς) poss.  
*Pron.* your, yours.

Ὑμήν, ἐνος, δ, *Dor.* Ὑμάν, Hymen,  
god of marriage.

Ὑμήτιος, α, ου, (Ὑμηττός) Hymet-  
tian.

Ὑμηττός, οὐ, δ, Hymettus, a moun-  
tain in Attica.

ὕμνέω, ᾠ, f. -ήσω, p. ὕμνηκα, (ὕμνος)  
to hymn, celebrate in verse.

ὕμνος, ου, δ, a song: hymn, ode.

ὕπάγω, f. -άξω, (ὕπό, ἄγω) to lead  
or bring under: draw from under,  
remove: bring before the judg-  
ment-seat, accuse: lead on slow-  
ly, draw on, entice: *intr.* with-  
draw, retire: go after: come up.

ὕπαδω, f. -άσω, (ὕπό, ᾄδω) to sing to,  
accompany with the voice: sing  
softly.

ὕπακούω, f. -ούσω, (ὕπό, ἀκούω) to  
listen, hearken: hearken to, at-  
tend to, obey, submit to, com-  
ply.

ὕπανίστημι, f. ὕπαναστήσω, (ὕπό, ἀνά,  
ἵστημι) to set up slowly: rise up,  
start up.

ὕπαρχω, f. -ξω, (ὕπό, ἀρχω) to begin,  
start: begin to be, spring up, be  
ready, be: lie under: belong to:  
be sufficient or possible.

ὕπασπιστής, οὐ, δ, (ὕπό, ἀσπίς) a  
shield-bearer, armor-bearer: one  
of the body-guard.

ὕπατος, η, ου, *contr.* for ὑπέρτατος,

ὕπερ) like *Lat.* summus for supre-  
mus, highest, supreme, first.

ὕπανυγάζω, f. -άσω, (ὕπό, αὐγάζω) to  
shine under: dawn.

ὕπείκω, f. -ξω, (ὕπό, εἴκω) to retire,  
withdraw: yield, give way, obey,  
comply with.

ὕπειμι, f. -έσομαι, (ὕπό, εἰμί) to be  
under, be near.

ὕπεισέρχομαι, f. -ελεύσομαι, (ὕπό, εἰσ-  
έρχομαι) *Dep.* to come into under,  
steal in, come on unawares.

ὕπεκκαίω, f. -καύσω, (ὕπό, καίω) to  
set on fire from below, kindle by  
degrees, burn.

ὕπέκκαυμα, ατος, τό, (ὕπεκκαίω) com-  
bustible matter, fuel: incentive.

ὕπεναντίος, ἰα, ἰον, (ὕπό, ἐν, ἀντιάω,  
to oppose) set against, hostile: as  
a *subst.* an enemy, antagonist.

ὕπεξέρχομαι, f. -ελεύσομαι, (ὕπό, ἐξέρ-  
χομαι) *Dep.* to go out from under:  
go out by stealth, steal away, re-  
tire, give way to.

ὕπέρ, *Prep.* with the *gen.* over, above,  
across, beyond: for, in defence  
of, in behalf of, for the sake of,  
by reason of, for the purpose of,  
instead of, in the name of: on,  
of, concerning. *With the acc.*  
over, beyond, away: above, ex-  
ceeding: against, contrary to.  
*In comp.* over, above, beyond:  
for, in defence of: exceedingly.

ὕπερα, as, ἡ, (ὕπέρ) the uppermost  
rope, brace.

ὕπεράνω, (ὕπέρ, ἄνω) *Adv.* over,  
above, uppermost.

ὕπεραποθνήσκω, f. -θνήξω, (ὕπέρ,  
ἀποθνήσκω) to die for, die in be-  
half of.

ὕπερβαίνω, f. m. -βήσομαι, (ὕπέρ, βαί-  
νω) to step over, mount, pass



over, take no notice of: go beyond, surpass.

ὑπερβάλλω, f. -βαλῶ, (ὑπέρ, βάλλω) to throw over, overshoot: go beyond, outdo, excel, surpass, exceed: pass over, cross.

ὑπερβόρεος, ον, (ὑπέρ, Βορέας) on the other side of Boreas, in the extreme north, hyperborean.

Ἵπερβόρεος, ου, ό, (ὑπέρ, Βορέας) a Hyperborean.

ὑπερδέξιος, ον, (ὑπέρ, δεξιός) placed high on the right hand: ἐξ ὑπερδεξίου, from above.

ὑπερεῖδον, 2. a. referred to ὑπεροράω, to overlook, neglect.

ὑπερεκπλήσσω, f. -ξω, (ὑπέρ, ἐκπλήσσω) to astonish beyond measure.

Pass. to be quite astonished, be beside one's self.

ὑπερεκτείνω, f. -τενῶ, (ὑπέρ, ἐκτείνω) to stretch out over.

ὑπερεκτίνω, f. -ίσω, (ὑπέρ, ἐκτίνω) to pay for.

ὑπερέχω, f. -έξω, (ὑπέρ, ἔχω) to hold up or over: intr. to be above, rise above, overtop: be superior, surpass, conquer.

ὑπερήδω, f. -ήσω, (ὑπέρ, ἤδω) to please exceedingly. Pass. to rejoice at exceedingly.

ὑπερήφανος, ον, (ὑπέρ, φαίνω) conspicuous above others: excellent, noble: arrogant, proud.

ὑπερθαυμάζω, f. -άσω, (ὑπέρ, θαυμάζω) to wonder exceedingly, be much amazed: admire.

ὑπερθεν, (ὑπέρ) Adv. from above: above.

ὑπερίσχυρος, ον, (ὑπέρ, ἰσχυρός) exceeding strong.

Ἵπερίων, ονος, ό, (ὑπέρ, ἰών, προδ.) Hyperion, a Titan.

ὑπερμεγέθης, es, (ὑπέρ, μέγεθος) very large, immensely great: exceedingly difficult.

ὑπερογκος, ον, (ὑπέρ, ὄγκος) very bulky, excessive.

ὑπεροράω, ώ, f. m. -όψομαι, (ὑπέρ, ὀράω) to look over: overlook, neglect.

ὑπεροψία, as, ή, (ὑπέρ, ὄψις) disdain, contempt, arrogance.

ὑπερτείνω, f. -τενῶ, (ὑπέρ, τείνω) to stretch over, jut out over: surpass.

ὑπερτίθημι, f. -θήσω, (ὑπέρ, τίθημι) to put or set over, cross: appoint over, place above.

ὑπερφιλίω, ώ, f. -ήσω, (ὑπέρ, φιλέω) to love exceedingly.

ὑπερφοβέομαι, οὔμαι, f. -ήσομαι, (ὑπέρ, φοβέομαι) to be exceedingly afraid.

ὑπερχαίρω, f. -χαίρῃσω, (ὑπέρ, χαίρω) to rejoice exceedingly at: delight in doing.

ὑπέχω, f. ὑφέξω, 2. a. ὑπεσχω, (ὑπό, ἔχω) to hold under: supply, put at the disposal of: be under, suffer: ὑπέχειν δίκην, to give satisfaction.

ὑπήκοος, ον, (ὑπό, ἀκοή) giving ear, listening to: obedient, subject.

ὑπηρεσία, as, ή, (ὑπηρετέω) the service of rowers, sea-service: hard service, attendance on.

ὑπηρετέω, ώ, f. -ήσω, (ὑπηρέτης) to row: do hard service, work for, serve, minister to, comply with.

ὑπηρέτης, ου, ό, (ὑπό, ἐρέτης, a rower) a rower, seaman: laborer, servant, attendant: οἱ ὑπηρέται, adjutants.

ὑπισχνέομαι, οὔμαι, f. m. ὑποσχέσομαι, p. ὑπέσχημαι, 1. a. ὑπεσχήθη, 2. a. m. ὑποσχύμην, (ὑπό, ἰσχνέομαι)

to hold one's self under, undertake, promise, engage.

ὑπνίζω, f. -ίσω, p. ὑπνικα, (ὑπνος) to put to sleep.

ὑπνος, ου, ό, sleep

ὑπνώω, ώ, f. -ώσω, p. ὑπνωκα, (ὑπνος) to lull to sleep: fall asleep, sleep.

ὑπό, *Prep.* under. *With the gen.* from under, from forth, under, beneath: by, through, from, with. *With the dat.* under: by, through, under the power of, at the command of, subject to, to the sound of. *With the acc.* under, into, towards: beneath, under the protection of, behind: about, near, at, during. *In comp.* under: subject to: somewhat, a little: by degrees, by stealth, secretly.

ἐπόβαθρον, ου, τό, (ἐποβαίνω) anything put under, a prop: the foot: a footstool: carpet spread under foot.

ὑποβάλλω, f. -βαλῶ, (ὑπό, βάλλω) to throw or put under: rejoin, retort, interrupt: suggest, prompt: substitute.

ὑποβλέπω, f. -ψω, (ὑπό, βλέπω) to look at from beneath, glance at: *intr.* to look with the eyes half open.

ὑποβολιμαῖος, αῖα, αῖον, (ὑποβάλλω) substituted by stealth, supposititious.

ὑποβρέχω, f. -ξω, (ὑπό, βρέχω) to wet a little.

ὑπογραφή, ἡς, ἡ, (ὑπογράφω) a subscription: first sketch, outline: painting under of the eyelids.

ὑπογράφω, f. -ψω, (ὑπό, γράφω) to subscribe: sketch, delineate: paint under the eyelids.

ὑποδέχομαι, f. -ξομαι, (ὑπό, δέχομαι)

*Dep. Mid.* to receive as a guest, welcome: undertake, engage, endure: wait for, abide the attack of: come next to.

ὑποδέω, f. -δήσω, (ὑπό, δέω) to bind under: ὑποδεδεμένοι τὸν ἀριστερόν ποδα, with the left foot shod.

ὑπόδρα, (ὑπό, δέρκω, 2. α. ἔδρακον, to look) *Adv.* sternly, darkly, grimly.

ὑποεργός, poet. for ὑπουργός, ου, ό, (ὑπό, ἔργον) an assistant, minister.

ὑποζύγιον, ου, τό, (ὑπό, ζύγος) a beast for the yoke, beast of burden.

ὑποζώννυμι and -νύω, f. -ζώσω, (ὑπό, ζώννυμι) to undergird, bind together.

ὑπόθεσις, εως, ἡ, (ὑποτίθημι) a placing under: foundation, hypothesis: principle, purpose, plan, proposal: suggestion.

ὑποκορίζομαι, f. -ίσομαι, (ὑπό, κορίζομαι) *Dep. Mid.* to play the child, call by endearing names: call by bad names, disparage.

ὑπολαμβάνω, f. m. -λήψομαι, 2. α. ὑπέλαβον, (ὑπό, λαμβάνω) to get under and take up: catch up, overtake: take up the discourse, reply, interrupt: receive, accept: assume, suppose, apprehend, suspect: draw off.

ὑπολείπω, f. -ψω, (ὑπό, λείπω) to leave remaining or behind. *Pass.* to be left behind, fail.

ὑπολύω, f. -λύσω, (ὑπό, λύω) to untie, relax, weaken, loose.

ὑπομένω, f. -μενῶ, (ὑπό, μένω) to remain behind, linger: abide, await, endure, stand firm: undertake.

ὑπομνήσκω, f. ὑπομνήσω, (ὑπό, μνῆσκω) to remind: mention. *Pass.* to remember.

ὑπόμνησις, εως, ἡ, (ὑπομνήσκω) a

reminding: mention: remembrance, reminiscence.

ὑπονίφω, f. -νίψω, (ὑπό, νίφω) to snow a little: νύξ ὑπονιφομένη, a snowy night.

ὑπόνομος, ον, (ὑπό, νέμω) underground: as a subst. an underground passage, mine.

ὑπονύσσω, f. -ξω, (ὑπό, νύσσω, to prick) to prick under or a little, sting.

ὑποπέμπω, f. -ψω, (ὑπό, πέμπω) to send under or into: send privately, send as a spy.

ὑπόπερος, ον, (ὑπό, πτερόν) feathered, winged.

ὑποπτεύω, f. -εύσω, (ὑπό, ὀράω, f. m. ὀψομαι) to suspect.

ὑποπτήσσω, f. -ξω, (ὑπό, πτήσσω) to crouch from fear: cower before, bow down to: be shy.

ὑποπτος, ον, (ὑφοράω, f. m. ὑπόψομαι) looked at from below, suspected: suspecting.

ὑπόρριος, ια, ιον, (ὑπό, ὄρθρος) towards morning, early.

ὑπόρρυμι, f. -όρσω, 1. a. ὑπῶρσα, (ὑπό, ὄρρυμι) to stir up, rouse gradually.

ὑπόσαθρος, ον, (ὑπό, σαθρός) somewhat rotten.

ὑπόσπονδος, ον, (ὑπό, σπονδή) under a treaty or truce.

ὑποστηρίζω, f. -ξω, (ὑπό, στηρίζω) to under-prop, support.

ὑποστρέφω, f. -ψω, (ὑπό, στρέφω) to turn round about, guide back: intr. to turn about, turn back, return.

ὑποστροφή, ἡς, ἡ, (ὑποστρέφω) a turning round, return.

ὑποτάσσω, Att. -ττω, f. -ξω, (ὑπό, τράσσω) to disturb or trouble a little, molest.

ὑποτάσσω, Att. -ττω, f. -ξω, (ὑπό, τάσσω) to put under, subdue, subject.

ὑποτέμνω, f. -τεμῶ, (ὑπό, τέμνω) to cut away under: cut off, intercept.

ὑποτίθημι, f. -θήσω, (ὑπό, τίθημι) to place under. Mid. to suggest, advise, point out.

ὑποτοπέω, ὦ, f. m. -τοπήσομαι, Ion. for ὑποπτεύω, to suspect, surmise.

ὑποτρέχω, f. m. -τρέξομαι, 2. a. ὑπέδραμον, (ὑπό, τρέχω) to run in under: stretch away under: run to or into: intercept, catch.

ὑποφαίνω, f. -φανῶ, (ὑπό, φαίνω) to show a little, shine a little.

ὑποφεύγω, f. m. -ξομαι, (ὑπό, φεύγω) to flee from under, run away privately.

ὑποφθάνω, f. m. -φθήσομαι, p. ὑπέφθακα, 1. a. ὑπέφθασα, (ὑπό, φθάνω) to hasten before, anticipate.

ὑποχείριος, α, ον, (ὑπό, χεῖρ) under the hands, in hand: subject to, in one's power.

ὑποχωρέω, ὦ, f. -ήσω, (ὑπό, χωρέω) to go back, retire, retreat.

ὑποψία, ας, ἡ, (ὑφοράω, f. m. ὑπόψομαι) suspicion, surmise.

ὑπίος, α, ον, (ὑπό) bent back, on one's back.

ὑπῶρεια, ας, ἡ, (ὑπό, ὄρος) the foot of a mountain.

Ἑρκανία, ας, ἡ, Hyrcania, a country of Asia.

Ἑρκανός, οὔ, ὁ, a Hyrcanian.

ὑς, ὅς, acc. ὕν, ὁ, ἡ, = οὗς, a swine, pig, boar, sow.

Ἑσῆαι, ων, αἱ, Hysiae, a town in Bæotia.

ὑστατος, η, ον, superl. of compar. ὕστερος, the last, utmost, hindmost.

ὑστεραῖος, αἶα, αἶον, (ὑστερος) later, subsequent : ἡ ὑστεραία, the day after : τῇ ὑστεραίᾳ, on the following day.

ὑστερέω, ὦ, f. -ήσω, ὑστέρηκα, (ὑστερος) to be behind or later : come after, come too late : come short of, be inferior to : fail of, lack.

ὑστερίζω, f. -ίσω, p. ὑσέρικα, (ὑστερος) = ὑστερέω.

ὑστερον, (ὑστερος) Adv. after, afterwards, in future.

ὑστερος, α, ον, later, following, too late : inferior, less.

ὑφαίνω, f. -ανῶ, p. ὑφαγκα, 1. a. ὑφηναι, pass. p. ὑφαιμαι, 1. a. ὑφάνθην, to weave : plot, devise.

ὑφαντός, ἡ, ὄν, (ὑφαίνω) Verb. Adj. woven.

ὑφαπλόω, ὦ, f. -ώσω, (ὑπό, ἀπλόω) to spread open under.

ὑφάπτω, f. -ψω, (ὑπό, ἄπτω) to set on fire from beneath : excite : tie under.

ὑφέλκω, f. -ξω, (ὑπό, ἔλκω) to draw away under : draw away by undermining.

ὑφηγέομαι, οὔμαι, f. -ήσομαι, (ὑπό, ἡγέομαι) Dep. Mid. to go just before, lead : lead the way : show, instruct in : prescribe.

ὑφίστημι, f. ὑποστήσω, (ὑπό, ἵστημι) to place or lay under : propose : stand under : promise.

ὑφοράω, ὦ, f. m. ὑπόψομαι, (ὑπό, ὁράω) to look at from below, view with suspicion, suspect.

ὑψηλός, ἡ, ὄν, (ὑψος) high, lofty.

ὑψος, εος, τό, (ὑψι, on high) height : the top.

ὑω, f. ὕσω, p. ὕκα, 1. a. ὕσα, pass. p. ὕσμαι, 1. a. ὕσθην, to wet, water, soak : rain.

Φ.

φάγω, *obsol. in pr.*, 2. a. ἔφαγον, referred to ἐσθίω, q. v.

Φαίθων, οντος, ὁ, (φάω, to shine) Phaethon, one of the light-bringing steeds of Eos : son of Helios and Clymené.

φαιδρός, ἁ, ὄν, (φαίνω) bright, pure, beaming : joyous, glad, cheerful.

φαίνω, f. φανῶ, p. πέφαγκα, 1. a. ἔφηναι, 2. p. πέφηναι, pass. p. πέφασμαι, 1. a. ἐφάνθην, 2. a. ἐφάνην, to bring to light, show, make appear, explain : inform against : intr. to light, give light, shine. Pass. to be seen, appear, be manifest.

φάκελος, ου, ὁ, or φάκελλος, Lat. fasciculus, a bundle.

φάλαγξ, αγγος, ἡ, a line of battle, battle-array, phalanx : the main body, centre.

φαλακρός, ἁ, ὄν, (φαλαρός) having a patch of white) bald-headed, bald-pated.

φανερός, ἁ, ὄν, (φαίνω) open to sight, open, plain, manifest, apparent.

φανερῶς, (φανερός) Adv. openly, plainly, manifestly.

φάος, εος, τό, *contr.* φῶς, (φάω) light, day.

φαρέτρα, ας, ἡ, (φέρω) Lat. pharetra, a quiver.

φαρμακεύς, έως, δ, (φάρμακον) a druggist, sorcerer.

φαρμακίς, ιδος, ἡ, *fem. of φαρμακεύς*, a sorceress.

φάρμακον, ου, τό, a medicine, drug : poison : enchanted potion, philtre : remedy.

φαρμάσσω, Att. -ττω, f. -ξω, p. πεφάρμαχα, (φάρμακον) to use medicines : poison : enchant.

Φάρος, ου, ό, Pharos, an island in the Bay of Alexandria.

φᾶρος, εος, τό, a cloth, sheet : shroud : wide cloak, mantle.

φάρυγξ, υγος, later υγγος, ή, (φάρω, to cleave) the joint opening of the gullet and windpipe : gullet : wind-pipe.

Φάσηλις, ιδος, ή, Phaselis, a town of Lycia.

Φάσις, ιδος, ό, Phasis, a river of Asia. φάσκω, = φημί.

φαῦλος, η, ου, evil, bad : worthless, vile, mean : easy, slight.

φauλότης, ητος, ή, (φαῦλος) badness, vileness : meanness.

φείδομαι, f. φείσομαι, 1. a. ἐφεισάμην, Dep. Mid. to spare : draw back from, shun : cease.

φέλλινος, η, ου, (φελλός) made of cork.

φελλός, ου, ό, the cork-tree : cork.

φένω, 2. p. πέφονα, 2. a. ἔπεφνον, Ep. πέφνον, p. pass. πέφαμαι, (akin to σφάζω) to kill, slay.

Φεραί, ών, αί, Pherae, a city of Thessaly.

φέρε, imper. of φέρω, used sometimes as an Adv. come, now, well.

Φέρης, ητος, ό, Pheres, a man's name.

φέρω, f. οἶσω, p. ἐνήνοχα, 1. a. ἤνεγκα, Ion. ἤνεκα, 2. a. ἤνεγκον, pass. p. ἐνήνεγμαι, 1. a. ἠνέχθην, to bear, carry, bring : lead, drive : endure : produce, give, offer, pay : carry off as booty, gain, receive : bring forth, yield : lead to, stretch, extend to, incline.

φεῦ, Interj., often with the gen., ah ! alas ! woe ! oh !

φεύγω, f. m. φεύξομαι, 2. p. πέφευγα, 2. a. ἔφυγον, p. pass. πέφυγμαι, to flee, run away, endeavor to es-

cape : flee from, shun : quit one's country, go into exile.

φῆ, Ion. for ἔφη, 3. sing. impf. of φημί.

φηγός, ου, ή, (φαγεῖν) an oak-tree, which bore an edible fruit like the acorn.

φήμη, ης, ή, (φημί) a prophetic voice, oracle : speech, saying, rumor, report : fame, reputation.

φημί, f. φήσω, 1. a. ἔφησα, impf. m. ἐφάμην, pass. p. πέφασμαι, to declare, say, tell, speak, relate : be of opinion, believe, think, mean : say yes, affirm, assure, assert, pretend.

φθάνω, f. φθάσω, p. ἔφθακα, 1. a. ἔφθασα, 2. a. ἔφθην, f. m. φθήσομαι, to come before, do before, be beforehand with, overtake, out-strip, anticipate.

φθέγγομαι, f. -γξομαι, 1. a. ἐφθεγξάμην, Dep. Mid. to speak, cry, shout, sound.

φθείρω, f. φθερῶ, p. ἔφθαρκα, 2. p. ἔφθορα, 1. a. ἔφθειρα, 2. a. ἔφθαρον, pass. ἔφθαρμαι, 1. a. ἐφθάρθην, 2. a. ἐφθάρην, (φθίω) to corrupt, spoil, ruin, destroy : kill, slay. Pass. to perish, go to ruin.

φθίνω, usual pr. for φθίω, q. v.

φθίω or φθίνω, f. φθίσω, 1. a. ἔφθισα, p. pass. ἔφθιμαι, intr. to decline, decay, waste away, perish : trans. to consume, destroy, kill.

φθονέω, ώ, f. -ήσω, p. ἐφθόνηκα, (φθόνας) to envy, be jealous, bear ill-will : grudge, refuse or deprive through envy : take it ill or amiss.

φθόνος, ου, ό, envy, jealousy, dislike, grudge.

φιάλη, ης, ή, a broad flat bowl, drinking-cup, goblet : urn.

Φίκειον, ου, τό, = Σφίγγιον.

φιλαμα, ατος, τό, *Dor. for φίλημα*, (φιλέω) an embrace, kiss.

φιλανθρωπία, ας, ή, (φιλάνθρωπος) philanthropy, humanity, clemency.

φιλάνθρωπος, ον, (φίλος, άνθρωπος) philanthropic, humane, benevolent.

φιλεργός, όν, (φίλος, εργω) loving work, industrious, diligent.

φιλέω, ώ, f. -ήσω, p. πεφιλήκα, (φίλος) to love, treat kindly, kiss: be fond of doing, be wont.

φιλη, ης, ή, *fem. of φίλος*, a female friend, mistress.

φιλία, ας, ή, (φίλος) love, affection, friendship.

φιλικός, ή, όν, (φίλος) befitting a friend, friendly.

φίλιος, α, ον, (φίλος) friendly, kindly: beloved, loved.

Φίλιππος, ου, ό, (φίλος, ίππος) Philip, a king of Macedonia, B. C. 340: a physician to Alexander.

φιλόζωος, ον, (φίλος, ζών) fond of animals.

φιλόκαλος, ον, (φίλος, καλός) loving the beautiful, beauty-loving: fond of show and elegance.

φιλοκίνδυνος, ον, (φίλος, κίνδυνος) danger-loving, venturesome, bold, rash.

φιλοκινδύνως, (φιλοκίνδυνος) *Adv.* boldly, rashly.

φιλοκύνητος, ον, (φίλος, κυνηγός) fond of hunting.

φιλομαθής, ές, (φίλος, μαθάνω) fond of learning, eager after.

φιλονεικία, ας, ή, (φιλόνεικος) love of strife, contentiousness, rivalry, obstinacy.

φιλόνεικος, ον, (φίλος, νείκος) fond of strife: emulous, obstinate: το φιλόνεικον, = φιλονεικία.

φιλονεικώς, (φιλόνεικος) *Adv.* contentiously, emulously.

φίλος, η, ον, loved, beloved, dear: loving, friendly, fond: my, thy, his.

φίλος, ου, ό, a friend.

φιλόσοφέω, ώ, f. -ήσω, p. πεφιλοσόφηκα, (φιλόσοφος) to love knowledge, study hard: philosophize.

φιλόσοφος, ου, ό, (φίλος, σοφία) a lover of knowledge or wisdom, learned man: philosopher.

φιλοστοργία, ας, ή, (φιλόστοργος) tender love: affectionateness.

φιλόστοργος, ον, (φίλος, στέργω) loving tenderly, affectionate.

φιλοτεχνέω, ώ, f. -ήσω, p. πεφιλοτέχηκα, (φιλότεχνος) to love or practise an art: use or employ art, criticize as an artist.

φιλότεχνος, ον, (φίλος, τέχνη) fond of art, ingenious.

φιλοτιμία, ας, ή, (φιλότιμος) love of honor, ambition: emulation, rivalry.

φιλότιμος, ον, (φίλος, τιμή) loving honor, ambitious: emulous, earnest: ostentatious.

φιλοτίμως, (φιλότιμος) *Adv.* ambitiously: eagerly.

φιλοφρονέομαι, ούμαι, f. -ήσομαι, 1. a. έφιλοφρονησάμην, (φιλόφρων) *Dep. Mid.* to treat affectionately, show favor to: 1. a. *pass.* έφιλοφρονήθην, to embrace one another.

φιλοφρόνως, (φιλόφρων) *Adv.* affectionately, kindly.

φιλόφρων, ον, (φίλος, φρήν) kindly-minded, affectionate.

φίλτρον, ου, τό, (φιλέω) a love-charm, philter: spell.

φίλυμνος, ον, (φίλος, ύμνος) song-loving.

Φινεύς, έως, δ, Phineus, *a man's name*.

φλέγω, f. -ξω, p. πέφλεχα, to burn, scorch, burn up: inflame, kindle, rouse up: *intr.* burn, blaze.

φλιά, *ās, ή, in pl.* φλιαί, door-posts: vestibule.

φλοιός, ου, δ, (φλοίω, to burst out) bark, peel, rind, skin.

φλόξ, φλογός, ή, (φλέγω) a flame, blaze.

φοβερός, ά, όν, (φοβέω) fearful, frightful, formidable: frightened, afraid.

φοβέω, ω, f. -ήσω, p. πεφόβηκα, (φόβος) to frighten, terrify. *Pass. and Mid.* to fear, be afraid, dread, flee.

φόβος, ου, δ, (φέβομαι, to fear) fear, terror, dread.

Φοίβη, ης, ή, Phœbé, *a Titaness*.

Φοίβος, ου, δ, (φάος, φώς) The Bright: Phœbus, *an epithet of Apollo*.

φοινίκεος, έα, εον, *contr.* ους, ή, ουν, (φοίνιξ) purple-red, purple.

Φοίνιξ, ικος, ό, a Phœnician: Phœnix, *a man's name*.

φοίνιξ, ικος, ό, a purple-red, purple, a color first used by the Phœnicians.

φοίνιξ, ικος, ό, the palm-tree: date.

φοίνιος, ια, ιον, (φουός) blood-red, bloody, warlike.

φουός, ή, όν, (φόνος) blood-red.

φοιτάω, ω, f. -ήσω, p. πεφοίτηκα, (φοίτος, a constant going) to go to and fro, roam about: go to, resort, come.

φολιδωτός, ή, όν, (φολίς) armed with scales, scaly.

φολίς, ιδος, ή, a scale.

φονεύς, έως, δ, (φονεύω) a murderer, homicide.

φονεύω, f. -εύσω, p. πεφόνευκα, (φόνος) to murder, kill.

φόνος, ου, δ, (φένω) murder, homicide: blood, gore.

φοξός, ή, όν, (όξύς) pointed, conical.

φορά, *ās, ή, (φέρω)* a carrying, bringing: paying, payment: motion, course: load, burden: tribute, tax.

Φόρβας, αντος, ό, Phorbas, *a man's name*.

φορέω, ω, f. -ήσω, p. πεφόρηκα, (φέρω) to bear, carry, bring, convey, wear.

φόρημ, *poet. collat. form for φορέω*.

Φόρκυν, υνος, ό, = Φόρκυς.

Φόρκυς, υνος and υος, ό, Phorcys, *an old sea-god*.

φορμηδόν, (φορμός, a wicker-basket) *Adv.* like mat-work or wattling: crosswise, athwart.

φόρος, ου, δ, (φέρω) that which is brought in, tribute, tax.

φορτίζω, f. -ίσω, p. πεφόρτικα, (φόρτος) to load.

φορτίς, ιδος, ή, (φόρτος) a merchant-ship.

φόρτος, ου, ό, (φέρω) a load, lading, burden.

φράζω, f. -άσω, p. πέφρακα, 2. a. *ἐφραδον, Ep. πέφραδον, pass. p. πέφρασμαι and πέφραδμαι, 1. a. ἐφράσθην, to tell, name, declare, advise. Mid. and Pass. to consider, ponder, think, devise: perceive.*

φραστήρ, ήρος, ό, (φράζω) a teller, expounder, informer: φραστήρ *οδών*, a guide.

φρέαρ, φρέατος, *contr.* φρητός, τό, a well: cistern.

φρήν, φρενός, ή, the midriff: heart, breast: mind, soul.

**φρίκη**, ης, ἡ, (φρίσσω) a roughness : shuddering, chill, fear.

**Φρίξος**, ου, ὁ, Phrixus, a brother of Helle.

**φρίσσω**, *Att.* -τω, f. -ξω, p. **πέφρικα**, to be rough, bristle : shiver, shudder.

**φρονέω**, ὦ, f. -ήσω, p. **πεφρόνηκα**, (φρήν) to think, be prudent, have sense, have in mind, reflect : mean, intend, be minded, feel : **μέγα φρονέω**, to be high-minded, be proud, pride one's self.

**φρόνημα**, ατος, τό, (φρονέω) the mind, spirit : thought, disposition : presumption, arrogance.

**φρόνησις**, εως, ἡ, (φρομέω) purpose : high-mindedness : thoughtfulness, wisdom.

**φρόνιμος**, ου, (φρήν) understanding, in one's senses : staid, unmoved : thoughtful, prudent, sagacious.

**φροντίζω**, f. -ίσω, p. **πεφρόντικα**, (φροντίς) to think, reflect : think of, ponder : take thought for, care about, regard.

**φροντίς**, ιδος, ἡ, (φρήν) thought, care : reflection.

**φρουρά**, ἄς, ἡ, (φρουρός) a looking out, watch, guard : garrison.

**φρουράρχος**, ου, ὁ, (φρουρά, ἄρχω) commander of a watch : captain of a garrison.

**φρουρέω**, ὦ, f. -ήσω, p. **πεφρούρηκα**, (φρουρός) to keep watch : *trans.* to watch, guard, garrison.

**φρούριον**, ου, τό, (φρουρός) a watch-post : hill-fort, tower, castle : garrison.

**φρουρός**, οὔ, ὁ, (*contr. for προορός from προοράω*) a watch, guard : οἱ φρουροί, a garrison.

**Φρυγία**, ας, ἡ, Phrygia, a country of Asia Minor.

**Φρύγιος**, ἰα, ἰον, Phrygian.

**φρύγω**, f. -ξω, p. **πέφρυχα**, to roast, toast : scorch, parch.

**φρυκτός**, ἡ, ὄν, (φρύγω) roasted, dried : *as a subst.* a fire-brand, torch : signal-fire, beacon.

**φρυκτωρία**, ας, ἡ, (φρυκτωρός, a fire-watchman) a giving of signals : night-watch.

**Φρύξ**, υγός, ὁ, a Phrygian.

**φυγᾶς**, ἄδος, ὁ, (φεύγω) a runaway, fugitive, exile.

**φυγή**, ἡς, ἡ, (φεύγω) flight : banishment.

**φυλακή**, ἡς, ἡ, (φύλαξ) a watch, guard, garrison : watching, custody.

**Φυλάκη**, ης, ἡ, Phylace, a town of Thessaly.

**Φυλάκιος**, ου, ὁ, a Phylacian.

**φυλακτήριον**, ου, τό, (φυλάσσω) a garrison, fort, castle, post : outpost.

**φύλαξ**, ακος, ὁ, ἡ, (φυλάσσω) a watcher, guard, sentinel : guardian, protector, defender.

**φύλαξις**, εως, ἡ, (φυλάσσω) a watching, guarding, defence.

**φύλαρχος**, ου, ὁ, (φυλή, ἄρχω) the chief of a tribe, a commander of cavalry.

**φυλάσσω**, *Att.* -τω, f. -ξω, p. **πεφύλαχα**, to watch, be sleepless, keep guard : guard, defend, keep, preserve. *Mid.* to heed, take care, beware of, guard against.

**φυλή**, ἡς, ἡ, (φύω) a tribe, class, clan : division of an army.

**Φυλίδας**, ου, ὁ, Phylidas, a man's name.

**φυλλάς**, ἄδος, ἡ, (φύλλον) a heap of leaves.

**φύλλον**, ου, τό, (φύω) a leaf.



φῦλον, ου, τό, (φύω) a stock, race, kind: nation: clan, tribe.

Φύξις, ου, (φεύγω) Phyxios, i. e. flight-promoting, an epithet of Jupiter.

φύονται, Dor. for φύουσι, 3. pl. pr. of φύω.

φυσάω, ὦ, f. -ήσω, p. πεφύσηκα, (φῦσα, a pair of bellows) to blow, puff, breathe: trans. to blow up, inflate.

φύσις, εως, ἡ, (φύω) nature, character.

φυτόν, ου, τό, (φύω) a growth, plant, tree: creature.

φυτός, ἡ, ὄν, (φύω) Verb. Adj. grown, produced, growing: productive.

φύω, f. -ύσω, p. πέφυκα, 1. a. ἔφυσα, 2. a. ἔφυν, to bring forth, produce, make to grow, beget: intr. to grow, spring up, be born: be by nature, be.

Φωκεύς, εως, ὁ, Phocian.

Φωκίων, ωνος, ὁ, Phocion, an Athenian general and statesman, B. C. 400.

φονέω, ὦ, f. -ήσω, p. πεφώνηκα, (φωνή) to make a sound, speak, cry out: call, accost, address.

φωνή, ἡς, ἡ, (akin to φημί) a sound, tone, voice, cry: language.

φωνήεις, ἦεσσα, ἦεν, (φωνή) sounding, speaking, vocal.

φῶς, ωτός, τό, contr. for φάος, light.

φῶς, ωτός, ὁ, pl. φῶτες, (φάω, φημί) poet. for ἀνὴρ, a man.

# X.

χ', for κ' or καί before an aspirated vowel.

χαίνω, 2. f. m. χανοῦμαι, p. κέχαγκα, 2. p. κέχηνα, 2. a. ἔχανον, to yawn, gape, open wide, stand open: gape at, admire: utter.

χαίρω, f. χαιρήσω, p. κεχάρηκα, pass. p. κεχάρημαι, 2. a. ἐχάρην, to rejoice, be glad: be delighted with, rejoice at: χαῖρε, hail, welcome, Lat. salve: farewell, Lat. vale.

χαίτη, ἡς, ἡ, (χέω) flowing hair, mane: foliage.

χάλαζα, ἡς, ἡ, (χαλάω) that which is let loose, hail, sleet: hail-storm.

χαλαρός, ὁ, ὄν, (χαλάω) slackened, loosened.

χαλάω, ὦ, f. -άσω, p. κεχάλακα, to slacken, loosen, let fall: intr. to become loose, stand open.

Χαλδαῖος, ου, ὁ, a Chaldean.

χαλεπαίνω, f. -ανῶ, (χαλεπός) to be hard, be severe: be angry.

χαλεπός, ἡ, ὄν, troublesome, severe, grievous, hard, difficult: ill-disposed, hostile, harsh.

χαλεπῶς, (χαλεπός) Adv. hardly, with difficulty, scarcely: heavily, grievously, angrily.

χαλινός, ου, ὁ, (χαλάω) a bridle.

χαλινῶω, ὦ, f. -ώσω, 1. a. ἐχαλίνωσα, (χαλινός) to bridle or bit.

χάλκεος, ἑα, εον, contr. χαλκοῦς, ἡ, οὔν, (χαλκός) of copper or bronze, brazen: hard, strong.

Χαλκιοπή, ἡς, ἡ, Chalciopie, a woman's name.

χαλκόπους, ουν, gen. ποδος, (χαλκός, πούς) brass-footed, brazen-hoofed.

χαλκός, ου, ὁ, copper, brass.

χαμᾶζε, (χαμαί) Adv. on the ground, to the ground.

χαμαί, Adv. on the earth.

χαρά, ἄς, ἡ, (χαίρω) joy, delight.

χάραξ, ακος, ὁ, ἡ, (χαράσσω) a stake, pale: palisade, ditch.

χαράσσω, Att. -ττω, f. -ξω, p. κεχάραχα, pass. p. κεχάραγαμαι, 1. a

ἐχαράχθην, to sharpen, point, whet: exasperate: furrow.

χάρημα, ατος, τό, (χαίρω) delight.

χαρίεις, εσσα, εν, (χάρις) graceful, agreeable, pleasant, beautiful.

χαρίζομαι, f. -ίσομαι, p. κεχάρισμαι, 1. a. ἐχαρισάμην, (χάρις) *Dep. Mid.* to show favor or kindness, oblige, gratify, please: offer willingly, give freely. *Pass.* to be pleasing or agreeable.

χάριν, acc. sing. of χάρις, used as a *Prep.* with the gen. for the sake of, on account of.

χάρις, ιτος, ἡ, (χαίρω) grace, beauty: favor, kindness, gratitude, thanks: a boon, gratification: χάριν εἶχειν, and χάριν εἰδέναι, to thank.

χαριστήριον, ου, τό, (χαρίζομαι) a favor, kindness: thank-offering.

Χάριτες, ων, αἱ, (χαίρω) the Charities or Graces, goddesses of grace and loveliness.

χαρμονή, ἡς, ἡ, (χαίρω) joy, delight.

Χάροψ, οπος, ό, Charops, a man's name.

Χάρυβδις, εως, *Ion.* ιος, ἡ, Charybdis, a whirlpool between Sicily and Italy.

Χάρων, ωνος, ό, Charon, the ferryman of the Styx.

χάσκω, used in the *pr.* and *impf.* for χαίνω, q. v.

χάσμα, ατος, τό, (χαίνω) a chasm, gulf: open mouth.

χείλος, εος, τό, a lip: the edge, brink, rim.

χείμα, ατος, τό, (χέω) a rain-storm, tempest: winter weather, cold, frost, winter.

χειμάζω, f. -άσω, p. κεχειμάκα, p. *pass.* κεχειμασμαι, (χείμα) to expose to winter: pass the winter: raise a

storm, toss about. *Pass.* to be driven by a storm, be tempest-tost.

χειμέριος, ια, ιον, (χείμα) wintry, stormy.

χειμών, ὦνος, ό, (χείμα) = χείμα.

χείρ, χειρός and χερός, ἡ, the hand: εἰς χείρας, to blows: into one's power: ἐκ χειρός, off-hand: in close fight, near.

χειρίζω, f. -ίσω, p. κεχείρικα, (χείρ) to have in the hands, handle: manage, govern.

χειρόμακτρον, ου, τό, (χείρ, μάσσω) a towel, napkin.

χειροποίητος, ου, (χείρ, ποιέω) made by hand, made on purpose.

χειροτονέω, ὦ, f. -ήσω, p. κεχειροτόνηκα, (χείρ, τείνω) to stretch out the hand, vote for, elect.

χειρώω, ὦ, f. -ώσω, p. κεχείρωκα, (χείρ) to take in hand: get into one's hands, master, subdue: take, catch.

χείρων, ου, gen. ονος, *irreg. comp.* of κακός, worse, meaner, inferior.

χελιδών, ὄνος, ἡ, the swallow.

χελώνη, ἡς, ἡ, a tortoise: tortoise-shell: the lyre: penthouse, movable roof.

χέρ', = χέρα, poet. for χείρα, acc. sing. of χείρ.

Χερσόνησος, *Att.* Χερρόνησος, ου, ἡ, (χέρσος, νήσος) the Chersonese or Peninsula, a long strip of Thrace extending along the Hellespont.

χέρσος, ου, ἡ, land.

χέω, f. χεύσω and χέω, p. κέχυκα, 1. a. ἔχεα, *pass.* p. κέχυμαι, 1. a. ἐχύθην, to pour out, shed, spill: throw out earth so as to form a mound, = χόω. *Pass.* to flow, gush forth: be heaped up.

χῆν, χηνός, ὁ, ἡ, (χαίνω) a gander, goose.

χήρα, ας, ἡ, a widow.

χθαμαλός, ἡ, ὄν, (χαμαί) near the ground, low.

χθές, Adv., yesterday.

χθών, χθονός, ἡ, (αἰν to χαμαί) the earth, ground.

χιλίαρχος, ου, ὁ, (χιλίοι, ἄρχω) the commander of a thousand men.

χιλίοι, αι, α, a thousand.

χιλιοστύς, ύος, ἡ, (χιλίοι) a thousandth part: body of a thousand men.

χιλός, οὔ, ὁ, (αἰν to χλόη) green fodder, forage, provender.

χιώεος, έα, εον, (χιών) snowy, white as snow.

Χίος, ου, ἡ, Chios, an island in the Aegean Sea, now Scio.

Χίος, α, ον, Chian, of Chios.

χιτών, ὠνος, ὁ, an under garment, shirt, tunic: coat of mail, cuirass: in pl. the pieces of a shoe: coat, robe.

χιών, ὄνος, ἡ, (χέω) snow.

χλαίνη, ης, ἡ, Ion. for χλαῖνα, (by trans. λάχνη, wool) a cloak, mantle.

χλόη, ης, ἡ, a green shoot.

Χλωρίς, ιδος, ἡ, Chloris, a woman's name.

χλωρός, ά, ὄν, (χλόη) pale-green, verdant.

χολή, ης, ἡ, = χόλος.

χόλος, ου, ὁ, gall, bile: bitter anger, wrath.

χόνδρος, ου, ὁ, a corn, grain, lump: ἔλος χόνδροι, lumps of salt.

χόος, ὄου, ὁ, contr. χούς, (χέω) a liquid measure of about three quarts: bank, mound.

χορδή, ης, ἡ, a gut, string, chord: bow-string.

χορεύω, f. -εύσω, p. κεχόρευκα, (χορός) to dance a choral dance, dance.

χορηγέω, ὦ, f. -ήσω, p. κεχορήγηκα, (χορηγός) to lead a chorus: defray the cost of a chorus: supply, furnish, equip.

χορηγός, οὔ, ὁ, (χορός, ἄγω) a chorus-leader: one who defrays the cost of a chorus: provider, supplier.

χοροποιός, οὔ, ὁ, (χορός, ποιέω) a regulator of the chorus, leader of the dance.

χορός, οὔ, ὁ, a circular dance, choral dance: choir.

χόρτος, ου, ὁ, an inclosed place: fodder, grass, hay: αὐλὴς ἐν χόρτοις, in the farm-yard.

χόω, old form of χώννυμι, to heap up.

χράω, f. χρήσω, p. κέχρηκα, pass. p. κέχρησμαι and κέχρημαι, 1. a. ἐχρήσθην, to touch, graze, handle, harm: to give the needful answer, give a response, prophesy: furnish, supply with, lend. Mid. to consult an oracle, inquire of a god: borrow. χράομαι, as a Dep. Mid. to use: have: have intercourse with, treat, regard, be intimate with, avail one's self of, practise: want.

χρεία, ας, ἡ, (χράομαι) use, advantage, intimacy: need, necessity, poverty.

χρεών, τό, indecl. (χράω) that which an oracle declares, fate, necessity.

χρή, f. χρήσει, impf. ἐχρήν and χρήν, (χράω, to deliver an oracle) it is fated, it is necessary, it is meet, it is fit.

χρῆμα, ατος, τό, (χράομαι) a thing used, property, money, goods: thing, matter, affair.

χρησιμεύω, f. -εύσω, p. κεχρησήμευκα, (χρήσιμος) to be useful.

χρήσιμος, ον, (χρήσις) useful, serviceable, fit.

χρήσις, εως, ἡ, (χράομαι) a using, employment, in pl. uses.

χρησμός, οὔ, ὁ, (χράω) an oracular response, oracle.

χρηστός, ἡ, ὄν, (χράομαι) Verb. Adj. useful, serviceable: good.

χρίω, f. -ίσω, p. κέχρικα, pass. p. κέχρισμαι, 1. a. ἐχρίσθην, to rub, anoint.

χρόα, ας, ἡ, = χροιά.

χροιά, ας, ἡ, (χρώς) the skin: body: color, complexion.

χρόνος, ου, ὁ, time, a season, period: age: ἀνὰ χρόνον, in the course of time: διὰ χρόνον, after a time.

Χρυσάντας, α, ὁ, Chrysantas, a man's name.

Χρυσάωρ, ορος, ὁ, (χρυσοῦς, ἄωρ, a sword) Chrysaor, the father of Geryon.

χρύσειος, η, ον, (χρυσός) poet. for χρύσεος.

χρύσεος, α, ον, contr. χρυσοῦς, ἡ, οὔν, (χρυσός) golden.

χρυσίον, ου, τό, Dim. from χρυσός, a piece of gold, gold, gold coin, money.

χρυσόκερως, ων, (χρυσός, κέρας) with horns of gold: with gilded horns.

χρυσόμαλλος, ον, (χρυσός, (μαλλός) with a golden fleece.

χρυσός, οὔ, ὁ, gold.

χρυσοτόκος, ον, (χρύσος, τίκτω) laying golden eggs.

χρυσοχάλινος, ον, (χρυσός, χάλινός) with gold-studded bridle.

χρώμα, ατος, τό, (χρώννυμι) the skin: color, complexion.

χρώννυμι and -νύω, f. χρώσω, 1. a.

ἐχρώσα, pass. p. κέχρωσμαι, 1. a. ἐχρώσθην, (χρώς) to color.

χρώς, gen. χρωτός, Ep. and Ion. χροός, dat. χροῖ, Att. χροῖ, the skin: body: ἐν χροῖ, close to the skin, close, near.

χ' ὦ; = καὶ ὁ.

χωλός, ἡ, ὄν, lame, limping: imperfect, maimed.

χῶμα, ατος, τό, (χῶω, χώννυμι) a bank, mound.

χώννυμι and -νύω, f. χώσω, p. κέχωκα, 1. a. ἐχῶσα, (χέω) to throw or heap up, raise a sepulchral mound: block up, dam: bury.

χῶμαι, f. χώσμαι, 1. a. ἐχῶσάμην, Dep. Mid. to be angry, be wroth.

χώρα, ας, ἡ, a place, spot, post: land, country, estate.

χωρέω, ὦ, f. -ήσω, p. κεχώρηκα, (χῶρος) to make room for another, give way, withdraw, retire: go forward, move on or along, come on, flow, go well, spread abroad: have room, contain.

χωρίον, ου, τό, (χῶρος) a place, spot, country: post, fortified town: estate, farm.

χωρίς, Adv. separately, asunder, apart, by one's self: except: as a Prep. with the gen. without, apart from, besides.

χῶρος, ου, ὁ, = χώρα.

χῶσις, εως, ἡ, (χώννυμι) a heaping up, raising a mound or bank.

Ψ.

ψαλίζω, f. -ίσω and -ίξω, 1. a. ἐψάλισα and ἐψάλιξα, (ψαλῖς) to clip with shears or scissors.

ψαλῖς, ἰδος, ἡ, (ψάω, to touch on the surface) a kind of razor: pair of shears.

ψάμμος, ου, ἡ, (ψάω, to crumble away) sand.

ψαίω, f. ψαίσω, p. ἔψαυκα, (ψάω) to touch, handle.

ψάω, f. ψήσω, p. ἔψηκα, *pass.* p. ἔψημαι and ἔψησμαι, to touch on the surface, rub: crumble away: wipe off or up.

ψέγω, f. ψέξω, 1. a. ἔψεξα, 2. p. ἔψογα, (ψέω, *Ion.* for ψάω) to make smaller: disparage, blame.

ψεδνός, ἡ, ὄν, (ψέω) rubbed off, thin, scanty: bald, bare.

ψεκάσω, f. -άσω, p. ἐψέκακα, (ψεκάς) to rain in small drops, drizzle, trickle, drip.

ψεκάς, ἄδος, ἡ, (ψάω) a crumb, grain: small drop, rain.

ψέλλιον, ου, τό, or ψέλιον, an arm-let, bracelet.

ψευδής, ἐς, (ψεύδω) lying, false: belied, mistaken.

ψεῦδος, εος, τό, (ψεύδω) a lie, falsehood: fraud.

ψεύδω, f. -εύσω, p. ἔψευκα, *pass.* p. ἔψευσμαι, 1. a. ἐψεύσθην, to belie, cheat by lies, deceive, beguile. *Pass.* to be cheated or deceived.

ψεύδομαι, as a *Dep. Mid.* f. ψεύσομαι, 1. a. ἐψευσάμην, to lie, speak false: belie, deceive.

ψηφίζομαι, f. -ίσομαι, 1. a. ἐψηφισάμην, (ψηφός) *Dep. Mid.* to vote with a pebble, vote, decide by vote.

ψηφός, ου, ἡ, (ψάω) a pebble: counter: vote, decree.

ψιλός, ἡ, ὄν, (ψίω, *collat. form* of ψάω) rubbed, smooth, bare, naked: οἱ ψιλοί, light-armed troops.

ψόφος, ου, ὁ, any inarticulate sound, noise.

ψυχαγωγέω, ὦ, f. -ήσω, p. ἐψυχαγώ-

γηκα, (ψυχαγωγός) to conduct souls below, conjure up the dead.

ψυχαγωγός, ὄν, (ψυχή, ἄγω) leading souls to the nether world: as a *subst.* a conductor of souls.

ψυχή, ἡς, ἡ, (ψύχω) breath, life: the soul, spirit.

ψύχος, εος, τό, (ψύχω) coolness, cold, frost.

ψυχρολογία, as, ἡ, (ψυχρολόγος) cold speech, frigid discourse: exaggeration.

ψυχρολόγος, ου, (ψυχρός, λέγω) using frigid or exaggerated phrases.

ψυχρός, ἁ, ὄν, (ψύχω) cold, cool: vain, fruitless: heartless, spiritless.

ψύχω, f. -ξω, p. ἔψυχα, 2. a. *pass.* ἐψύγην, to breathe, blow: render cold, cool. *Pass.* to grow cold.

Ψοφίς, ἰδος, ἡ, Psophis, a city of Peloponnesus.

## Ω.

Ω and Ω, *Interj.* O! oh!

ὦδε, (ὦδε) *Adv.* in this wise, so, thus: so very: as follows: hither, here.

ὦδή, ἡς, ἡ, *contr. for* αἰοδή, (ᾄδω) a song, ode.

ώθew, ὦ, f. ώθήσω and ὤσω, p. ἔωκα, to thrust, push.

ώθισμός, ου, ὁ, (ώθew) a thrusting, pushing: struggling.

Ὠκεανός, ου, ὁ, (ὠκύς, νάω) the Swift-flowing: Oceanus, god of the great primeval water.

ώκεανός, ου, ὁ, (ὠκύς, νάω) the mighty stream which encompasses the earth, ocean.

ὠκύπτερος, ου, (ὠκύς, πτερόν) swift-winged.

ὠκύς, εἶα, ύ, (*akin to* ὀξύς) quick, swift, fleet: sharp.

**ὄμος**, ου, ὄ, the shoulder, *Lat.* humerus.

**ὠμός**, ἡ, ὄν, raw, undressed, unripe: savage, cruel, ferocious.

**ὠμότης**, ητος, ἡ, (ὠμός) rawness, unripeness: savageness, ferociousness, cruelty.

**ὠνέομαι**, οὔμαι, f. ἤσομαι, p. ἐώνημαι, 1. a. ἐωνησάμην, *Dep. Mid.* to buy, purchase.

**ὠνητός**, ἡ, ὄν, (ὠνέομαι) *Verb. Adj.* bought: to be bought.

**ὠνιος**, ἰα, ἰον, (ὠνος, a price) to be bought, for sale.

**ὠόν**, οὔ, τό, an egg.

**ᾠρα**, as, ἡ, care, regard.

**ᾠρα**, as, ἡ, *Lat.* hora, a season, climate, year: hour: fitting time: age, youth: youthful beauty.

**\*Ὠραι**, ων, αἱ, the Hours, keepers of heaven's cloud-gate.

**\*Ὠρος**, ου, ἡ, Orus, a dog of Geryon.

**ὠρύομαι**, f. ὠρύσομαι, 1. a. ὠρυσάμην, *Dep. Mid.* to howl, bellow, roar.

**ὠρύω**, = ὠρύομαι.

**ὦς**, (ὄς) *Adv. demonstr.* so, thus: for instance: therefore.

**ὦς**, (ὄς) *Adv. relat.* as, like as, like: when: how: as a *Conj.* inasmuch

as, because, since: that, in order that, so that: *with numerals*, about.

**ὦς**, *Prep.* = εἰς.

**ὥσαύτως**, (ὦς, αὐτως) *Adv.* in like manner, just so, likewise.

**ὥσπερ**, (ὦς, πέρ) *Adv.* even as, just as: as soon as: as if, as it were.

**ὥσπερ οὖν**, (ὥσπερ, οὖν) *Adv.* even as, just as: as really, as no doubt.

**ὥστε**, (ὦς, τέ) *Adv.* as, like as, just as: *Conj.* as, as to, so as, so that: since: and so, therefore.

**ὠφέλεια**, as, ἡ, (ὠφελέω) aid, succor: use, advantage: gain, booty.

**ὠφελέω**, ᾧ, f. ἤσω, p. ὠφέληκα, (ὄφελος) to help, aid, succor, benefit: be of use or service.

**ὠφελητέον**, (ὠφελέω) *Verb. Adj.* one must assist.

**ὠφέλιμος**, ου, (ὠφελέω) helping, aiding: useful, serviceable, beneficial.

**ὠφέλιμος**, (ὠφέλιμος) *Adv.* usually, beneficially.

**ὠχρός**, α, ου, pale, wan, yellow, sallow.

**ὠψ**, ὠπός, ἡ, the eye, face, look, aspect.

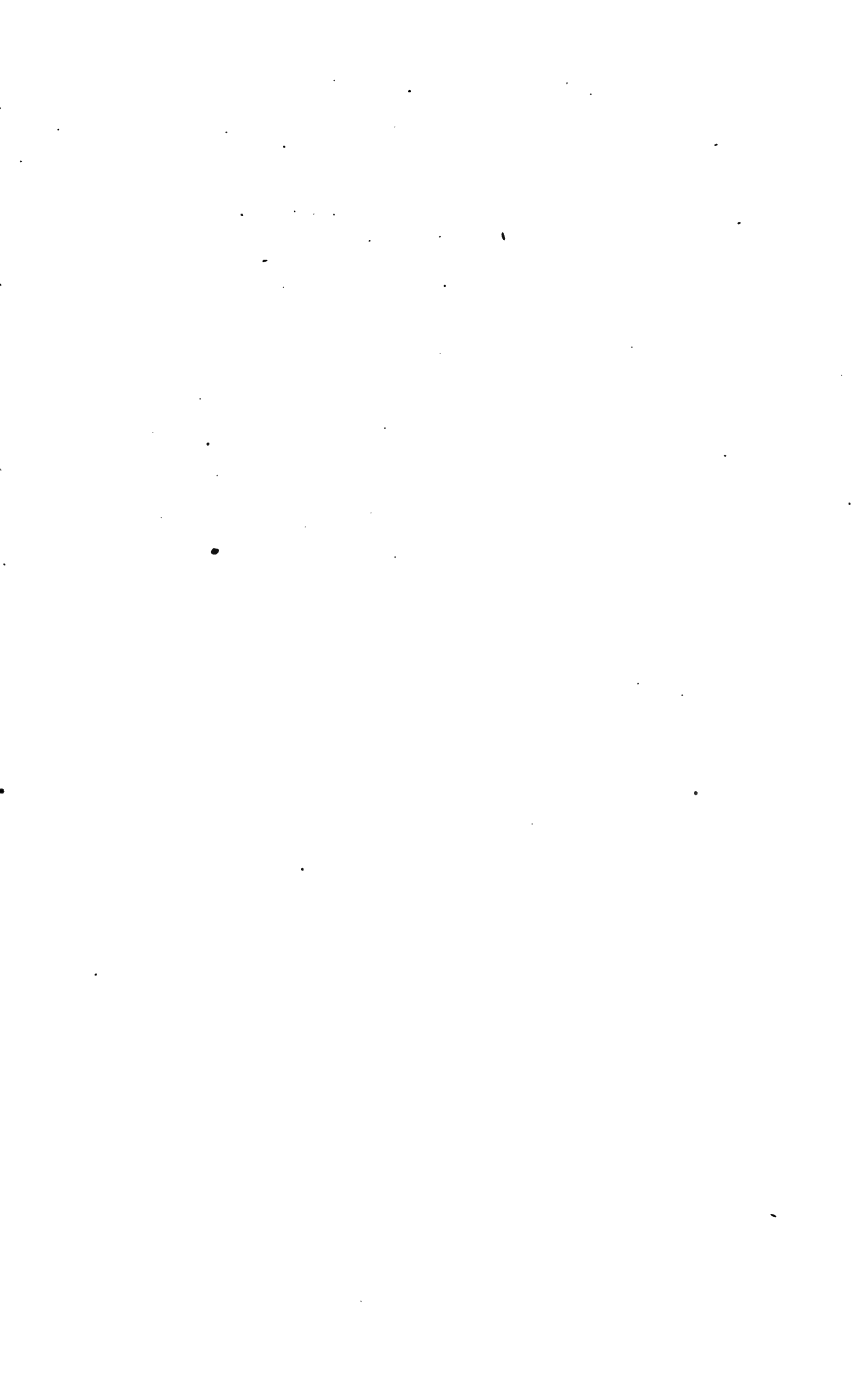
29 But I will not  
have a day of my time  
wasted in the study of  
any one thing.

The following are the names of the  
the children who were present at the  
the school on the day of the  
the school on the day of the  
the school on the day of the  
the school on the day of the

March 10

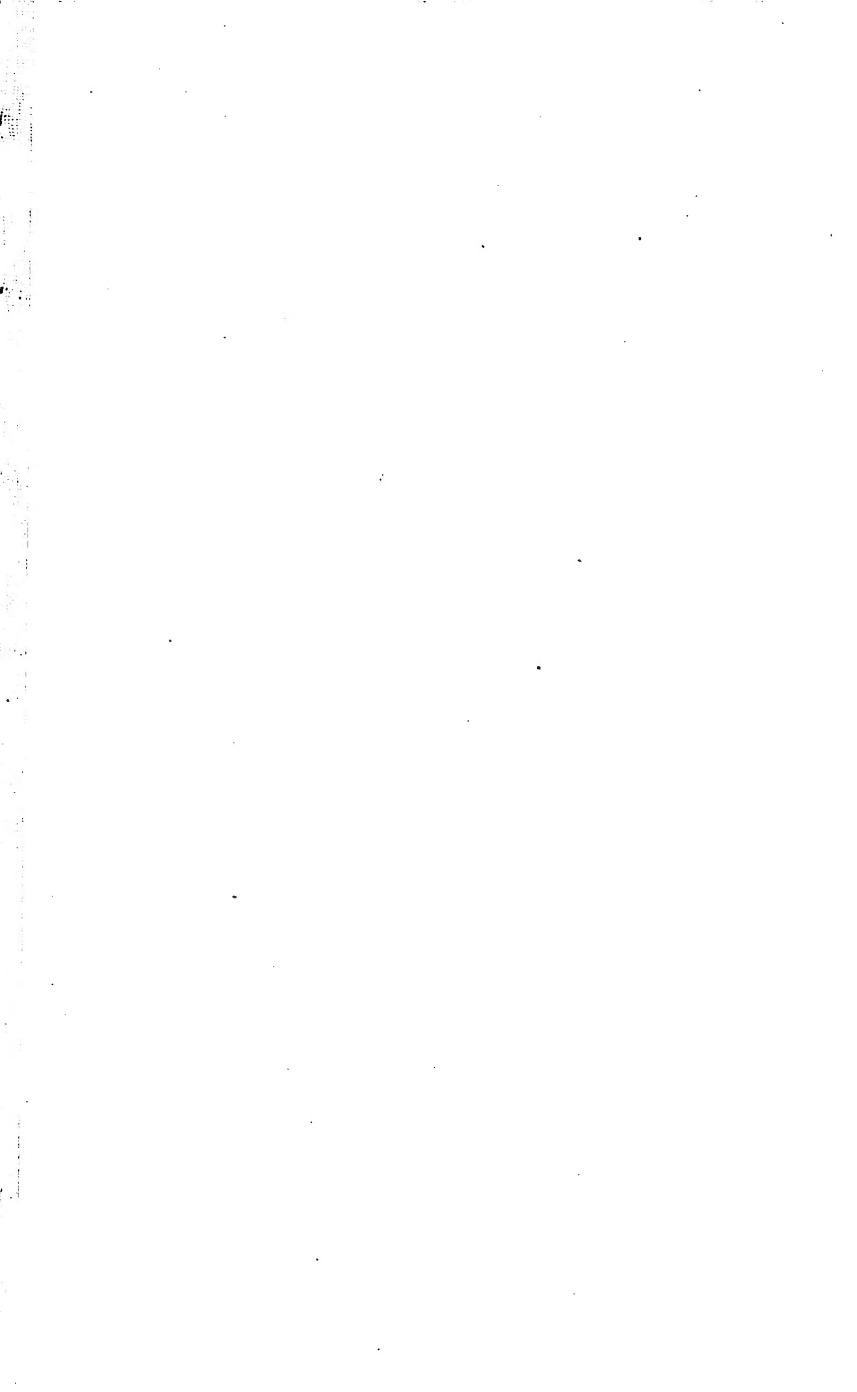
I have been thinking  
 of you very much lately  
 as the  
 time goes so fast  
 and I am getting old.  
 I hope you are well  
 and happy.

H. G. . . . . FS









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[illegible]



